

ΘΥΣΙΑΣΤΗΡΙΟΝ,
" VEL
SCINTILLA ALTARIS.

Primitive Devotion,
IN THE
FEASTS and FASTS
OF THE
Church of ENGLAND.

By **EDWARD SPARKE, D.D.**
Chaplain in Ordinary to His MAJESTY.

Laudate Dominum in Sanctis, Psal. 150. 1. Hieron.
Non habituri sunt Deum Patrem, aut Christum fratrem, qui non
habent Ecclesiam Matrem. S. Aug.
Τὸ Χριστιανὸν, ὡς τὸ ἄνθρωπον. Chrysost de Parab.

The Eighth Edition: With all New Cuts at Large.

With Additions upon the
Three GRAND SOLEMNITIES
Last Annexed to the
LITURGY:

Consisting of Prose, Poems, Prayers, and Sculptures.

LONDON: Printed for William Battersby at The Swan-Inn-
Gate in Holbourn, near St. Andrew's Church; And Ch. Brown
at the Gun, at the West-End of St. Paul's. 1700.



*This but the Cage the Jewell further Look
The Sparke indced the Diamond in his Booke
Wherewith Adorne thy Soule, untill it shine
With Grace and Glory like these Sparkes divine.*

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Votum Authoris

SS. TPIA' Δ L

DA, Pater, æthereas tu qui mode-
raris habenas,

Omen virtutis nomen adesse meum;
Scintillam accendat Cœlesti Lampade
Christus,

Ut crescant Populo Lumina tensa suo.
Ventilet igniculum divinâ Spiritus aurâ,
Aucta suis flammis unde sit Ara Dei.

A 1

To

2013

Volume 1

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The Epistle Dedicatory

TO THE
Most Excellent MAJESTY
OF
CHARLES the II^d.

By the Grace of God, KING
of Great Britain, France
and Ireland, Defender
of the Faith, &c.

Great SIR,

THE All-ruling Providence ha-
ving turned our Captivity in
Your Majesty's Return, we may
not be altogether like them that Dream,
but also take down our Harps from the
Willows, and sing some of the grateful
Songs of Sion: Nor can those Heavenly
Airs be properly devoted unto any but
Your Sacred Majesty, as being (under
God) the happy Orpheus that hath set us
in Tune again, out of a woful Discord.

A 3

Indeed

The Epistle Dedicatory.

Indeed this Piece, representing somewhat of the Pieties of the Church of England, doth by peculiar Obligation kneal to the Patronage of the Faith's Defender; which Your Majesty hath so eminently approv'd Your Self both abroad, and at home, (by rather hazarding Your Temporal Crowns, than letting any Importunity take away Your Spiritual one) that God hath now been pleas'd to add even Your own Kingdoms also, to Your first seeking His. And He having thus turn'd the Hearts of the Children to the Fathers, Your Royal Goodness will indulge Your Loyal Subjects the Liberty of contending in Love and Duty; and, after such a long Obstruction, to vent some Streams of their affection. Among whom, Your Orthodox and steady Clergy (nor with the least ardency, though but with St. Peter's present, neither Silver nor Gold, but such as they have) Congratulate Your happy Regress to your Native Kingdoms: Our Pens, like our Persons, running to rare Objects, without regard of Dress or Orna-

THE
PREFACE:
 TO THE
Legitimate Issue
 OF THE
Church of ENGLAND,
 Grace and Glory.

Best of Christians,

OUR Holy Mother the Church
 Catholick hath scarce bad, at
 any time, a fairer, or (in these
 latter times) a sadder Daughter
 than the Church of England! Sin and War
 having lately reduced her unto that of Job,
 * My Harp is turned into Mourning, and
 mine Organ into the voice of them that
 weep! As pious Hooker long since Propheti-
 cally applied the date of Man unto her, out
 of Psal. 90. Her days of Strength and Glory
 were threescore years and ten; but being
 so strong as to reach fourscore years, her
 Strength

* Versa est in
 luctum clie-
 ra, &c.
 Job 30. 31.
 in Eccl. Pol.
 lib. 90. 10.

et ad parentem
 pater noster, &c.

The Preface.

Prov. 1. 6, 20. and Sorrow! *And yet you know, 'tis the cry of Wisdom in her Streets,* Prov. 1. For-
& 23. 22. sake not the Law of thy Mother (*her whole*

*Tibi jejnavit,
tibi comedit,
tibi vigilavit,
tibi dormivit.*
Bern de Ma-
tre.
Prov. 30. 17.

Psal 137. 5.

* Like the
Stork to re-
turn natural
Affection.

Gent. 49.

Strength is now (*alas!*) become Labour
and Sorrow! *And yet you know, 'tis the cry of Wisdom in her Streets,* Prov. 1. For-
sake not the Law of thy Mother (*her whole*
some Institutions,) Despise not thy Mother
when she is old; Prov. 6. *Meaning doubtless,*
both the Spiritual and Corporal Mother.
And certainly that Curse of Solomon will
light on all that do so unto either, Prov. 30.
The Ravens of the Valleys shall pick out
their eyes! *Ay, and that Curse of David too,*
Let that right hand forget its Cunning,
and the Tongue cleave to the roof of that
Mouth, which prefers not Jerusalem both
in their mirth and sorrows! *Filial Duty is*
so strong an Obligation, that though the Debt
be still a paying, yet is it always due, and
ever payable; but then more especially, when
perplexities beget the Parents, then * *Ἀντιπελάγειον* *is a Statute of Nature. And*
that (I hope) will shield this Piece of my
Obedience from all impured Arrogance (as
to so high an undertaking) that while so many
of the Churches worthier Sons circled her
Bed of Languishment, as sometime Jacob's
numerous Progeny did his, (with interchange
of Prayers and Blessings) that I also kneeled
among them, tending a feeble Kid, when o-
thers have presented Her with Venison:
Tet this also being Savoury Meat, I hope
will not prove naustrous to her sober Servants,
while

The Preface.

while she is but like to her great Spouse
 and Master, whom * St. Ambrose (in an
 holy Mediation) brings in making his last
 Will and Testament in form and manner
 following: Father, into thy hands I com-
 mend my Spirit, to the Jews I give my
 Body, to the penitent Thief Paradise, to the
 Church I give my self a Spouse, to my A-
 postles I bequeath persecution, and my Cross
 unto all Christians! Now Christ's Will must
 be performed, and his Legacies truly have
 been paid exactly, both to Her and Hers.
 That being said to each one, what once to Her
 great Champion, Constantine, Under this
 Banner only canst thou hope for Victory,
 and by the Cross to become more than
 Conqueror. And yet is She as conspicuous
 in her Persecution, as ever in her prospe-
 rous condition: The Church (you know)
 was as visible when Christ suffered on
 Mount Calvary, as when he shined on
 Mount Tabor. Let not then Her Adver-
 saries triumph in her Miseries; though
 what was said of some part of the days of
 Samuel, might have been too truly said of
 some part of ours, that the Word of
 God was precious in those days, for
 there was no open Vision. Had it been
 precious for Estimation, it had been their
 Happiness, and would be ours: But the
 Reason added lowers the case, speaking
 it

* Judas Cor-
 pus, Patri com-
 mendo Spi-
 ritum, Ecclesia
 sponsam, peni-
 tenti Paradi-
 sum, Apostolis
 persecutionem,
 Christianis
 Crucem. S. Am-
 brosi.

Et tunc
 Vic. Const.
 Euseb.
 Rom. 8. 37.

1 Sam. 3. 1.

The Preface.

Ann. 8. 11.

* *Magis ad de-
structionem
quam instru-
tionem nati.
Sorbonistæ de
Jesuitis.
Vide Alex.
Rossi
Havoißeu.*

* *Anno Dom.
1652.*

*it precious only in respect of Deprivation ; For there was no open Vision ! And whether this were more an History of the Jewish Church, or a Prophecie of ours, I leave to serious Apprehensions ; who consider the daily Sacrifice long taken away from among us, the Sacrifice of publick Prayer ! the strange Liberty sometime indulged unto All, and Truth it self oft forced into Corners ! too many, (acted by a Spirit of private interest and ambition) doing what was good but in their own eyes only, as it was then in that same Anarchy of Israel ! that we were fain to add unto that part of our Litany, (and I fear may still do so) from Pride, Vain-glory and Hypocrisie, from Envy, Hatred and Malice, and from all uncharitable Men of violent and bloody * Principles, Good Lord deliver us. I say, the Insolencies were lately such toward all Degrees and Functions, (especially the Sacred) as filled good men with sad Apprehensions, that God was removing of our Candlestick ! as indeed what else could be expected, while men were putting out their own Lights so fast, and the Dragon's tail pulling the brightest Stars down from their Orbs ? These Prodigies made me * then fix my thoughts upon this Argument, the Pieties of the Church of England ; desirous to rake up some sparks of that same holy Fire in their small Repository*

The Preface.

pository, to help re-kindle the Church-Incense, whenever God should please that Religion should return; and his Servants sing with gratitude that song of Sion, (*as, Blessed be His Name, we have seen the time.*) *Psal. 136. 1, 2.* When the Lord turned again the Captivity of Sion, &c.

Mean time, therefore, in a Wilderness of Sin and Error, I presented the people of God with this same Conduct unto Canaan; wherein, as they might find somewhat of the Cloud, to shade their apprehensions; so (*I hope*) somewhat of the Fire also to warm and enlighten their Devotions: Piety being the main business of Christians, and holy Books some of the best Conservatories, and most permanent assistants of it.

Among which, this endeavour to keep in mind some shadows of our Christian Tabernacle; the three Constitutive parts thereof somewhat resembling the three choice Reserves of the other; The Disquisitions so far like the Tables of the Law, as pointing our duty both to God and Man; while the Poems (*in a sense*) as like the Manna, not altogether unpleasant to the relish of the Pious Taster; and the Prayers chearfully assimilating the Rod of Aaron, (*while they seem dead and dry*) budding into Hopes and Blossoms, into Fruits and Blessings. Or with more ease

Deut. 10. 5.
Exod. 16. 33.
Numb. 17. 10.

The Preface.

Dan. 6. 10.

* See the last
Will and Te-
stament of
A. B. Abbot.

*easy Metaphors they may be Allegorized to the three Ornaments of Aaron's Garment; The first unto his Breast-plate, whereon is Holiness to the Lord; the second to his Bells, that chime to Divine Worship; and the third to his Pomegranates, that send forth a sweet savour. The Discourses I wish like Candlesticks of the Sanctuary; the Poems like the Lamps; and the Prayers like the Altar-Fire, that was never to be extinguished. That as the Prophet Daniel (captivated in Babylon) dailie looked toward Jerusalem, and prayed oft toward that Temple which he was deprived of; so might good Christians also (of the more regular perswasion) daily (through those Paper-windows) reflect upon the Church of England, that absolutest * Platform of Religion that ever recommended Christianity to the World: (if either golden Matter in Doctrine, or vertuous mean in Discipline, may be any arguments of Excellence) whose Liturgy is not more venerable for Antiquity, than desirable for Piety; furnished with prayers and suffrages extensive to all Persons, Times, and Accidents; adorned with significant decencies, and freed from all real Superstitions, though nothing sublonary can be so constituted, as to be beyond all the Cavils of Irrationality, of Ignorance, Ambition, Avarice and Envy: All which I would have know, that whatsoever*

The Preface.

is here written in Honour of the Church of England, is (like the Servor of some faithful Lover) penn'd meerly out of Amours to her Nativie Beauties, and not with any mercenary Quill, courting her Rewards or Grandeur, (if that may sweeten any towards Her:) the Author being far enough from the danger of that * Curse, Matth. 6. 2. of being in the number of those that have received their Reward; content with Moses's Prospect, Heb. 11. eis τὴν μετὰ τοῦτο δόξαν, looking to that recompence of Reward hereafter.

I say, this Book was but a faithful Perspective, through which to look back upon that fair, though then clouded, Object, communicating Solomon's words in season, (which in attentive Ears are the best Pendants) as Apples of Gold in pictures of Silver, (i. e.) Devotions suited to all opportunities, adapted to all holy Passions and Occasions: So that if common Calamities (at any time) became our over-hasty Voiders, and took away our corporal Feasts before we tasted them! yet here might we be merry at our Spiritual Viands, and the continual feast of a good Conscience: Or if (on t'other side) we were reduced (through any Exigents) to inforced Abstinence, yet might we learn hence to improve Secular Indigencies into Religious Fasts, and thereby truly make Vertues of Necessities and Advantages of Wants.

* Matt. 6. 2.
Non in corum
numero qui ac-
ceperunt mer-
cedem; Esi
satis fidelis,
parum fortu-
natus.
Heb. 11. 26.

Prov. 19. 23.
&c. 25. 11.

Prov. 25. 15.

And

The Preface.

Prov. 31. 15.

And thus doth our good Mother-Church (like Solomon's good House-wife) provide for her Children and Servants, and distributing their portions in due season. And why is not our Spiritual (like our Corporal) Diet, more healthy at set times, and proper seasons? and so it is certainly to all but unsound Stomachs, or some forward Children! You know the rarity of all Viands is exalted by their season, and these Meditations perused on their due Solemnities, (Circumstance will advance the Substance) and both mutually advantage one another. Add but your Candor then to mine Endeavours, and (in a good sense I

Matth. 6. 34.

hope) sufficient to each day will be the Travail thereof: Yet to the Principal Solemnities, more plentiful Provisions, and larger entertainments for the Articles of Faith: And yet all such, as lead Rational people to the Church of England, and (perus'd opportunely) will make full Offices of Devotion, and but easie Tasks for the whole circle of the Year.

Nor is this Treatise seasoned for Times only, but for Persons also, and their several Inclinations, (so far as general apprehension can conjecture.) Some serious Gra-

* Τὸ χρησιμὸν, τὸ ἡθὺ, τὸ ἀγαθόν.
*vities are for the * Utile, the profitable weight of style and matter, whom chiefly I wish*

The Preface.

I wish satisfied in the Disquisitions:
While others of a more Airy and Youthful
Genius are for the Jacundum, the fluency
and sweetness of Phrasie and Expression;
to whom I commend not, but commit the
Poems, since (as our English Nightingale sweetly
chants it.

** Sic appella-
ta, quia veri-
tatem inter
varias SeEas
disquirunt &
vinditant.*

A Verse may take him that a Sermon
flies,

*Herbert in his
Church-Porch.*

And turn Delight into a Sacrifice.

Especially if read Candidly,
and not by any weak or partial
Fidentinus.

** Quem recitas, mentis
O Fidentinus, libellus;
Sed male dum recitas,
Incipis esse tuus.*

Martial. l. 1. Epigr.

And lastly, some few others,
of a more Sceptick Elevation,
are for the Bonum, for the Spi-
ritual good of fervent Prayer; to whom I
heartily devote the Sacred, Oraisons, Col-
lects, and Ejaculations, that, like zealous
Jacob, they may obtain a Blessing by such
Holy Wraustlings. As to the Sculptures,
I shall need say the less of them as being not
essential to my Work, but only Ornamental
to the Book; (as Portraits of particular
Relations are to Houses) and yet that they
have here the just Apology of Antiquity,
useful as to History and Illustration,
though not for any Worship or Adoration.
That I have I sincerely aimed to profit or

** Quod Hys-
toriam, non glori-
am ad cultum.
Ut Ecclesia
primitiva.*

please

The Preface.

ipsa labour mer-
ces.
1 Cor. 4. 3.

please all, (though few must look to hit that mark by satisfying some of the more Christian temper, and by praying for others who will not be pleased: Wherein if I shall have the happiness to please my heavenly Master, and some of his good Servants, I may, with Saint Paul, set the less by Mans Judgment; the work it self will be a recompence, an ample Satisfaction.

* Poetarum
ingeniosissi-
mus, ignobili-
tate subjecti
oppressus.
Scaliger de
Claudio.

*Excedens in
audor epia-
tici avensu-
gustor de-
cimus et sup.*
2 Tim. 2. 15.
* Oportet
eumque, non
si non est.
Attill. Ech. 1.1.

The design (I confess) hath much encouraged me, being Noble and Sublime, quite opposite to what was said of * Claudian, that he was oppressed with the Barrenness of Argument; This rather dazzling with the lustre of it; a Theme worthy the Quill of the most towering Eagle, the Pen of the most Learned Gamaliel, and not to be passed over with so dry a Foot, with such a flying Pencil, (as some but lately have attempted:) Yet I hope its brightness nothing sullied (here) with sordid or neglective Hands. 'Tis Ambition enough for me but to reach at that Character which St. Paul mentions, (i.e.) a Workman that needs not be ashamed: For with all, considering the end and object of this Treatise, viz. not only those few politer Spirits, but (as the * Philosopher calls them) the Many, the Multitude that needs Instruction; This made me content to bury Reputation

The Preface.

tation in an humble style, to dismiss cur-
led Metaphors, and let quaint Allegories go
play; hoping the Book may prove so much
more profitable, by how much it is the more
intelligible.

And this is but a just Account of what
took off the modesty of my first intentions,
from only private * Relatives, to this same
bolder enterprize of Publick Good: Whose
former † Editions having found some candid
entertainment among the Pious and Judici-
ous, hath rendred me again the more exorable
to another Impression; together with Additi-
ons on the Three last Solemnities, that so
the attendance on the Liturgy might be com-
pleat, at least, as to all the parts of it.
Wherein I have took such care to make it
useful, that I have been less solicitous to
make it beautiful; yet such as knew the
Child before, will easily discern how it is
grown, and, I hope, no less advantaged in
Erudition. Then for a close, let us exchange
a Prayer, (Author and Reader) That the
Omnipotent would send it forth into a Bles-
sing, into a Blessing on both parties; that
the one may read to his own benefit, and not
to any others prejudice, remembering that
of Salvian, It is a less guilt not to read Ho-
ly things, than to violate what we have per-
used: And pray also that this Spark may

* Meant only
at first for a
Κοιμησιον,
(i.) a kind of
private Mo-
nument to lie
by Relations.
† Anna Dom.
1652, & 1660,
& 1663, 1666,
1667, & 1678;

Minor reatus
est sancti non
legere, quam
lecti violare
Salvian.

The Preface.

grow into a Flame, by kindling of another's Taper, and that God may be glorified in all, that he may be glorified in us all here, and all of us with Him hereafter. So beginneth He his part of the Apprecation, that is

Thine Affectionate

Servant in Christ Jesus,

ED. SPARKE.

P O E M.

THE
P O E M { for the }
Preface. }

H *Eroick Souls*, who never did forsake (take
Your *Mother-Church* in Griefs; but durst par-
Her *Bleeding Innocence*! by this you know
That solid *Joys* from *well-born Sorrow's* flow.
Prosperity deludes, 'tis *Suffering* crowns (drowns,
The *patient* Soul, which short-liv'd *Pleasure*
At *lowest* then chear up, dejected Clay;
The longest *Night* ends in a wish'd-for *Day*.

Deign, best of *Mothers*, from your meanest Son
T'accept these *Fruits* of dear *affection*;
Rather these *Leaves*, till he can render more,
When *Gratitude's* proportioned with *store*.
Where could he so deservedly bestow,
Had he ought worth a *Present*, as to throw
Himself and *labours* at thy feet? whose *breast*
Hath *nurs'd* us with *Celestial Food* and *Rest*.
And yet some *peevish Brats* disloyal prove,
Slighting *Maternal* and all *Filial* love!
Kicking like *Jesurun*, when they should kneel;
Requiting a kind *Parent* with fierce *Steel*!
And with that barb'rous *Monster*, would dissect
Their *Mothers* Bowels, thence their *State* erect!
Too many of such *Vipers* force complaint,
And in the *Letter* make Thee *Militant*!
Indeed thus art thou to the *King of Kings*
A faithful *Spouse*, by his trac'd *sufferings*!
Who *tortures* did ev'n from his own endure,
And what's more strange, for his *tormenters* Cure!
So that but like their Lord his *Servants* are,
Who in his *plorced head* and *members* share!

The Preface.

All waiting on *thee* in *Red Liveries* here,
That *they* may one day in *White Robes* appear.
And thus our Life, like Thine's, a double War,
Sometimes a *Corporal*, still a *Ghostly* Jar :
The *Dragon* vomiting a *Flood* of woes
Against our *Mother* in her teeming Throes !
The *Tbracian Crescent*, and the *Eagle's Claws*,
Home-foxes, and while *Boars* thine anguish cause ;
And yet thy little *Flock*, through *Lions* aid,
Have their *past fights* with *future Palms* repay'd.
And in mean time, *Heav'n's Bride*, assake your Grief,
Success hath brought your *Tears* an *Hankerchief*.
And though some *Dors* their Duty not retain,
The *best* are yours, and your *Sun* shines again.
Yet grant your *Emblem* were a *waning Moon*,
And that *Eclipsed* too a while; yet soon
Shalt thou be cloathed with the glorious *Sun* ;
And be as bright, as here thou seemedst dun :
Crown'd with the *sparkling Jewels* of the *Sky*,
Thy *Footstool* then, all *Mutability* ;
While thy *malignant self-conceited Foes*
Shall be *sequestered* to contrary *woes* :
Thine *Institutes* are *Pearls* so highly rare,
That *East* and *West* hath none that may compare ;
Which some *misconstr'ing* fastned over-hard,
The *Chain*, by *rupture* of the string, was marr'd ;
And while *blind zeal* swept rich ones out of door,
I recollected them from off the *Floor*,
Wip'd, and new *strung* them. Readers, be not those
That *Gems* for want of *valuation* lose ;
For the *Grand-Jeweller*, at his return,
Will such as know to *prize* them, most adorn.
Our *Church* a *Garden* was (for stately *Bow'rs*,
Fountains and *Walks*, delicious *Fruits* and *Flow'rs*)
As might a second *Paradise* been styl'd ;
Put *Rooters* breaking in, all soon was spoyl'd :
Yet

The Preface.

Yet in that *Wast* did I some *slips* obtain,
And set them in this *Nursery* again;
Till *Heav'n*, its proper *Gard'ner*, should restore,
And make the *Plants* re-flourish as before.
You then as *Bees*, here, not as *Spiders* act;
Pure *Honey*, and no *Venom* thence extract.
This was like *Isa's* Vineyard, of such care,
That *Engaddi* might not with ours compare;
So fenc'd, and prun'd, and watered, that more
Could scarce be super-added to the store.
Yea, ah! those worst of *Foxes*, *Schism* and *Hate*,
Pluck'd off the *Grapes*, and laid her desolate;
Till the *Vine-Dresser*, *God*, again did rear,
And made the *Branches* more for bleeding bear.
Mean time, here's rescu'd *Clusters* of that *Vine*,
Pay not in *Dregs*, what you receive in *Wine*.

You *Candid Hearts*, that chance these numbers see,
From all variety of *Faction* free,
Neither too full, nor empty, of your selves,
Through *Pride*, or *Ignorance*, (no *Bias*'d *Elves*,
But men of *Christian Mean*) that can lay by
Both *Prejudice* and *Partiality*;
Your *hands* and *eyes* are welcom; else *avout*,
For *musty Casks* the wholsom'st *Liquor* taint;
Then act the *Christian Reader*, while I write
To raise the *Mind*, not please the *Appetite*;
Unscru your *Expectations*, never look
For *Folio-lengths* in an *Octavo Book*.

PRAYER { for the Preface. }

O Infinite Wisdom, who hast vouchsafed all parts of thy Creation a Rule of Guidance, and Direction, for the several ends and services to which thou hast ordained them; so that the Sun knoweth his Arise, and the Moon her Going down; the Ox knoweth his owner, and the Ass his Masters Crib; the Birds know their Notes of Praise, and the young Ravens how to call upon thee: All Creatures know the Laws of their Obedience unto Thee, and thy Tenant, Man; that he much more might own and render duty to thee, his Landlord and Creator: To which end, thou hast afforded him a double Rule; one Natural, engraven in his heart, in the Principles of Knowledge, Equity and Gratitude; the other Supernatural in thy written Word and holy Ordinances: To which add (we beseech thee) both Grace and Industry; that while all other pieces of thy Workmanship triumph in the constancy of their original Obedience, the top of thy Creation may not swerve, that Mankind may be of regular and sober Life; and that especially all Christian men may move within the sphere of thy Commands, and their own Conscience, both as to the Affirmative and Negative Precepts of thy Law, both as to thee and thy Vicar; towards both whom Obedience is better than Sacrifice, and Rebellion is the sin of Witchcraft: And therefore here we bless thee, O Lord, by whom Kings reign, that thou sufferest us no longer to lie under the sad effects of no King in Israel! But that, as for our Sins thou tookest away our King in thy wrath, so now thou art pleased to restore one in thy Mercy, to these distracted, and almost self-depraved Nations. O make the Blessing mutual both to Prince and People, that as thou hast brought him like Gold

The Preface

Gold out of the Furnace of affliction, He may be the more precious unto Thee, and the more highly valued by his People. And as thou hast been pleased (in succeeding Generations) to build thy Church upon the holy Patriarchs, Prophets and Apostles, (Christ Jesus himself being the sole Foundation;) so always be thou a Sun and a Shield, a light and defence unto Her: Let thy Wisdom guide her, thy Love enflame her, thy Grace enlarge her, thy Bounty enrich her, thy Blessings felicitate her throughout all Ages.

And as her Enemies shall any where arise against her, there also let her God arise, and her Enemies, and his Enemies be scattered, scattered like the Chaff before the wind, before they can proceed to any act against her, even in the proud imaginations of their hearts.

Let there be such an happy concurrence of Equity and Vigilance, of Duty and Affection, between both Governors and People, that all serving thee in their several stations to the Common good, we may no more return unto Folly; knowing that there is a National measure of sin, beyond which thou wilt not spare! And O suffer us not to fill it up again, as did those cursed Amorites. But since there is also a National measure of Repentance, which thou hast promised to accept, O Lord, vouchsafe us Grace to perform that, and crown thine own gifts with Mercy and Compassion; that we may decline the Precipices of Sin on either hand, both those of Avarice and Prodigality, those of Ignorance and Curiosity, those of Pride and Pharisaical Humility, those of Ambition and Disloyalty, those of Sacrilege and Profanation: That like St. Paul's good marksmen, aiming at thy Glory, and the benefit of Souls, we may serve Thee and Thine here in our Generations, and hereafter praise thee to Eternal Ages. Amen, Amen.

The

The Preface.

{ The Collect for the Fourth Sunday }
after E P I P H A N Y. }

O God which knowest us to be set in the
midst of so many and great dangers, that
for Mans frailness we cannot always
stand uprightly; grant to us the health
of Body and Soul, that all those things
which we suffer for Sin (by thy help)
we may well pass and over-come, through
Jesus Christ our Lord. Amen.

In Scintillam Altaris.

NON igitur cunctis cessere Altaribus ignis :
En Scintilla micans, quæ rapto fomite sursum
Tendit, & Ætheream, aspirans feliciter arcem
Corda rapit secum : Nam quod, Mens entis, quò mo
In sublime trabis ? Videor radiantis Olympi
Æternas penetrâsse aditus, atque intima Cæli
Atria dispositis lastrâsse ornata Trophæis.
Ordine stant longo, monstrâtque Insignia fati
Quisque sui. Fustes videor Gladiosque minaces
Cernere, & indomito vorantem Sanguine Serram ;
Temporâque æthereâ cunctis incincta Coronâ.
O Decus ! O Proceres Cæli ! fortisque Tribuni
Christianum ! quæis cana Fides Ductoribus usa
Immensi extremas Orbis penetravit ad oras !
Hæc, licet infelix & vix sanabilis, ætas
Immemor haud penitus vestri est, meritisque labores
Polluto saltem cupimus transmittere seculo.
Iste DEUM natum Liber edocet, atque subactâ
Morte triumphantem, & tandem in sua Regna reductum.
Ergo, vera DEI Soboles ! Spes Unica Mundi !
Et Cæli Jubar immensum ! quem Tartara nigra
Victorem sensere, videt nunc altus Olympus !
Cerne Tuos, quàm nunc miserando Turbine vexat :
Impia Gens, quali insultat Phanaticus Oestro ;
Et miserere, DEUS, lassosque his eripe flammis !
Sed tibi (Vir summe) interea, pro munere, Grates
Indocti Doctisque, & tota Ecclesia debet.
Proventus beet Agricola, & perduret in Ævum
Ista salutaris revocato Historia Vulgo.

D. WHITFORD.

Upon

Upon the Author, and his Work.

When the rude *Vulgar*, in their headlong rage,
Pull'd down those sacred things which long
Did hold inviolable; they began (marvellous
To *low* Times, and Places, and next Man
Laid waste those days which our Grand sober Sires
Hallow'd, to warm their Zeal by heav'nly fires:
Dispark'd the Churches, and to Bars did give
Pow'r to contest for the Prerogative
When the Church-days they with success decri'd,
And bark'd at those which Heav'n had sanctifi'd:
'Twas time to write, when days to Saints assign'd
Were all degraded, and the Lord's new-crown'd,
Our Author (like the wiser few) stood still;
Observes, admires, and lets them take their fill;
And now, in milder temper, he begins
To assert those Truths which their blind rage call'd
'Twere madness, in a Whirl-windy, to resist (Sins
With any Argument but Club and Fist.
Thus God, when all things were i'th Chaos hurl'd,
Did first make Light, and then he form'd the World.
The Author so, with imitating Art,
Informs the Judgment first, then moves the Heart.
Not like the *Pseudo-Levites* of this season,
That preach all Use, without Ground, Proof, or
His Prose so sneaky, and yet so smooth, (Reason
His Verse so full of Rhyme and Reason both,
His Prayers so heav'nly, and his All so good,
Makes him at once admir'd, yet understood.
The Poet's Character he hits aright,
And does at once both profit and delight.
The ancient Method he doth well repair
In this design, a Sermon, Psalm, and Prayer.

May

May this *Work* thrive, that after-times and we
May keep one *Festival* to's memory,
And *Benfires* make, from whose undying flame
Shall rise bright *Sparks*, & immortalize his Name.

ALEX. BROME.

An Hymn on these Sacred Solemnities.

LARGE *Soul*, that doth three *Parts* in one combine,
Historian, *Poet*, *Orthodox Divine*;
Whose *Heav'n*-directed *Pencil* hath design'd
Three sacred *Prospects* for each pious mind!
On choice and various *Needle-work* behold
The *SPOUSES* Vest embroid' red o'r with *Gold*;
Damask'd with *Figures*, which like *Gems* do shine;
Each figure graceful is, each *Genie* divine.
This *SPOUSE* so glorious, that ev'n *Queens* her light
Admire, astonish'd with her *Heav'nly* Light
Magnetick *BRIDE*, attract the good and wise
To practise this, the best of *Liturgies*; (lick *SPOUSE*,
Where we, with You; the *BRIDE-GROOM*'s love
May daily consecrate our *Pray'rs* and *Vows*
To *CHRIST*, to Annuate our *Course* aright,
Rapt through the *Zodiack* of th' *APOSTLES* Light:
Whereby we antedate *ANGELICK* Bliss
All sublunary *Glories* vail to *THIS*.
May therefore *Hands* and *Hearts* these *Pages* turn,
Till *Nature* sleeps in dissolutions *Urn*!

By BENEVOLUS.

123865479.

On

On the worthy Work of my respected Friend,
ED. SPARKE, D D.

WHEN Pious *Asa* with his Fathers slept,
How solemnly his Funerals they kept?
A curious Bed's contriv'd by Arts devices,
Fill'd all with *Indian Gums*, *Abrabian Spices*,
This Bed the Case, wherein his Corps, the Jewel,
* *Chr. 16. 14.* Are for the * BURNING made the precious fuel
As if that *Asa's* Body did aspire
To meet his Soul, and mount up in that fire.
Dead Saints, dead days now put into their Urn.
See here a sweeter, brighter flame doth burn,
Kindled from holy SPARKS, whence doth arise
No smoak to hurt, save only envious eyes:
Whilst my admiring Muse at distance stands,
Desiring at his Flame to warm her hands;
Wherewith emboldned, nearer she presumes
To steal a scent of these thy sweet Perfumes.
But I recant my words and pardon crave,
That I compar'd thy Book unto the Grave
Or Urn of Saints; for by thy Pen's perfection,
Saints are not buried, but have Resurrection.
The cozening Witch, in counterfeit disguise,
Made but a seeming *Samuel* to rise,
(Whom cunningly she did with mantle hide,
To cloak her cheat, which else might be espied:)
But who will not thy worthy work applaud?
No fallshood here, no forgery or fraud;
Thou really dost from the dust retrieve,
And make not one, but *All-Saints* to revive.
Yea, by the pains which Thou on them expends,
Easter doth rise, *Ascension Day* ascends.

Thy

The Preface.

Thy Poetry is pleasant, Pictures fine,
Thy Prose profound; but oh, the Prayers divine!
Thus hast thou pleased us in every part,
Our Fancies, Judgments, with our Eyes and Heart.

THO. FULLER.

To his worthy Friend the Author.

BRight shining *SPARKE* of consecrated Fire,
That dost pure Incense at the Altar burn,
Thy quickning *Flame* doth sacred *Heat* inspire,
And makes our Souls on the right *Axis* turn:
How is the World beholding to thy *Light*,
To draw it forth of a *Cimmerian* Night.

Nay, *Heav'n* it self thy Debtor is: For blest
Immortal *Tenants* highly memoriz'd,
By Ages held the purest and the best,
Would soon grow obsoleted and despis'd,
Did not thy hollow'd *Muse* with *Rays* divine,
Make them, like *Sol*, in his Meridian, shine.

Flora displays not more Varieties,
Red-cheek'd *Pomona* brings not more Delight
(When most enamell'd each in Child-bed lies)
To charm the Senses of *Tast*, *Smell*, and *Sight*
Than here occur (in party-Vesture deckt)
Profit and *Pleasure* to the *Intellect*.

Star-gazers all, you may be freely bold
To expunge our *Saints*; This Calendar will do

You

The Preface.
You write in Red, our Author writes in Gold,
You write but Names, He, Names and Names too,
Your first of Fame must a Fresh Model too;
But this will last to bless'd Eternity.

J. H. DE LAUNE.

In Opus Brudium Authoris ingeniosissimi.

CRadeli lacrare nonnulla pia viscera Matris
Infelix studium Negotiorum leboles.
Omine felici sanavit vulnera Sparkus,
Non passus Tumulo saucia membra duri.
Hic petit Antiquos veris ornare Coronis
Vates, Angelicos & celebrare Choros.

R. DUKESON. D.D.

Ad Amicum suum Authorem, ED-
WARDUM SPARKETIUM.

AD sint Romani, colit & quicumque Novatum,
Inspiciant, tua Scripta legant, Collecta revolvant;
Libri divini flammam dum murmure cingunt,
Corda sua Antiquo inspirantur lumine veros;
Quaerendo nodos, fiat laqueantur ut ipsi
Rete tuo antiquo, Passio, captate Novellas.

Eodem

Eodem ad Authorem.

DU *hic pia, dum profuit, tunc tua Scripta peragunt*;
Non rapidos current ventos, quæ Folia spargant
Cumque Vatis, nec curent Festa Nefastis.
Conspicui venti, conspirent Flamina vulgi,
Non Possin sacrum, nec Sanctos urere possunt.

PET. VOWEL.

On my worthy Friend Dr. SPARKE,
his Learned Book.

A Brood of *Legendary Saints* of old (and bold;
Were hatch'd in heads of *Monks* both bald
Some *Saints* in Nature ne'r had Face or Features,
But only were their wild *Inventors* Creatures;
As Mountain-like *St. Christopher* thy Glory,
No Mole-hill yet of *Truth* in all the Story.
Sure *bard* his Face who told such Lies so oft;
But who *believes* them, sure his Head is soft.
Faction of *Saints* ne'r coynd so great a store:
But *Faction* in our Age hath *Minted* more:
Commend themselves, and there is half their Trade;
Condemn all others, then the *Saint* is made.

But here my Friend presents a Noble Breed
Of *Ancient Saints*, such as were *Saints* indeed:
And yet these *Saints* in these our Iron-Times,
When *Piety* and *Learning* both were Crimes,
Have had their *Feasts* and *Fasts* put down outright,
And all their *Days* extinct in *Envious Nights*;
Only the *faithful Fairs* did them retain;
Ere'd the *Chureh*, *Let* Town they do remain.

But O how much doth *this thy Labour merit!*
In these *dead Days* Thou put'st a quickning *Spirit*:
For us *thou writ'st*, for us thou tak'st this *Toyl*;
To make us see, *this SPARKE* doth spend his *Oyl*.
Live *Learned Pen*, converse with *Men* below
Some *Forty Winters*, until *Ages Snow*
Candy thy *Reverend Locks*, and make them look
White as thy *Soul*, and *Paper* of thy *Book*.
But when that *Bankrupt Nature* shall deny
To pay more *Moisture*, and when *thou must dye*,
Mount *gallant Soul*, with *Saints in Bliss* survive,
Whose *Rites* thy *Pen* did in *sad Times* Retrieve.

THO. FULLER.

To his Reverend Friend Dr. SPARKE,
on his Pious and Learned Book.

THE *Times* are chang'd, and the misguided *Rout*
Now to tug pull in what they tumbled out;
And with like eagerness the *Faction's* *Crue*,
Who *Ruin'd* all, are now expos'd to view;
Their *Vizor's* off and now we plainly see
Both what they are, and what they seem'd to be.
Now they *repent* (though late) and turn to you
Of the *old Church*, that's *constant*, *pure*, and *true*.
Thanks to such *Lights* as you are, who have stay'd
In that firm *Truth* from which they fondly *pray'd*;
Endur'd *Reproach* and *Want*, all violent *Shocks*,
Which roul'd like *Billows* while you stood like *Rocks*,
Unmov'd by all their *Fury*, kept your ground,
Fix'd as the *Poles*, whilst they kept *twirling* round;
Submitted to all *Rage*, and lost your *All*,
Yet ne'r comply'd with, or bow'd Knee to *Basht*.
You

You *Preach'd* for love of *Preaching*, with desire
To *instruct* and to *reform*; while *Pay* and *Hire*,
Which made them *Preach*, were ta'n away from you,
You still march'd on, and led the People through
That *Wilderness of Error* into which
Those (*Ignis fatui*) tempted by the *Itch*
Of *Pride* and *Change*, had led them. When the *Times*
Env'ing your *Warth*, voted your *Sermons* Crimes,
And rowl'd a Stone upon your Mouth, for fear
Truth should find out a *Resurrection* there;
Then from the *Press* You piously did shew
What, why, and how, we should *believe*, and *know*,
And *Pray*, and *Practise*; made it out to us,
Why our *Church-Institutes* weresthese, and *thus*;
And *how* we ought to *observe* them, so that we
May find them that which of themselves they be,
Commands and *Comforts*: This, Sir, we do find
Perform'd by the rare *Issue* of your *Mind*.
Your *pious* and your *profitable* Lines
Present a *Treasure* beyond golden *Mines*;
Which tho one Age can't prize enough, you'll be
Renowned unto good *Posterity*,
And all that *know*, or read you; since you do
Supply the *Pious* and the *Learned* too
So well, that both must say, to you they owe
What good they *practise*, and what good they *know*.

ALEX. BROME,

The

THE
COMPILED
OF THE
Common-Prayer-Book
OF THE
Church of ENGLAND,
WERE,

Doctor {
CRANMER, Archbishop of Canterbury.
GOODRICK, Bishop of Ely.
SKIP, Bishop of Hereford.
THIRLEBT, Bishop of Westminster.
DAI, Bishop of Chichester.
HOLBEGG, Bishop of Lincoln.
RIDLEY, Bishop of Rochester.
MAT, Dean of St. Paul's.
TATLOR, Dean of Lincoln.
HEINES, Dean of Exeter.
REDMAN, Dean of Westminster.
COX, King EDWARD's Almoner.
Mr. ROBINSON, Arch-Deacon of Leicester.

Mense Maio 1549.

Anno Regni Edwardi Sexti tertio.

Hardly can the Pride of those Men
that study Nobelties, allow former
Times any share or degree of Wis-
dom or Godliness.

King CHARLES's Mediat. 16. upon the Ordi-
nance against the Book of Common-Prayer.

A Catalogue of the *Feasts and Fasts*,
as they are either fixed to the Days
of the several Months, or as they
are Moveable, with reference to
Easter.

<i>January,</i>	{ Circumcision,	1
	{ Epiphany,	6
	{ Conversion of St. Paul,	25
<i>February,</i>	{ Purification,	2
	{ St. Matthias,	24
<i>March,</i>	{ Ash-Wednesday,	<i>Vide Easter.</i>
	{ The Annunciation,	25
<i>April,</i>	{ Palm-Sunday,	<i>Vide Easter.</i>
	{ Good-Friday,	<i>Vide Easter.</i>
	{ Easter-Day,	<i>Vide Page 217</i>
	{ St. Mark Evangelist,	25
<i>May,</i>	{ St. Philip and Jacob,	1
	{ Holy-Thursd.,	<i>Vide Easter.</i>
	{ Whitsund. or Pentecost,	<i>Vide Easter.</i>
<i>June,</i>	{ St. Barnaby,	11
	{ Trinity-Sunday,	<i>Vide Whitsund.</i>
	{ St. John Baptist,	24
	{ St. Peter,	29
<i>July,</i>		

July,	St. James,	25
August,	St. Bartholomew,	24
September,	{ St. Matthew,	21
	{ St. Michael,	29
October,	{ St. Luke Evang.	18
	{ St. Simon and Jude,	28
November,	{ All-Saints,	1
	{ St. Andrew,	30
December,	St. Thomas,	21
	Christ's Nativity	25
	St. Stephen,	26
	St. John Evang.	27
	The Innocents,	28

To

To find *Easter* for ever.

Prime	A	B	C	D	E	F	G
1	April 9	10	11	12	6	7	8
2	Mar. 20	27	28	29	30	31	April 1
3	Apr. 16	17	18	19	20	14	15
4	April 9	3	4	5	6	7	8
5	Mar. 26	27	28	29	23	24	25
6	Apr. 16	17	11	12	13	14	15
7	April 2	3	4	5	6	Mar. 31	April 1
8	Apr. 23	24	28	19	20	21	22
9	April 9	10	11	12	13	14	8
10	April 2	3	Mar. 28	29	30	31	April 1
11	Apr. 16	17	18	19	20	21	22
12	April 9	10	11	5	6	7	8
13	Mar. 26	27	25	29	30	31	25
14	Apr. 16	17	18	19	13	14	15
15	April 2	3	4	5	6	7	8
16	Mar. 26	27	28	22	23	24	25
17	Apr. 16	10	11	12	13	14	15
18	April 2	3	4	5	Mar. 30	31	April 1
19	Apr. 23	24	18	19	20	21	22

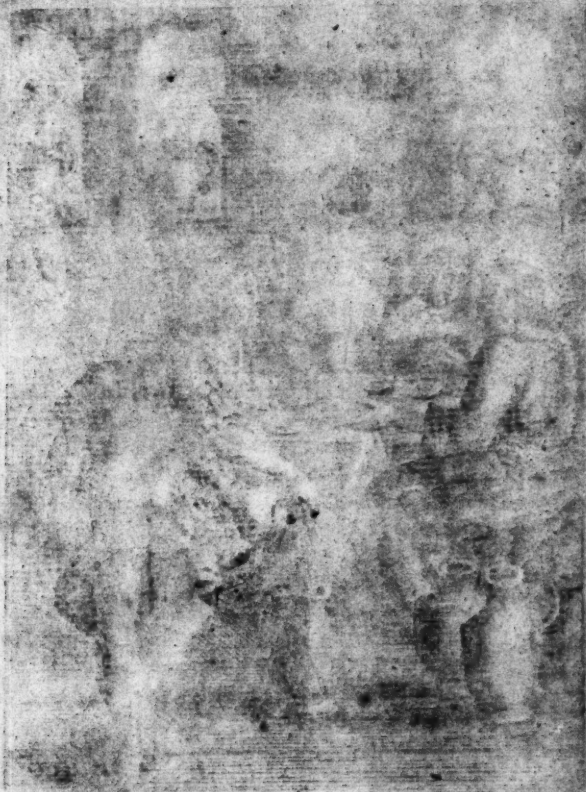
When you have the Dominical or Sunday Letter in the uppermost Line, guide your eye downward from the same till you come right over against the Prime, and there is shewed both what Month, and what Day of the Month *Easter* falleth on that Year. For the Prime or Golden Number, see your Almanack.

And besides this Demonstration, see the Rule to find *Easter* for ever, pag. 220.

A
C A T A L O G U E
 OF THE
F E A S T S and F A S T S
 According to the
ORDER of the CHURCH,
 And the Method of this Book.

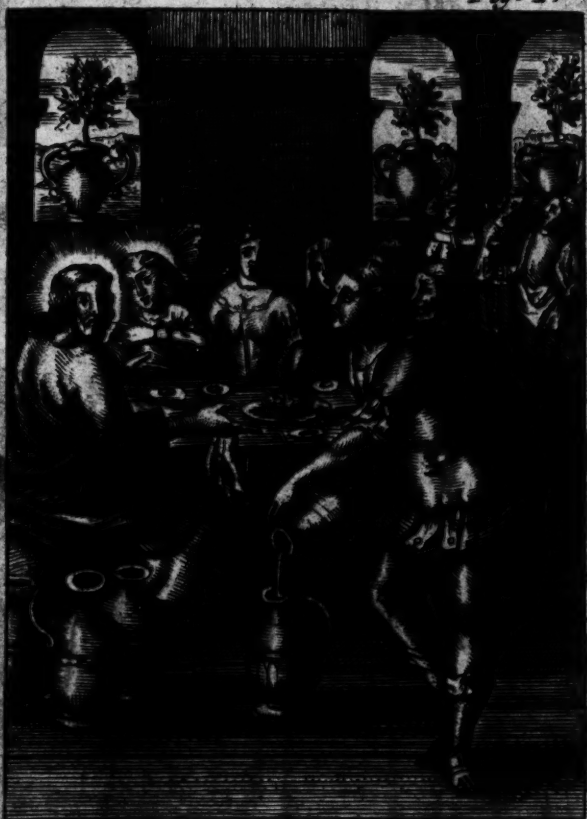
C hristian Solemnities <i>in general, pag. 1.</i>	Conversion of St. Paul,	346
Advent-Sunday, 14	The Purification,	357
The Nativity of Christ, 31	St. Matthias's Day,	367
St. Stephen's Day, 60	The Annunciation,	381
St. John Evangelist, 75	St. Mark's Day,	393
The Innocent's Day, 89	St. Philip and Jacob,	399
Circumcision, 106	St. Barnabas's Day,	400
Epiphany, or Twelfth Day, 120	St. John Baptist,	407
<i>Asc-Wednesday,</i> 143	St. Peter's Day,	428
The Solemn Fast of Lent, 158	St. James's Day,	430
Palm-Sunday, 175	St. Bartholomew's Day,	450
Good-Friday, 185	St. Matthew's Day,	458
Easter-Day, 216	St. Michael Arch-Angel,	467
Ascension-Day, 242	St. Luke's Day,	481
Whitsunday, 263	St. Simon and Jude,	491
Trinity-Sunday, 285	All-Saints Day,	500
The Lord's Day in general, 298	Upon the 5th of Novemb.	517
Rogation-Week, 313	Upon the 30th of January,	540
St. Andrew's Day, 325	Upon the 29th of May,	564
St. Thomas's Day, 335	The Doxology,	581.

U P O N



THE MOUNTAIN OF THE FUTURE
AND THE MOUNTAIN OF THE PAST

Fig. 1.



NUPTIE IN CANA GALILEE. *Joan. 2.*
The marriage in Cana. *John 2.*
P. Bouché. del.

M.
Psal. 9. 18.
E.
34, 126,
150.

UPON

Christian * Solemnities

in General.

DISQUISITION I.

GOD hath so done his marvellous Works (saith David) that they ought to be had in remembrance, Psal. 111. both his Works of Mercy and of Justice, to which two, are all his other Attributes reducible. They ought indeed with just persons, as the just are with Him, to be had in Everlasting Remembrance: and however Seneca saith, that there are some * Benefits, whose very bulk and magnitude permits not them to slip out of Mind (as one might well think of Election, Creation, Redemption, Preservation) yet our Memories, as the Apostle speaks, are so apt *μαρτυρεῖν* to run out like Sieves (for so it signifies, though translated to let slip) and Sieves (you know) retain the coarsest Bran, and let go finest Flour, as we let go Solidities, and mind Levities: and therefore hath the Christian Church, in a most prudent Piety, constituted set Times, and solemn Anniversaries of Devotion; some whereof, being Festivals, are gratulatory, as to his Miracles of Mercy; and others, being Fasts, are Alarms unto Penitence and Humiliation, reflecting

B

ing

M.
Exod. 16.
John 2.
E.
2 Chron. 8.
1 Cor. 14.
* Solemnitas ab eo quod solet in Anno esse, dicitur. S. Aug. Sermon. 186. De Temp.

Fig. I.

Psal. 111. 3.

* Quorum magnitudo non potest excid. 10. L. de Ben.

Heb. 2. 1.

ing on his Acts of Justice : this wholesome variety sweetly complying with the weakness of man's Nature, by the refreshment of interchanged Services ; which, in some sense, will make the yoke easier, and the burthen lighter.

Now then, shall all things have their appointed Time (as the Wise Man speaks) and not Devotion ? which, sure, should rather have a share in all times whatsoever. Certainly, 'tis Christian good manners, to give, not only Place, and Person, but also the Time its due ; considering that of the Wise Man, Prov. 25. *A word fitly spoken, is like apples,* &c. These are, especially, those words of the Wise, Eccles. 12. *that are as goads and nails fastened by the Masters of Assemblies,* by which men are most excited unto good ; and, for evil, soonest pricked at the heart, Acts 2. And in affairs of this nature, what is loosely left to be done, at any Time, (by sad experience we see) is orderly performed at no time. For, altho' Religion be not tied to Time ; yet can it not be planted or exercised, without a due dividing or allotting out of Time for it : and forasmuch as it is kindly, to gather all fruits in their seasons ; so too is it for the Church of God to consider each of his great Benefits, even in the day * wherein it was wrought (as near as can be imagined :) and therefore it is well ordered by the true Churches, ancient and modern, to solemnize the memorial of Christ's main Actions and Passion, with the imitable vertues of his Saints and Martyrs, upon set-times, and annual revolutions ; lest haply (in a while) those Persons and Things be utterly forgotten, that ought to be had in everlasting remembrance. And certainly, this is one wholsom sense of the Apostles *καὶ ὁ ἀλλήλων τῆς, Rom. 12*
servi

Prov. 25. 11.
Verba sapientum.

Eccles. 12. 11.

Acts 2. 37.

* Confer. Hel.
 vet. c. 24.

* *Χεῖρ ἐστὶν
 ἐν ᾧ καὶ ἐστὶν, καὶ
 καὶ ἐστὶν ἐν ᾧ
 Χεῖρ ἐστὶν
 ἡ. Hippo.*

Rom. 12. 11.

erving the Time, for so the old Greek Copies read it, and not *to weeks*, as the later. To which end, saith S. *Augustine*, God hath designed *weekly*, and his Church *annual* * *Commemorations* of the Myste-
 ries, Means, and Witnesses of our Redemption; to preserve a solemn Memory of those high Bene-
 fits, which either by Himself, or by any of his blessed Instruments, God hath bestowed upon Mankind. Not that we should luxuriate in *Festivities*, (as some do) dedicating Days even to fictitious Saints, that never were Men, or had a name, but in mistaken Calendars; as it is doubted by the two grand Supporters of the Heterodox persuasion, *Bellarmino* and *Baronius*, whether there were ever any such man as S. *George*, or such a woman as S. *Katherine*. The first doth acknowledge that they worship certain Saints whose stories are uncertain, reputing the Legend of S. *George* Apocryphal; for all 'tis used in the *Missal*, and *Baronius* confesseth as much of *Quiriacus* and *Julitta* (to say nothing of their S. *Christopher* and others) declaring plainly, that their Acts were written either by Fools or Hereticks. So that they seem much in danger of two places of Scripture, that worship such, *Rom. 14. Whatsoever is not of Faith, is Sin*: and *1 Cor. 8. An Idol is nothing in the world*; and will hardly come off from self-condemnation, and flat Idolatry. And whether this, or that other object of their worship be the worst, leave to the Reader's judgment, that Divise such as never were holy men, as the (a) Pagan Soldier that pierced the side of Christ, by the name of *Longinus*, the Millenarian *Papias*, *Becket*, *Sanders*, *Garnet*, &c. most, or all of which stand Sainted in the *Tiberine Calendar* (I may say with one (b) *No Martyrs of the Lord*; though in charity I add not,

De Civ. Dei,
lib. 10. cap. 4.

Lib. 10. De Civ.
cap. 4.

Eccles. Annal.
Tom. 2. ad An-
num 290.

Rom. 14. 23.
1 Cor. 8. 4.

(a) *Dr. Sarras*
examinat. of
Rom. cap. 7.
 (b) *Sancti*
res Domini, sed
Mancipes Dia-
boli. Dr. Abbas
Antipol. p. 3

Vassals of the Devil) till the croud is so great; that the whole Year hath too few days to be devoted. But confining unto truth and modesty, we understand here such Solemnities as *S. Austin* (c) speaks of: Which either by the Apostles themselves, as those concerning (d) Christ; or by general Councils instituted, as those concerning the Apostles, are observed throughout the Christian World: and all these in their proper seasons (as near as can be aim'd at by Mortality) the substance cloathed with the Circumstances of the Performance. And as on these good grounds, so likewise for good ends we celebrate them: Not only as (e) a memorial of the Dead (saith *Eusebius*) but for an holy imitation of Living: (would all of *Durandus* his side were as ingenuous in that) (f) The blessed Saints are not to be honoured with any worship either of Invocation, or Adoration; but only with love, and the charity of Imitation: which indeed calls on us, to look both on their Moral Actions, and their holy Passions; sending us also Prayer and fasting, and other Duties of Mortification: wherewith (besides the set and solemn times of devout Abstinence) most of these Festivals are to be attended; both these Solemnities (as it were) making up the Soul a pair of Angels wings, much furthering her flight to heaven, and even grounded on the Law of Nature; to regulate piously those two reigning Passions, of our Joy and Sorrow, with which all the actions of our life are mixed; so that whatever we can do, or may be done unto us, still the sequel is one or other of the said Affections, and our Life according. Wherefore

Et tot templa Dedum Roma, quot in urbe sepulchra, Heroum numerare licet. ——— Till Rome as many Deities prefers, As she hath Heroes shrin'd in Sepulchres.

(c) *Domini passio, resurrectio, & ascensio in caelum anniversaria solennitate celebrantur. Epist. infra dict.*

(d) *Festa quae vel ab ipsis Apostolicis, vel generalibus Conciliis instituta, à toto terrarum orbe observantur. Ep. 118. ad Jan.*

(e) *Εἰς ὅς περὶ ἁγίων μνήμην, καὶ ὅς πολλὰ ἔργων ἀναμνηστικῶν.*

Ecccl. Hist. l. 4. c. 14.

(f) *Sancti non servitute, sed charitate honorandi; imitatione, non adoratione. Durandus.*

fore the Church of Christ (that most absolute perfect School of Vertue) hath by the special direction of God's Spirit, hitherto inured men from their Infancy, partly with days of Festival Exercise, for the framing of their Joy, and partly with Times of a contrary sort, for the regulation of their Grief: by both these (I say) consecrating the whole Life to God. That some might no longer scandalize Religion (at one side) for a Spirit of Melancholy, and an Asinine Patience; we have our solemn Feasts, wherein we abound both with Spiritual and Corporal Chearfulness: and lest on the other side, they redargue us of Idleness and Riot; our Fasts enjoin us holy Exercises, charitable Abstinence and Humiliation; that so in neither of them we belike fond Israel, to proclaim a Holy-day to Febozab, and worship a Calf. And here it must ever be remembered, that the Intent of the Church; in these her holy Solemnities, is not only to inform us in the Mysteries which are commemorated; but also, and that chiefly, to conform us thereby unto Christ our Head, and his glorious Members, which is the sum and substance of all our Celebrations. Συμμορφωθῆναι is the Apostle's word of exhortation, Phil. 3. Conformable unto him. If not thus affected by them, we neither approve ourselves of the number of his Followers, of his lively Members, nor dutiful Children to our Mother Churches Institutions; as Aristotle saith of the study of Vertue, 'Tis not for speculation only, but for practice chiefly, and * transaction: not that we might seem to contemplate what Vertue is, but that we might be rendred Good Men by it; and so these well improved, will be multiplied Advantages to Devotion: A Christian practice, I know not whether of more Piety or Antiquity;

Exod. 32.

Phil. 3.

* Ἡ τὰς
πραγμάτων
διωκτικὴς,
ἡ δὲ τῶν εἰρη-
μῶν καὶ εὐφρο-
νίας, αἰνῶ-
ς ἡ ἀγαθὴ καὶ
ἐνδοξία.

B 3

(a) Eu. Eth. l. 2. c. 3.

(a) *Eccles. Hist.*
lib. 7. cap. 19.
(b) *Concil.*
Carth. 3. c. 47.

(c) *Celebrate*
Sanctorum Na-
talities, &c.
S. Aug. in Psal.
88. Chrysost.
Hom. 66. ad
pop. Antioch.
Lib. 4. Ep. 3.
Euseb. Eccl.
Hist. 14. c. 15.
Colof. 2. 16.

(d) *Celebramus*
passiones Mar-
tyrum, &c.

(e) *Quorum sa-*
luberrima est
authoritas. Lo-
co præcitato.
(f) *Gal. 4.*

1 Cor. 8. 8.

1 Cor. 14.

(a) *Eusebius* telling us, how *Dionysius* Bishop of *Alexandria*, about 1400 years ago wrote upon this Argument. The (b) Council of *Carthage* held in *S. Austin's* time, witnesseth the celebration of Saints days to be very ancient. And *S. Augustine* in *Psal. 88.* (c) Hold fast unanimously God your Father, and the Church your Mother, celebrating the Saints Birth-days with sobriety; (for so Antiquity called their days of Martyrdom) that we imitate them that are gone before us, until we overtake them. The Sepulchres of the Saints are honourable (saith he) and their days known of all, being a Festival Joy to the world. And before these, *St. Cyprian.* (d) We solemnize the sufferings of the Martyrs, and their days with Anniversary Commemorations. And so, before these, did some of the *Asiatic Churches.* So that all the Golden Fountains of the Fathers (both of the East and West, the Greek and Latin Church) flow with the same streams. (e) Whose Authority is a sufficient conduct, in *S. Augustine's* judgment, that there is no fear of falling into *S. Paul's* Reprehensions (either touching (f) Times, or Abstinence) no kin to Heathenish Observations, by imagining some days *unfortunate*, and some more *happy*; or of *Judaical* Reservedness, by thinking some meats *unclean* in themselves; and therefore to be abstained, when all were vindicated by *S. Peter's* vision, *Acts 10.* No, but only out of a *Religious Obedience* to *Christian Discipline*, upon those better grounds and ends of *Piety* fore-mentioned; more claiming interest in *S. Paul's* commendation, *ad v. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* *All being done Decently and in Order*, and tending only to God's Honour, his Saints Memory, and our Edification: Without which ('tis too visible) Religion will soon languish, and even die away

away by degrees, into Prophaneness, Heresy, and Atheism! as Sir * *Walter Raleigh* more prophetically, perhaps, than he was aware of, many years ago expressed it. ' This was the order of the Army of Israel, and of their encamping and marching, the *Tabernacle of God* being always set in the middle and centre thereof; the reverend care which *Moses* the Prophet and chosen servant of God had, in all that belonged even to the outward and least parts of the *Tabernacle*, *Ark*, and *Sanctuary*, witnessed well the inward and most humble zeal born towards God himself: the industry used in the framing thereof; and every the least part thereof, the curious workmanship bestowed thereon, the exceeding charge and expence in the provisions, the dutiful observance in the laying up, and preserving the holy Vessels, the solemn removing thereof, the vigilant attendance thereon, and the provident defence of the same, which all Ages have in some degrees imitated, is now so forgotten in this *superfine* Age, by those of the *Family*, the *Anabaptist*, *Brownist*, and other Sectaries, as that all cost and care bestowed on the Church, wherein God is to be served and worshipped, is accounted a kind of *Popery*, and as proceeding from an Idolatrous disposition: insomuch as Time would soon bring to pass (if it were not * resisted) that GOD would be turned out of Churches into Barns, and from thence again into the Fields and Mountains, and under the Hedges; and the Offices of the Ministry robbed of all dignity and respect, be as contemptible as those places: All Order, Discipline, and Church-Government, left to newness of Opinions, and mens Fancies; yea, and soon after, as many kinds of Religion would spring up, as there

* Lib. 2. Hist. of the World, c. 5. sect. 1. p. 249.

* *Quam prodigiosum hoc seculum, quod hanc Insaniam non prohibet, sed jubet.*

are Parish-Churches within *England*; every contentious and ignorant person clothing his Fancy with the *Spirit of God*, and his Imagination with the Gift of *Revelation*: Inſomuch as when the *Truth*, which is but one, ſhall appear to the ſimple multitude no leſs variable, than contrary to it ſelf, the *Faith* of men will ſoon after die away by degrees, and all *Religion* be held in ſcorn and contempt. Which diſtraction gave a great Prince of *Germany* cauſe of this answer to thoſe that perſuaded him to become a *Lutheran*:

Si me adjungo vobis, tunc condemnor ab aliis; ſi me aliis adjungo, a vobis condemnor: quid fugiam video, ſed quid ſequar non habeo.

Arſam ſalutis quia viam diſcernere eſt inter reflexas ſemitas.

Tam multa ſurgunt perſidorum compita, tortis polita erroribus.

Obliqua ſeſe conſerunt diſſortia hinc inde tenet orbitis;

Quas ſi quis errans ac vagus ſeſſatur, rectum relinquens tramitem,

Scrobis latentis pronus in foveam ruet, quam ſodis hoſtilis manu.

Prudent. Hymn. in Infideles.

Heb. 10. 23.

1 Theſ. 5. 21.

2 Tim. 1. 13.

Heb. 10. 23.

1 Theſ. 5. 21.

2 Tim. 1. 13.

Heb. 10. 23.

1 Theſ. 5. 21.

2 Tim. 1. 13.

Heb. 10. 23.

1 Theſ. 5. 21.

2 Tim. 1. 13.

Heb. 10. 23.

1 Theſ. 5. 21.

2 Tim. 1. 13.

Heb. 10. 23.

1 Theſ. 5. 21.

2 Tim. 1. 13.

Heb. 10. 23.

‘ If I communicate with you, then am I condemned by others: If I join with others, I am condemned by you: So that I only ſee what to avoid, but what to follow I am uncertain. Moſt of which ſad Premiſſes this unhappy Age hath ſeen fulfilled among us, and the hazardous Conclusion being the preſent torture of many a Religious Conſcience: Which yet the counſel of the Apoſtle, and the Church endeavour to ex-

tricate and ſettle; Heb. 10. Let us hold faſt our profeſſion without wavering, for he is faithful that hath promiſed. And 1 Theſ. 5. Prove all things, hold faſt that which is good. And 2 Tim. 1. Hold faſt the form of ſound words which thou haſt heard of me, in Faith and Love, which is in Chriſt Jeſus. But that a Diſquiſition ſwell not into a Volume, if I have not ſaid enough, I refer your further ſatisfaction herein, to thoſe two Stars of brighter Luſtre in the Church of *England*, Judicious * Hooker, and the

* Eccl. Pol. l. 5.

P. 373.

the Learned † *Faith*. The first of which calls † *His Defence*
 these Solemnities, the Dignity and outward *of Christian*
 Splendor of Religion; the pregnant Witnesses *Faiths*.
 of ancient Verities; pious Incentives to the pra-
 ctice of Devotion; lasting Records on Earth,
 and Shadows of everlasting Felicity in Heaven,

POEM I. { On the So- }
 { lemities. }

THE Track of Sacred Truth is hard to find
 Among so numerous Errors intertwin'd;
 Those devious Paths among us Mortals are
 So many Gins, the wav'ring Soul to snare;
 And the most jarring *Heresies* unite,
 To cozen each into their *Profelyte*!
 While the poor Soul that heedless goes astray,
 (Leaving the good and old *Religious* way)
 In that foul Ditch soon helpless buried lies,
 Which slyly digg'd the worst of Enemies!

God's first-born People, the selected *Jews*,
 By his own strict Appointment were to use
 Sacred Solemnities, and days design
 To Piety, and Offices *Divine*;
 As *New-Moons*, *Sabbaths*, and the *Paschal Feast*,
 With those of *Weeks*, *Tents*, *Purim*, and the rest,
 Both fixed *Feasts*, and *Fasts*; to let them know (shew:
 When they should humbled Souls, when grateful
 Which Scions since, the *Christian Church* transplants,
 Grafting on Nobler Stocks, a Soil that wants
 No pious Care to cultivate her Spring
 For *Christ's* advance, and his *Saints* flourishing.
 Two reigning Passions in our Hearts do grow,
Sorrow and *Joy*; both which to temper so,

That

That neither may transgress, the *Church* hath fix'd
 Her solemn *Feasts* and *Fasts*; and both so mix'd,
 That the most low-roof'd *Souls* may learn thereby
 To teach their *Griefs* to kneel, their *Joys* to fly.
 These are the harmless *Books* of *Ideots*, where
 (Free from all *Superstition*) *Truths* appear;
 That all without Book by these marks may know
 Who doth such Persons, Times, or Places owe.
 These are *Religion's* *Boundaries*, where we
 The pious steps of our Fore-fathers see.
 Weekly we view in the *Sabbatic* *Feast*,
 Both our *Creator's* Works, and sacred Rest;
 How he the *Jewish Sabbath* did transpose,
 That it with *Christ* into the *Lord's-day* rose:
 Whose saving *Mysteries* of Life and Death,
 These annual Returns best keep in breath;
 Lest else in *Story*, as in *Act* forgot,
 All in *Atb'istical* Oblivion rot!
 His wondrous *Birth*, his tragic *Suffering*,
 His *Rise* triumphant, and *Ascent*, we sing;
 With the *Descending* of the sacred *Dove*,
 All kept, augment his *Honour*, and our *Love*.
 And as peculiar *Feasts* attend the *Three*,
 So, *One*, the undivided *Trinity*.
 Good offices of *Angels* are observ'd,
 With love to them; Honour to God reserv'd.
 And since our *Faith* hath its *Foundation* laid
 In *Christ's* and his *Apostles* blood betray'd;
 Those *Martyrs* here are justly *Registred*
 As golden *Pipes*, while we adore the *Head*.
 Then lest Joy surfeit on so numerous *Feasts*,
 The *Church* sometimes invites us *Mourning* *Guests*,
 Shifting the *Scene*, checking our *Hopes* with *Fears*,
 Mingling our *Bread* with *Ashes*, *Drink* with *Tears*!
 Such is the wholesome Temper of her Law,
 Each *Fast* is cheer'd, and each *Feast* kept in awe
 With

PRAYER I. { On the So- }
 { lemnities. }

122

in all Opportunities of thy Service. Dear Jesu, who didst Solemnize both Feasts and Fasts in thine own Person, and assistance; assist us and accept us (we beseech thee) in performance of both Duties, that like the Cloud, and shining Pillar, they may guide us unto Canaan. Thou (who art therefore no hard Master) sometimes indulgest us with Festivals, that our Conversation here might be with Chearfulness, and thy Service the more perfect Freedom, sometimes allowest us, as well as thine ancient Israel, Quails and Manna, Wine and Oyl, Milk and Honey, not only the accommodations of Necessity, but Plenty; that we sit not always by the waters of Babylon, as though all Piety were made up of Melancholy; but lettest us sometimes take down our Harps from the Willows, our Hearts from our cares and sorrows, to sing thee some of the Songs of Sion, rejoycing with such as keep Holiday; not in a sense of Idleness (to which all times are Holy-days) but of Devotion, by praising thee for both-banded Mercies, by our own double solace and relief of others. And yet again, on the other side, Lest, when we are full, our Heart should be lifted up, thy Church contract the Reins, and plucks us in, unto severer Duties; calling us sometimes to Fasting, Weeping and Mourning; not that thou deligh. st in the afflictions of thy Servants, but only to reduce them unto Vigilance and Penitence; to turn their sorrows into the right Christian Channel, from secular Trivials, to that one more necessary Larver of their sins, and compassionating each others Miseries.

Be thou, O Lord, the best Chear of all our Festivals, that we may not, with fond Israel, only celebrate the sensual part, sitting down to eat and drink, and rising up to play; but more especially, the Spiritual parts of Joy and Thankfulness, of Zeal and Charity, of Praise and Imitation, that our Hearts may be as full of the Mercies of the Lord, as our Dishes are of Meat, and
that

that our Tongues rather than our Cups may overflow with the Praises of our God. Let our Hearts be busied with Mary's, our Lips with Hannah's, and our Tongues with the Shepherds, and we cannot be too merr-y; with Psalms and Hymns and Spiritual Songs, making Melody in our Hearts unto the Lord. Do thou also, O Lord, regulate each of our Fasts from all secular Ends, and Pharisaical Ostentation; that it may not be only a holding down the Head like a Bull-rush, an afflicting our Souls for a day, and appearing unto men to Fast; much less let us keep the Fasts of A-habs and Jezabels (as too many do,) for strife, and debate, and to smite with the fist of Wickedness; but David's and Isaiah's Fast, to humble our Souls with Fasting, to loose the bands of Wickedness, to deal our bread to the hungry, and to let our sin-oppressed Souls go free; this is the Fast that thou hast chosen. Keep both, O Lord, our Feasts and Fasts within the bounds of Piety and So-briety, and so over-rule those ruling Passions of our Joy and Sorrow that the Balance of our affections being kept even, it may temperate the Soul into a spiritual Healthiness, and that (without wavering either to Sin or Schism) we may serve thee with steady souls, with constant and equal temper, even all our days. Mean time (O Christ) accept our heartiest Congratulations, for those exact Patterns of both these, both in thy holy self, thine Apostles and others; for giving of such gifts to men (and, Lord, continue still to give them) that they may shine as lights in a dark and crooked Generation; and grant us all so to become followers of them here, as that we may be, (if not Fellows, yet) Partakers with them in Bliss hereafter. Amen, Amen.

The

The COLLECT
for the 13 Sunday after
Trinity.

Epistle.
Gal. 3 from
16. to 23.

Almighty and most merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service: Grant, we beseech thee, that we may so run to thy heavenly Promises, that we fail not finally to attain the same, through Jesus Christ our Lord.

Gospel.
Luc. 16. from
23. to 28.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M.
Isaiah 1.
Ep. of Jude.
E.
Joel 2.
2 Pet. 3.

UPON
Advent Sunday.

M.
Psal. 29.
96.
E.
97, 98.

Fig. II.

DISQUISITION II.

Παρομοιω
Mar. 15. 4.

THIS Day is to the Festival of the Nativity, (as S. John Baptist to his Master) a kind of a forerunner, to make way for it; somewhat like the Jewish Harbinger to the Feast of Easter, a preparation to the grand solemnity; nay indeed, this and the three following Sundays of *Advent*, may in some sense be called (like the four *Evangelists*) our Savi-

Eccelsus Dei



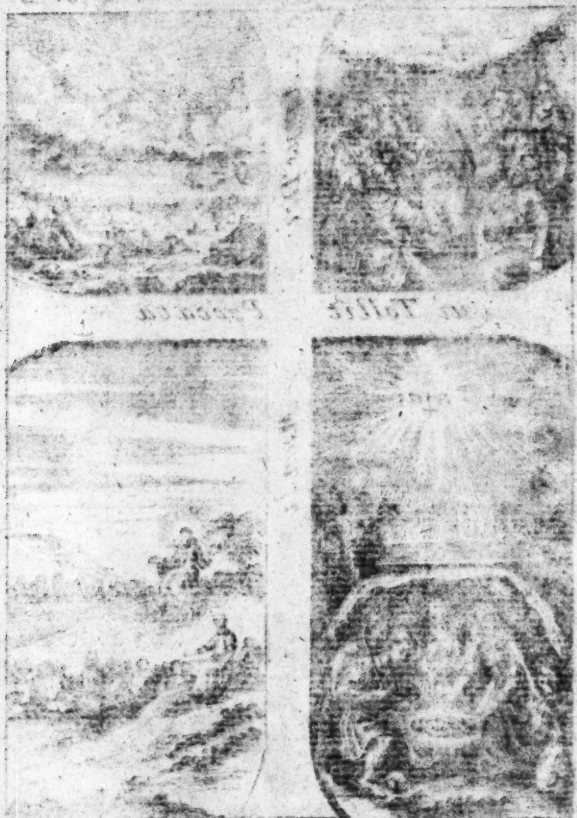
Qui Tollit

Peccata



Mundi





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Saviour's four-wheel'd Chariot, carrying the glad and sad tidings of his approach throughout the Church, as those do his *Mercy* and *Justice* through the world. Moreover here beginneth the peculiar computation of the Churches Year; though learned *Hooker* (on some other considerations) takes it somewhat higher, *viz.* from the *Annunciation* of Christ's Conception by *Angelical Message*: * The Church initiating her solemn Service at this *Preface* to his *Birth*, and first appearance of him to mankind: and herein differing from all *secular computation* whatsoever; to let the world perceive, she numb'reth not her days, and measureth not her seasons, so much by the motion of the Sun, as of her Saviour: beginning and progressing her year according to the motion of the Sun of Righteousness who now began to dawn upon the world, and as the *day-star* from on high, to shine on them that sat in *spiritual darkness*; and with his beams of light and life, to chase away the shadows both of sin and death. Briefly, this day, as it were, inviteth all of us to the Marriage-Feast (for the Incarnation was a mysterious Match) it calleth off the busy world both from their vain prosecutions and excuses, admonishing us of our *Lord's coming*. Advent speaks as much, ay, and in its four several days, hints unto us Christ's four several ways of coming; *viz.* First, his *Corporal*, by *Incarnation*; secondly, his *Ministerial*, by *Instruction*; thirdly, his *Spiritual*, by *Inspiration*; fourthly, his *Judicial*, by *Final Sentence*, and *Determination*. His first coming was that of his *Incarnation*, though, I know, some of the *Ancients* affirm him to have been the *Angel*, that wrestled with *Jacob*, and appear'd to others; but his first manifest approach (I say) was that of his *Incarnation*; long foretold and shadow'd in the
Types,

Quadrig. Domini.

Ecclesi. Pol. l. 5. p. 378.

* The Ecclesiastical Epoch.

The four Sunday's of Advent intimate Christ's four several ways of coming.

Gen. 32.

Gen. 3.

Num. 6. 24.

Gen. 49.

Isa. 11.

Hag. 3.

Luke 2.

Joh. 1. 19. 22.

Matth. 11. 3.

Lib. 16, 17.

Antiq.

Acts 5.

Numb. 24.

ברחובה

Types, Promises, and Prophecies of holy Writ, (which let the *Jews* parallel to any other, if they can.) The Promised Seed, Gen. 3. (*Mercy* treading on the very heels of *Justice*) promised (as the *Lamb slain*) from the beginning of the world; The seed of the woman shall, &c. The old Types and Figures pointed at him; the scape Goat, and willing Isaac, the Paschal Lamb, and Brazen Serpent, both Sacrifice and Altar, Priest and Temple, were all but good old Harbingers of this new Incarnation. The same way look the Prophecies; Balaam's Star of Jacob, Jacob's Law-giver of Judah, Judah's Scepter reaching unto Shiloh, Isaiah's Root of Jesse, Haggai's expectation of the Gentiles, or desire of all Nations, S. John Baptist's follower: nay, the Sibylls too, and very Heathen Oracles, all welcom'd into the world his Incarnation; for about that time, the world was big with expectation of the Shiloh, as you may see by the *Jews* sending to and fro so oft to John the Baptist, Who art thou? art thou Elias? or that Prophet? A Question that S. John himself also sometime sent to Christ, Art thou he, or do we look for another? Insomuch that about that time (saith Josephus) there were more Deceivers and false Christs, than ever before or since, (enough to confute the *Jews* looking for him still) their own Country-man there mentioning eight or ten of them, viz. Judas, Thendas, Gaulonites, Aysbronges, Benchochab, Barcosba, and others (some of them you read of, Acts 5.) And that counterfeit that called himself בן כורב that is, the Son of a Star, to usurp that Prophecy, Numb. 24. of the Star of Jacob, proved but a Comet like the rest, slain by Julius Severus, among many thousands of his followers; and the last of them ברחובה (saith Josephus) all the Rabbins, saving one, confessed to be

be Christ, till at length four hundred of his *Prophets* were at once drowned, following him: thereby proving that he was *Vir sui nominis*, A man of his own name, that is, the Son of Vanity; all of them so contrary to Christ, that they saved neither themselves nor others.

The second was his *Ministerial Advent*, wherein he is that mouth of wisdom, *Prov. 2. 5.* and *Psal. 34. 11.* a main end of the former. *Psal. 40. To do thy will, O God,* (as well as to suffer it.) *Luk. 2. Wist ye not that I was about my Fathers business?* And this sacred business he began with a Sermon on Repentance, as did his *Usher S. John Baptist*, *Matth. 3. Repent, for the Kingdom of Heaven is at hand:* This duty being indeed the best plank after Shipwreck, and through gracious acceptation, a kind of *suppletory* to our broken Innocence; the grace of Christ making up the *unwilling* defects of all our best Endeavours. Thus Christ having begun his Preaching, next begins to gather his Family, as it were, by Calling his *Disciples*, *Simon* and *Andrew*, *James* and *John*, &c. whose obedience he encouraged with a rich Draught of Fishes, as a symbol of their future success, in becoming *Fishers of men*; whereof *S. Peter* afterwards had such an happy experience, *Act. 2. Converting about three thousand with a Sermon.* The progress of Christ's Ministry consisted chiefly, in correcting the viperine Glosses on the Law (as in his Sermon on the mount) which had well near eaten out the Heart of the Text; in purging the Temple, and vindicating his House of Prayer; in chastising *Pharisaical* Delusions, and Histrionical practice of Religion; in transferring the burthensome Rites into more easie *Sacraments*; (mercy opposite to the Judgments on Egypt) turning their blood into Water, by one *Sacrament*;

The second, the Ministerial Advent.
Psal. 40. 7.
Luke 2. 39.

Matth. 3. 2.
Tabula post Naufragium.
** Qui v. rē pēnitent. p. a. exp. innocens.*

John 21. 8.

Act. 2. 41.

Glossa viperina Pharisaorum.
Lyrac

Matth. 5. 6, 7

Exite & predicare, en ego vobiscum.

The third, the Spiritual Advent.

ment, and into Wine by the other : Lastly, in Confirming his Doctrine by saving Miracles, Miracles wrought on all their Senses, and leaving the Form of wholesome words to his Apostles and their Successors, with Commissions, and promised assistance; Go forth, and preach; Lo, I am with you: So that their sound is gone out into all lands, and their voice to the ends of the earth.

And that leads us to his Spiritual Advent, the third way of his Coming, his coming by the Spirit: which indeed gives life and efficacy to all the rest; for it is not the excellence of the Instrument, (no, nor of the Ordinance it self) nor the capacity of the Subject, nor aptness of the Application, nor all of them together, without an influence from Heaven, can produce the fruits of an holy persuasion and conversion. 1 Cor. 3, Paul may plant, and Apollos may water, but God giveth the increase: Without the concurrence of this Spiritual Aid, the rarest Orators are but as sounding Brass, and tinkling Cymbals; nay the written Word it self but a dead letter, and the choicest Ordinances but liveless trunks, even Incense an abomination, and Prayer turned into sin. But with it (as the bewintered Earth at the approaching Sun) all Religious Duties prosper, flourish and bring forth. Now this Spiritual Advent (the fruit of Promise and Prayer) is either ordinary, or extraordinary. The first is that ordinary concurrence of Christ with his own Ordinances, promised to all fervent in his service, Mat. 28. helping the infirmities of their pious endeavours, presenting them refined unto God, and returning for them pardon and internal comforts. The second is that extraordinary Effusion of his Grace and Spirit, poured out upon the Prophets and others, Joel 2. upon the Apostles and others, Acts 2. or only

1 Cor. 3 7.

Matth. 20. 28.

Joel 2. 28, 29.
Acts 2. 16, 17.

only of their successors and others; for any eminent services of Christ, or his Church, when he is pleased to use them. Yet here I abundant Caution is but needful in this Age; we had need look well to our steerage, that we may avoid both those dangerous Rocks, that of Neglect, and Presumption of the Spirit. Some listen not to the good whispers of the Spirit, checking a Temptation, *Prov. 1. 10. If sumers entice thee, consent thou not; mind not that same Vox à tergo, the voice behind them inviting unto goodness, Isa. 36. saying, This is the way, walk in it.* Ill natures, sure, that love not such rare musick, and will not have their evil spirit charmed by the good: of all which we may say, as Christ did to S. Peter, *Mat. 16. Flesh and blood hath not revealed this unto thee.* But while others again pretend to such a measure of the Spirit, as though they were wrapped in *Elijah's Mantle*, and had the Spirit without measure; as though that opinion of *Plato* were verified in them, That while the Souls of vulgar persons dwell in their Bodies, the Bodies of Philosophers and holy men dwell in their Souls: In a good sense, I which it were so with them, and that while their zeal pretends them so much spiritual, their actions did not too much prove them carnal. The good Spirit, I confess is the freest of all Agents, (both for Liberty and Liberality) a wind that bloweth where it listeth, on whom, and when, confined unto no time, or place, or persons. Nor will I, with some, restrain the Advent of the Spirit unto the Apostles only, *Act. 2.* but grant that it was shed on all that company, and both Sexes, and yet not that, without discrimination: Nor will I say the Prophecie of *Joel* then determined, (though the Apostle there applies it so) but that God may pour out his Spirit still upon all Flesh, *Verf. 17.*

* Abundans
cautela non nō
est.

Pro. 1. 10.

Isa. 36. 21.

Beza & alii in
Act. 2. 17.

*Vide Dr. M.C.
lib. de Enthusi-
asim. c. 3.*

De haer. c. 57.

*Dr. M. C. I.
Enth. c. 3.*

1 Cor. 13. 2.

their sons or daughters, servants or handmaids, when he sees good to use such Instruments; yet in the mean time, wise Christians hardly can believe, that he hath there *de facto* done it, where the fruits and consequences are not proportionable unto it. Nor shall I claim the *gift of Tongues* for an evidence thereof, and *working Miracles*, (though both hence eminent in the Apostles) and I read some others (from contrary means) have gone very far that way, in their *Enthusiastick Fits* and *Ecstasies*; but I shall rest contented with this single Demonstration, That there is much of a true Celestial Spirit, where heights of Piety are seconded with those of Practice, no way thwarting the Revealed Will of God, (for that belongs to us, and to our children) and his Will can be but One, whose Essence is so. But where there is not this proportionable Practice, though their *Devotions* be ne'er so high that they even reach *mystical Theology*, that is, Renouncing Sense and Reason, as the *Euchitæ* and *Messalian Hereticks* that S. Austin speaks of, abusing the same passage, *Pray continually*, mistaking set Times, for all Times: let there be too that same *Ardor Mentis* in them (which the Latines use for *Enthusiasm*) that Heat of Soul that transports them out of their Senses, into Tremulations and strange *Raptures*, till (as is storied of *Ignatius Loyola*) they be carried above-ground on the wings of Zeal, or that they conceive they have surveyed the many *Mansions* above, or, as *Mahomet* pretended in his *Epileptick Fits*, that they had seen *Visions*, received Books from *Angels*, and whispered with the *Holy Ghost* himself: Let them say, do, and pretend what they will, (saith the Apostle) *without charity all is nothing*: while they shall act against the revealed will of God, that is, against

Piety,

Piety, against Equity, against Charity, all is nothing; nay worse than nothing, Collusion of the Devil. And who so shall seriously consider what sad ends those beginners with Ecstasies and Epileptical Raptures, and supposed Revelations of Angels, came to afterward, (as the Alumbradoes of Spain, the Factions in France and Germany;) it would (I think) it should certainly, make People more wary, either how they give credit to such Fits and Pretensions of others; or through Ignorance and Indiscretion, expose themselves to such Delusions. The good motions of God's Spirit are Doves, not Serpents; Lambs, not Wolves; ever accompanied with Humility and Charity; not with Turbulence and Inhumanity: Let us therefore be wise unto Sobriety, (as the Apostle speaks) stick we to the Revealed will of God, begging his assistance in it. O Lord, make clean our hearts within us, and take not thine holy Spirit from us.

Not *in* *the* *world*.

The fourth
the Judicial
Advent.

And that indeed will prepare us for the fourth and last Advent, Christ's Judicial coming, his coming unto Judgment: not meaning the particular Judgments only promiscuously inflicted in this world, (which are but the *Præludia*, the forerunners of that other General Judgment) but that solemn day of universal Doom, which (without Appeal, Error, or reversing Judgment) shall be followed with eternal Recompence of Bliss, or Torment. And this Advent all the three Creeds out of the holy Scriptures and just Reason, do assert. *Psal.* 37. *The Lord seeth that his day is coming*, that is, the Day, wherein he shall judge the world, and vindicate the Right and Righteous, from the scruples of this *Psal.* 73. *Job* 21. *Jer.* 12, &c. wherein the Sheep and the Goats seem plac'd at the wrong

The Apostles,
the Nicene, the
Athanasian.
Psal. 37. 13.

Psal. 73.
Job 21.
Jer. 12.

hand, the *Good* afflicted while the *Wicked* prosper : and this great *Day* the Prophet *Daniel* saw in a Vision , describing it with all the circumstances, *Dan. 7.* and this Doctrine *S. Paul* preached at *Athens, Act. 17.* *Because he hath appointed a Day, wherein he will judge the World, &c.* And for this, all the reason in the World ; On *God's* part, on *Christ's* part, and on ours. On *God's*, to rectifie the seeming *Obliquities* of this world, and answer that grand *Problem** ; why evil befalls the good here, and the contrary ? to vindicate his *Providence* and dispensations towards men, and evidence his Donation of all *Power* unto *Christ*, *1 Cor. 15.* On *Christ's* part, 'tis but reason, that as he hath been made a *Spectacle* to the world for *Poverty* and *Humiliation*, so might he be to *Men* and *Angels*, both to *Heaven* and *Earth*, for *Majesty* and *Exaltation*. Lastly, on our part (as I touch'd before) that the *Wheat* might be distinguished from the *Tares*, (both which grow undiscerned here until the harvest) and the *good Fish* from the bad, at this draught of the *Net* to shore ; to evidence to the whole world a demonstration of impartial *Justice* : *Shall not the God of all the Earth do right? Yes, verily, there is a Reward for the Righteous ; Doubtless there is a God that judgeth the earth.* In *Mat. 24.* is described the person of the Judge : *Then shall you see the Son of man coming in the clouds of heaven, with power and great glory.* The Prophet *Daniel*, and *S. Jude*, describe his stupendious Retinue, *scil. Thousand thousands of Saints and Angels* : And *Mat. 13.* their Acts and Offices, to be the *Reapers*, to blow the *Trumpet*, (and gather the Nations) and sound an *Alarm* to the world, to *metamorphose* the *Living*, and awake the *Dead*, to summon all out of their *Graves*, their graves in whatsoever *Element*,

Rev.

Dan. 7. 9, 10,
11, 12, 13, 14.
Acts 17. 31.

* *Cur bona ma-*
lis ? cur mala
bonus ? cum sit
Providentia.
Seneca.

Christ's Judi-
cial coming.

Mat 24. 30. 13.
39.

Dan 7.
Ep. Jude 14.

Rev. 20. *The earth and the sea shall give up their dead.* And thus the Judge being seated (at that great Assize) and the Court being full, S. Paul brings the Prisoner to the Bar, Rom. 14. *Every one of us must give an account of himself to God.* And, *Who can answer him, saith Job, one of a thousand?* Where the Books being opened, (as S. John speaks out of Daniel) the books of God's Word, and of Man's Conscience, upon the Testimony of those thousand Witnesses, and Verdict of that Jury of the twelve Apostles, together with the Acclamation of the whole Court of Saints and Angels, the Judge proceeds to his irrevocable Sentence, either of that joyous Absolution, *Come ye Blessed, &c.* or of that just Rejection, *Go ye Cursed, &c.* Now seeing (as S. Peter saith pathetically) *This day of the Lord shall come as a thief in the night, &c. Quales debemus esse?* What manner of persons ought we to be? If ever we hope to fill up the room of fallen Angels, what manner of persons in all holiness and righteousness? and if we fear to be companions of Devils, and to dwell with everlasting burnings, *Quales!* What manner of persons ought we to be, in all penitence and emendation? in all Vigilance, Prayer, Charity, and Devotion? and 'tis Christ's own Advertisement. *Blessed is that servant, whom his Lord when he cometh shall find so doing.* Mean time (me thinks) all this should mind us of S. Jerome's Trump (or the Arch Angels) still sounding in our ears, *Arise, ye dead, and come to Judgment.* Now then, whosoever seriously takes heed to the three former, shall never need to fear this latter, Rom. 8. And it is Christ's own Caution, *Watch, for ye know not what hour the Master will come.*

Rev. 20. 13.

Rom. 14. 12.
Ubi apparere intolerabile, latere impossibile.

Dan. 7. 10.

Rev. 20. 12.

Venite Benedicti.

Discedite Maldicti.

2 Pet. 3. 11.

Surgite mortui, &c.

Rom. 9. 1.

Mat. 24. 42.

POEM II. { On Advent. }

AS when a mighty *Monarch*, with *Renown*
 And *Splendor* doth approach some *Loyal Town*,
 The *Streets* are strew'd, the *Windows* richly deck'd,
 All quit *Employments*, and with *kind Aspect*
 Wait for Him ; but his *Palace* and *Allies*
 Chiefly prepare for Him, with *longing eyes* :
 So here, this *Monitory Advent* comes
 To tell us of *Christ's* coming ; that our *Rooms*
 May all be drest, and garnish'd for that *King*,
 Who with him, doth both *Grace* and *Glory* bring,
 Be sure his *Palace*, then the *Heart*, I mean,
 With *Innocence* or *Penitence* be clean.

For if that *Satan* must so trimly dwell,
 Sure *Christ* will not in a *polluted Cell* :
 If that dark *Prince* be hous'd so garishly,
 Ne'er think this *Sun* will harbour in a *Str.*
 Cloath then thy *Soul* with her best *Robes* of *Grace*,
 Let *Love*, *Faith*, *Hope*, *Desire*, run all apace
 To meet Him, and his *Majesty* attend ;
 Who highly will prefer them all i'th' end.
 Be *Mountain-Spirits* levell'd, rough ones plain,
 Dejected *Valleys* fill'd with *joy* again :
 Let *Lyon-fierceness* henceforth become tame,
 And so more fit *Companions* for that same
 Meek *Lamb* of *God* : Let *Aspish Tongues* grow mild,
 Then shall they be conducted by that *Child*
 Which made all *Parents* ; whose *Magnetic Law*
 Doth *Kid* and *Leopard* into *Friendship* draw :
 Let *Temperance* sweep out *Luxury*, and *Pride*
 By rare *Humility* be laid aside :
 Let the *Dove* temper *Serpentine Deceit* ;
 This the best sense of, *making his Paths* straight :
 He'll

He'll come into the *Heart*, and fill the place
Both with a *Cleansing*, and *Adorning Grace*.
Thus when the *Discords* of *Contention* cease.
Then may the *World* expect the *Prince of Peace*.

His *Ministerial Advent* next attend,
And in his *Word* each *Grief* may find a *Friend*.
The *Motions* of his *Spirit* are the *Gales*, (*Sails* :
That while we *steer* tow'rds *Heav'n* will fill our
His blessed *Sacraments*, the *Churches* *Wings*,
Whereby each *Lark* of *Heaven* mounts, and *sings* ;
A pair of *cleansing Streams*, broach'd from the *side*
Of our *dear Lord*, when for us *Crucifi'd* ;
Our *Brace* of *Spies*, that from *blest Can'an* brings
News of our *cheering Vines*, and *fruitful Springs*.
Baptizing, speaks *Christ* an *indulgent Lord*,
That for *harsh Symbols*, doth such *mild* afford.
No way-ward *Zippora* need now *upbraid*
Her *Moses* *bloodiness*, or be *afraid*
Of her *Babes* *Life* *rescinded* with his *Skin* :
That *Blood's* turn'd *Water* now, to wash thy *sin*,
Yet 'tis not *Water* only ; but the *Dove*
Moving upon't, doth the *Soul's Laver* prove.
This is *Christ's Ark* (as 'twere) while *Floods* of *sin*
Deluge the *World*, to shrowd his *Darlings* in,
Even in his *Churches Arms* ; No time then slip
To have poor *Souls* *embarqued* in this *Ship*.
Dispute not *Infants Faith* ; thou graft'st thy *Plant*,
Though in its *Youth* and *Winter Fruits* it want.
Commerce of *Spirits* goes not by *Age*, or acts
Of outward power, but as *Free-grace* affects ;
And *Christ* most favour did to such *dispense*,
Schooling the *gravest* to their *Innocence*.
Withhold not, then, these *Sacramental Rites*
From such as *Jews* admitted, *Christ* invites :
His *Ordinance* and *Promise* who neglect,
Are out of 's *Ark*, and may the *Flood* expect !

And

And as a *mild*, so he's a *bounteous* Lord,
 Spreading for all the *World* an ample *Board* ;
 But specially for *Man*, at whose feet all
 The sev'ral *Species* in subjection fall.
 Yet his own *Israel* tastes sublimer fare,
 And *Fellow-Commoners* with *Angels* are :
 The *Rocks* are broacht to quench their *Thirst*, at wish
 They're *feasted* both with first and second *Dish*,
Manna, and *Quails*, yet all these in a mist
 Shade but the *Viands* of the *Eucharist*.
 Those *former* were of His *Alms-basket* fed ;
 But here, to *His*, He gives *Himself* for *Bread* ;
Bread thrash'd, and ground to dust, by *Sin* and *Jews*,
 To make a *Staff of Life*, for us to use :
 Let's walk with't all our *days*, and 'twill sustain
 Our *Hearts* from *slips* in *sin*, from *falls* in pain :
 Here, the best *staff* to keep our footsteps even,
 Hereafter the best *Jacob's-staff* for *Heaven*.

Nor shall we then need *Fear*, but rather *Pray*
 For *Christs* last *Advent*, that *Judicial* Day ; (rowl,
 When, though the *Spheres* and *Orbs* themselves shall
 Like shrivell'd pieces of a *Parchment* scrawl ;
 When, though the liquid *Floods* cannot conspire
 To quench th'insatiable thirst of *Fire* ;
 When, though the *Nations* of the *World* shall mourn,
 And the vast *Universe* to *Cinders* turn :
 Yet, to all such as *Anchor* on His *Love*,
 The Day of *Judgment*, shall of mercy prove.

PRAYER II. { On Advent. }

O Father of Mercies, who art pleased, by the voice
 of thy Church, this day to admonish us of thy
 Son's Approaches ; lest else, unhappily, he find us not
 unworthy

unworthy only (for alas ! so we are) but altogether unprepared for so divine a Guest : We beseech thee, therefore, cleanse us by thy Chastisements, and furnish us with thy Graces, that we may be in some measure qualified to render an acceptable Entertainment to our blessed Saviour. Lord, we confess, that if our Friends or Kindred, our Tutors, or great Persons, were to visit us, we should contend for some proportionable Reception ; How should we trim our houses, and adorn our persons ? providing the best Viands within the reach of our ability ? What then shall we do unto thee, O thou Preserver, thou Redeemer of Men ? which art that Star which from on high hath visited us ? visited us as our Kinsman, in thine Incarnation, which let us entertain with gratitude and wonder ; visited us as our Tutor, in thy Ministrations, to be received with reverence and observation ; visited us as our bosom Friend, by thine Inspiration, to be entertained with heed and resignation ; visited us as our Judge, by thy last (foretold) Visitation, to be attended with all vigilance and reformation. O purge the Receptacles of our souls, and give us grace to open all of them, as free passages to these several Advents. Stand ope, ye gates of Reason, be ye lift up, ye everlasting doors of the Soul, that the King of Glory may come in : Nor let him find those noisomnesses in our Souls, that we would blush to have found in our Bodies ; in our houses. Yet we confess, O Lord, the rooms are very foul, the best of them ; our Understandings mudday ; our Wills rusty, and our Affections dirty ; our whole frame out of order. Give us Humility, to sweep out Pride ; Hospitality, to sweep out Avarice ; Temperance, to sweep out Lust and Riot ; Truth and Sincerity, to sweep out Hypocrisy ; Amicability, to sweep out Envy ; seasonable Repentance, to wash them out, to wash them away all : And when the House is clean, O God of Graces, garnish it ; garnish it with Faith and Industry,

Industry, with Hope and Modesty, with Zeal and Knowledge, with Diligence and Patience, with Piety and Charity. And because all our own store is either wasted, with the Prodigal, or more corrupted than the Gibeonites; either but mouldy Bread, or rotten Fruits, sour Grapes, or Wine of Dragons, nothing fit to entertain thee: O do thou therefore, blessed Jezu, send in thine own Provisions, like some Noble Potentate, send thine own Wine and Cates before thee; that so we may stay thee with Flavons, and (in a sense) comfort thee with Apples, with Fruits of thine own Tree, and at thine own Charge entertain thee, and feast thee with thine own free gifts, and so become more indebted to thee, for accepting our Collations; who otherwise are by no means worthy that thou shouldst come under our roof; the best heart being naturally a polluted stable, a stable full of brutish sins: yet since thou wast pleased once to be born in such an one, O disdain not to be born again there; there make the Ox know his Owner, and the Ass his Master's Crib; Let our Understanding labour to comprehend the Mystery, and our Will submit to the yoke of Duty.

Seem'd it a small matter to thee, to create us men, and set a guard of Angels to protect us? but that thy self shouldst also bow the Heavens and come down to dwell, among us, in us? If Elizabeth admired so the condescension of the blessed Virgin, How is it that the Mother of my Lord is come unto me! how much more cause have we of thankful wonders? that the Lord of that Mother, nay, of the whole World, is come unto us? And that not empty-handed, but full of Ministerial Benedictions; One speaking to us not in the old killing accents of Thunder and Lightning, but in our own similitude; changing the rigour of the Law, into the lighter burthen of Faith and Repentance; the Jewish bloody Rites, into the easier yoke of gentle Sacraments, spiritualizing bodily performances, which
profit

profit little. O give us open ears and hearts unto that voice of wisdom (knowing that fools despise Instruction) that we may hear thy words, for they are sweet ; and not be Hearers only (deceiving our selves as well as others) but Doers of the same. Inflame us, Lord, with an ardent love to all thine holy Ordinances, to value thy word with David , beyond the Treasures of the East and West, to love the persons, times and places, that are peculiarly devoted to thee ; to call thy Sabbath a Delight, and their feet beautiful that bring thy Messages ; to love the House of Prayer , and the place where thine honour dwelleth ; to hunger and thirst after righteousness, and thy holy Sacraments. Lord, give us ever of this bread ! and (of all Famines) keep us from that , which is not a Famine of bread, or a thirst of water, but of thy holy word, of that which is the meat and drink of Souls ! To which end (O Christ) vouchsafe us thy spiritual Advent , the guidance and assistance of thy sacred Spirit, without which all our best services are either enervated or perverted. O permit not a lying spirit to go forth into the mouths of the Prophets, lest they cause the people to err ! and let not the spirit of Giddiness and Delusion seize the people, lest they abuse their Shepherds, and contemn Religion, and doat upon their fond Imaginations ! But O establish us with thy free Spirit, give us grace to attend his secret whispers and hatch up all good motions into pious actions ; not quenching the Spirit, but ventilating and fanning those sparks of Grace, into an holy flame of Zeal and Love ; improving those Dewes of Heaven into Flowers of Paradise. Give us, (O Lord) a spirit of discerning, to judge of good and evil, both from their originals, means, and objects : to try the spirits, whether they be of God, (that is) by thine own rule ; or whether from those evil Principles of human actions, (as by swerving from it) that we may try all things,

things, and hold fast that which is good. So cleanse the thoughts of our hearts by the inspiration of thy holy Spirit that we may perfectly love thee and worthily magnify thy holy Name; even till thy last great Advent in as much Majesty, as the first was in Humility, thy coming unto Judgment: which in spite of all mockers, we believe, that thou shalt come to be our Judge, and pray thee therefore to help thy servants whom thou hast redeemed with thy most precious blood: which being one of the four last things, of most concernment, (Heaven and Hell, Death and Judgment) Lord, make us all, and that always, most seriously mindful of them, to avoid Hell, to purchase Heaven; to welcome Death, and to stand in Judgment. For these great works, O Lord, make us ever careful and industrious; so that at the general Harvest of the world, we may be reaped among the wheat, and not the tares; at the great flock and folding, that the good Shepherd may find us among the Sheep, and not the Goats; and at that last great Assize, that we may be of the Court, at least, of the Jury, and not of the Prisoners; and finally at that glorious wedding of the great King's Son, we may be of the number of those wiser Virgins, having Oil in our Lamps, faith and vigilance in our hearts, may enter with the Bridegroom of Souls into the Chamber of eternal joys. Amen, Amen.

{ The COLLECT }
 { for Advent Sunday. }

Epistle.

Rom. 13. from
 Vers. 8. to the
 end.

Almighty God, give us grace that
 we may cast away the Works of dark-
 ness, and put on the Armour of light,

Gospel

Mat. 21. from
 Vers. 1. to the

now 14.

now in the time of this mortal life, (in the which thy Son Jesus Christ came to visit us in great Humility) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee, and the Holy Ghost, now and ever, Amen.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M.
ps. proper
19. 49. 85.
E.
ps. 110.
112.

UPON
The Feast of Christ's
Nativity. D. M. 25.

M. 1. Lest.
Isaiah 9.
Luke 2.
E. 1. Lest.
Isa. 7.
Tit. 3.

DISQUISITION III.

Fig. III.

THIS is the Foundation Festival, whereupon the whole Fabrick of the rest is raised; and therefore it is, Foundation-like, laid very deep, and may well admit of S. Paul's Admiration, *Ω Βάθος, O the unfathomable Abyss thereof! It consisteth of an History, and a Mystery, both pithily contracted by S. John, Chap. 1. The Word was made Flesh: wherein the Substance of the Mystery is expressed, and all the * Circumstances of the History implied. The holy Waters of the sacred Scri-

Rom. 11. 33.
John 1. 14.
* Quis? Quid?
Ubi? Quibus
auxiliis? Cur?
Quomodo?
Quando?

ptures

ptures are streams (you know) in which the *Lamb* may wade, the *Lion* swim, as being fraught with some *Passages* that lie level with the lowest *Capacities*; with other again, that out-top the highest *Judgments*: and however it be safest keeping in the *Shallows*, yet it is sometimes more profitable sailing in the *Deep*; of which kind (sure) is this Text of *S. John*. Difficulty is here my *Theme*, and *Mystery* my Subject; which if Endeavour be not able thoroughly to resolve, yet give it leave to contemplate, and what we cannot maturely comprehend, in an holy *Amazement* to admire and wonder at. And so by his *Assistance*, of whom I am to treat, I adventure on this *Sacred Riddle*, *God's * Incarnation*. *The Word was made Flesh*. Christ is the Centre of *Theology*; to him all the *Lines of Divinity* tend: *Paradise* promised him; the *Law* prefigured him; the *Prophets* foretold him; the *Apostles* preach'd him; and all the *Evangelists* bare witness of him. He was that *Mercy-Seat* towards which both *Cberulims* looked; that *Seat of Mercy* which both *Testaments* discover; though peculiarly the *Evangelists* (of all the rest) are our Saviour's four-wheel'd Chariot; carrying his *Name and Glory* through the four *Quarters* of the World. These (saith * *Lyra*) were prefigured in *Ezekiel's Vision* of the four *Beasts* with several faces; yet *Rota in Rotâ*, their *Wheels* all of the same form and fashion running one within another. The first had the Face of a *Man*, and that pointing out *S. Matthew*, who describeth principally Christ's *Humane Nature*, his *Genealogy* according to the *Flesh*: *The Book of the Generation of Jesus Christ; the Son of David, &c.* *Matth. 1.* The second had the face of a *Lion*, and that is *S. Mark*, describing him either from the voice of that *Lion* roaring in the *Wilderness*, *Chap.*

* *Hic ille natalis dies, Quo id Creator ardens spiravit, & limo indidit, Sermonem carnem glutinans. Prudent in Hymn. 8. Cal. Januar. Exod. 37. 9. Quadragesima Domini.*

* *In Gloss. Ordinar. super 1. S. Johan.*

Matth. 1. 1.

Mark 1. 3.

1. or as the *Lyon* of the Tribe of *Judab*, in's *Resurrection*, and triumph over those devouring *Lyons*, *Death* and *Satan*, Mark 1. The third had the face of a *Calf* or *Ox*, both with *S. Luke* pointing out *Christ's Priestly Office*, whereby he offered up a full propitiatory sacrifice for the sins of all, upon that general *Altar* of the *World*, his *Cross*, Chap. 23. The last of them had the lofty Countenance of an *Eagle*, and that's *S. John*, here. *Christ's* divinest Herald, who fetcheth his descent from *Heaven*, brings his Pedigree from the *King of Kings*, proveth him the *Son of God*. They all indeed joyntly do demonstrate *Christ*, (saith *Calvin* on the place:) yet the three former shew us but his *Body*, as it were; but this *Evangelist's* soaring Contemplation reacheth not his *Soul* alone, but his *Divinity*; his *Eagles Quill* delineates *Christ's* Eternal Generation. *The Word was made Flesh*. Of which Text I may well say, as (a) *S. Hierom* of the *Revelations*, so many *Words*, so many *Mysteries*; so many *Words*, so many *Parts*, (the *Tripartition* not at all disfranking them) take them as they lie; First, *Persona assumens*: here's the person assuming, and that is *Verbum*, the *Word*. Secondly, *Natura assumpta*, the *Nature* assumed, viz. *Caro*, *Flesh*. Thirdly, *Modus assumendi*, the manner of the assumption, *Factum est*, *Was made*. *The Word was made Flesh*.

First, for the *Person*: Most Expositors render this Original $\lambda\acute{o}\gamma\omicron$, by *Verbum*, the *Word*; though (b) some of them read it, *Sermo*, the *Speech*: Yet this difference of terms, and various *Lectio* need not scruple any, so long as their joint meaning points at one and the same sacred object, the (c) *Eternal Word of God the Father*. The *Word*. Here's no work for inquisitive *Philosophy*, she cannot conceive how a *Word* should be a *Substance*, or

In Homine
Humanitas, in
Leone Regnum,
in Vitulo Sacer-
dotium, in
Aquila Divi-
nitatis Sacra-
mentum. Lyra
Loco cit.

Communiter
ostendunt
Christum.

$\lambda\acute{o}\gamma\omicron$ $\Sigma\acute{\alpha}\rho\kappa$
 $\epsilon\chi\iota\kappa\epsilon\tau\omicron$.
(a) Quot verba,
tot Mystera In
Prolog. Ga-
leato.

(b) Calvin,
Beza, Bucer,
Erasmus.

(c) $\lambda\acute{o}\gamma\omicron$
 $\alpha\iota\delta\iota\omicron$ $\tau\omicron$
 $\pi\alpha\tau\epsilon\epsilon\varsigma$.

at most, any other than an aerial one : but the *Mole* must borrow the *Eagles* Eyes, if she would look upon this *Sun*. *Faith* must here lend *Nature* Spectacles, to read this divine *Character*, writ on *fleshy Tables*, and to behold this *Celestial Word*, walking in *humane shape* among us, like us. Yet for the easier extricating our selves out of this *Labyrinth*, let this *Consideration* be an *Ariadne's* thred, to mind circumspectly what manner of Word this is ; and why the Word ? For the *Quale* ? What manner of Word ? You must know, it could never be tied within the narrow bands of Letters and (d) Syllables, and therefore is not to be imagined any such as the *Written Word of God* ; much less, grossly, any vocal sound, such as *Man* utters, not to be uttered by him : * but the substance of that blessed *Word of Promise* (saith (e) *Beza*) which God made to *Adam*, *Abraham*, *Isaac* and *Jacob*, and all the faithful, touching *Man's* Restoration ; that powerful Word, by which all things were made. Ay, (f) he only could repair decayed Mankind, who builded him at first, and that was this *Omnipotent Word*, without which was made nothing that was made, *John* 1. No, nothing could be made without God's Power and Wisdom ; and as (*Ludolphus* (g) well observeth) the Word, the Son, the Power, the Wisdom of God, are all One, and signify the same second Person of the glorious *Trinity*, *Jesus Christ*, Coeternal and Coequal with the Father. Coeternal ! Ay, this Word was in the beginning ; not meaning that beginning of time, *Gen.* 1. (as *Arius* heretically forced it) but that of *Eternity*, *John* 1. This Word was from that (h) Beginning that had no beginning ; not only before *Abraham* was, but ere ever the *Earth* or *Heavens* were, * *Thou art God from everlasting*, *Pf.* 93. And as Coeternal, so Coequal

Verbum Quale?

Verbum Quare?

(d) *Nec syllabis constat, nec voce profertur.*

Calv. in loc.

* *Sed benedictum illud semen, &c.*

(e) *In loc.*

(f) *Non est qui reficiat nisi qui fecit. Bern. 2.*

Ser. Nativit.

(g) *Verbum, filius, virtus sapientia Patris, idem sonant.*

Devic. Christi.

John 1. 1.

(h) *In principio sine principio. hoc principium de principio. Ludolph. ib.*

מלך
אמא

equal also, (i) *Consubstantial* with the *Father*, (i) *Ὁὗτος*
 Joh. 10. *I and my Father are one* ; *One*, to shew Com- *ὁμοῦς ἐστιν*,
 munion both of *Power* and *Eternity* ; *are*, to shew *ἀλλ' ὁμοῦς*
 perfection of *Nature* without Confusion of Sub-
 stance. Again *Unum sumus, non sum*, descants S *Aug.*
I and the Father are, 'tis not said *am*, one : one, then
 to shew their *Essence* so ; *are*, a Plural to confute
Sabelius shewing their *Persons* diverse. Thus *Christ*
thought it no robbery (as the Apostle speaks) *to be e-*
qual with God, Phil. 2. both as to *Co-eternity* and *Co-*
essentiality. How then durst thou, *Arius*, and thy
 younger Brethren the *Pelagians* and *Socinians* think
 it so ? denying him to be *Συυαΐδιον καὶ ὁμοῦς*, of
 the same *Eternity* and *Substance* with his *Father* ?
 whereby you have committed such a *Robbery*
 against his *Glory*, as hath brought your *Souls* ('tis
 to be feared) unto an eternal *Execution*, and
 left your *Names* to rot in *Herefy*. For this *Word*
 was in the *Beginning*, (as I shew'd before) and
 to banish all doubt, *This Word was God*, John 1.
 For all which, accept that (1) *Fathers Illustration* ;
 As the *Light* diffused from the *Substance* of the *Sun*,
 cannot properly be said to be either before or af-
 ter, but together with the *Sun* : so may this *Word*, the
 Son of *God*, be conceived to flow from the *Sub-*
 stance of his *Father*, and yet neither to be said be-
 fore, or after, but together with the *Father*, though
 begotten by him ; Again, as the *Light* (spreading
 over the *World*) cometh from the *Sun*, yet re-
 maineth in the *Sun* ; and as the *Light* is of the same
 nature with the *Sun*, the *Sun* with the *Light*, yet
 acknowledged two several things : so also this
Son of Righteousness, though sent from the *Father* of
Lights into the *World*, yet remains he with the
Father ; and though *Father* and *Son* likewise be of
 one and the same substance, yet must we believe

John 1. 1.
 (1) S. August.
 de Solis lumine,
 cal 11 & motu

Ma. 53. 8.

(f) *Speculum
misericordiae & mi-
sericordiae.*(t) In Serm. de
Annunciatio-
ne.(u) *Hac missa
ad Filium.*(x) *Fiat mors
bona.*

plation, with that tongue-ty'd Admiration of the Courtly Prophet, *Quis enarrabit, &c. Who shall declare his Generation?* Instead then of *Addition* here, accept an *Application*, and that's a (f) Glas of Humane *Misery*, and of the Divine *Mercy*. First, Humane *Misery*; The *Word* fain to be *Incarnate*? Wretched man! how desperate, how hainous were thy Sins, that Giant-like did *Συμὰν*, offered such violence to *Heaven*, as in a sense, to pull *God* from thence! And was it any less than infinite *Mercy*, that he bowed the *Heavens* and came down, when there was no other remedy? S. Bernard (t) (to this purpose) feigns a sweet contention to have been between *Mercy* and *Justice* (about the *Fall* of *Man*) both thus pleading for themselves before the Almighty: Behold (saith *Mercy*) into what a miserable condition thine own Image *Man* is tempted! *Give not thy Darling to the power of the Dog*, unless thou pity him, thou abandonest me, and so no longer canst be styled a *Father* of *Mercy*: *Justice* on the contrary, Lord, fulfil thy Word on that disobedient *Malefactor*, *Man*. Let *Adam* with his whole polluted Spawn, die the *Death*: how else can I subsist, and thou be just?

(u) This Controversy (saith he) the *Father* sends to the *Son*; and he (that eternal *Wisdom* of his *Father*) thus goes about to reconcile them: Let (x) *Death* be turned into a *Good*, and both then have what they ask for, *sc. Justice* her request, that man die; and *Mercy* her desire, that dying he obtain a better life. But how (say they) can *Death*, so bitter to Nature, be thus sweetned? Why, if one not liable to Sin and *Death* (saith he) shall out of a free Love and charitable Compassion, suffer *Death*; for so *Death* (not able to detain one not subject to him) *foramen faciet*, shall make such a breach, such an

an *hole* in his *Nets*, as shall free and let out all his other *Captives*. Forthwith the *jarring* (y) *Sisters* surround the *World*, to find out such an happy *Ender* of their *strife*. *Justice* walks through the *Earth*, where she finds *none that doth good, no not one*, *Psal.*

14. men all guilty of the like *Transgressions*, cannot help themselves : while *Mercy* searcheth *Heaven*, where *Angels* blush'd at *Man's Rebellion* ; and had they had power, their *Charity* would have begun at home, rather to have *restor'd* their own lost number : so that (with sad *Ceres*) they return heavy, each with a *Non est inventus*, that there is none on earth (saith *Justice*) nor any in *Heaven* (saith *Mercy*) sufficient for this great work, but thou

only the *Eternal Word*. *Whom then have I in heaven but thee ? or in earth in comparison of thee ?* *Psal.* 73.

Whereat he who is *Compassion* it self thus comforts and unites them, Go tell the *Daughter of Sion*, behold thy *King* cometh, *Zech.* 9. The *King of Heaven* to take on him (z) the form of an earthly *Servant* ; the *God of David* becometh the *Son of David* ; nay the *Son of God*, the *Son of Man* ; that the *Son of Man* might again become the *Son of God* ! And was ever *Potter* so in love with his *Clay* ? And here *Mercy* and *Justice* met together, *Righteousness* and *Peace* kissed each other. The *Civil Law* (you know) permits none to *Adopt* Children that have any of their own : how then hath the love of *God*

abounded towards us, who albeit he wanted not a *Son*, and that too a beloved *Son*, in whose obedience he was so well pleased, hath yet vouchsafed us *Adoption* : us *Strangers*, us *Enemies*, to cry *Abba, Father* : nay, and sent away that *Son* of his *Bosom*, into a persecuting world, that we might receive the *Adoption* of *Sons*, *Gal.* 4. This was a *sic*, without a *sicut* ; *God* so loved the world, *John* 3. as

(y) *Misericordia perlustrat Cælum. Orbem Terrarum Veritas.*

Psal. 14. 2.

Quem in cælis ?

Quem in terris ?

Psal. 73. 25.

Zech. 9. 9.

(z) *Μορφήν Δέλω.*

Vide Col.

*Monet hac
affusissima Di-
lectio quid nos
debemus proxi-
mo.*

*φιλανθρωπία
τῷ Θεῷ φιλα-
δελφίαν τῷ
ἀνθρώπῳ.*

John 13 34.

1 Tim. 2. 6.

*(a) Tanquam
Avarus saccu-
lum.*

*(b) Priusquam
apparebat hu-
manitas, late-
bat benignitas.
In Serm. de
Nativitate.*

*Promittebatur,
non sentiebatur,
ideoque à mul-
tis non crede-
batur. Ibid.*

* Isa. 53 1.

none loved so. This boundless * Love of God to man (so infinite being their *Disproportion* of Excellence) admonisheth men (by an Argument à *maiore*) how they ought to be affectioned one toward another ; Men, I say, 'twixt whom (unless in some outward *Transitories*,) there's no difference ; and he that after a few years looks into their *Graves*, shall find no such great difference between their *Bones*. Love was the old *Christian γνώρισμα*, the Ear-mark of *Christ's Sheep*, John 13. We use to keep that charily, which cost most dearly. You see here the *Price of Souls* ; not *Silver*, *Gold*, or *Corruptible Things*, 1 Tim. 2. only the *Word* it self could plead our Cause before the *Eternal Judge*. (a) Keep the Jewel of thy Soul, then, but with so much the more *circumspection*, as 'tis of value above all other things ; that *Sin* may not come at it to defile it, *Lust* to pollute it, *Avarice* to dirty it, *Intemperance* to sully it, *Sacrilege* to canker it, *Blood* to stain it; but keep it unspotted of the World, unspotted of the *Flesh*. And that wafts us to the 2d *Word*, and Part of this Discourse, *Natura assumpta* ; from the *Person* assuming, to the *Nature* assumed ; and that is, *Caro*, *Flesh* ; *The Word was made Flesh*.

And here our *Meditations* (like him we contemplate) descend from *Heaven* to *Earth*, from *God* to *Man*, from the *Word* to *Flesh* : In which till *Christ* appeared (saith (b) *Bernard*) his *Mercy*, like the *Sun* in a *Cloud*, lay somewhat hidden and obscured. Indeed it was before, before all time, his *Mercy* (like himself) from *everlasting* ; but whence (asks the same Father) could it appear in *Demonstration* ? 'Twas *promised*, 'tis true, but not *perceived*, and therefore of many, of most not as yet believed, as the Prophet's Complaints do witness * *Quis credidit ? who hath believed our Report ?* Isa. 53. But now

now *Light* so shined in *Darkness*, that any (unless such as are *Darkness* it self, *Jobn* 1.) may comprehend it : *Capiat & Naturalis* (says the same) the very *Natural Man* may now perceive the Things that are of *God*, as if *Mercy* had made them obvious even to *sense* also. *Credant oculis*, such as before would not believe the *Prophets Tongues*, may now but credit their own *Senses*. *Luke* 24. *Handle me, and see me, &c.* And as *Israel* could look on *Moses*, when he had veiled his *Brightness* ; so may we also behold this *Light* of the *World*, it appearing to us in a veil of *Flesh*. The *Power* of *God* appeared in the *Creation* (all things of nothing,) and equal *Wisdom* in *Governing* all things Created ; but *Mercy* chiefly displayed her self, when this glorious *Lamp* of *Heaven* became *Eclipsed* by the interposition of an *Earthly Body* ; when this *Diamond* was set in *Lead*, when the *Word* was made *Flesh*. Ay, in *This* appeared the bountifulness and love of *God* our *Saviour* toward *Man*, *Tit.* 3. 4.

Luke 24. 39.

Potentia in
Creatione, Sa-
pientia in Gu-
bernatione, sed
Misericordia in
Incarnatione.
Ludolph.
de vit. Christi.

Flesh here, though but part, and the unworthiest part of *Man*, yet is *Synecdochically* taken for the whole *Man*, for the compleat *humane Nature*, (as 'tis *Gen.* 6. *Deut.* 5. and elsewhere frequently in *Scripture*.) But the reason why *Christ's* Birth is denominated from the worst part, *Flesh*, an *Incarnation*, rather than from the better, the *Soul*, an *Inanimation* ; is, because this, as all other circumstances of his *Nativity*, abounded with miraculous *Humility* : *Flesh* (I say,) involveth here, both the constitutive parts of *Man*, sc. the rational *Soul*, and humane *Body* : For as in the *Creation*, *God* made *Man* like himself, stamping on him his own perfect *Image* ; so in this *Act* of *Re-creation*, of *Redemption*, *God* makes himself like *Man*, assuming his entire *Nature* ;

Caro totam in-
nuit hominis
naturam.

Apolinaris's
Heresy.

*Factum est, non
assumpsit. Musc.*
in loc.

Heb. 4. 15.
*Christus non
proderat illi
homini, qui
illum non cre-
dit verum ho-
minem. Bern.*
l. cit.

*Ἀπεθάρτισεν
αὐτὸν ὁ Θεός.*
Greg. Naz.
Mat. 18. 11.

(c) *Quod non
erat assumpsit,
quod erat non
amissit. Musc.*
in loc.

2 Tim. 2. 5.

(d) *Ostendit
Carnis Diffio-
rilem & abje-
ctam conditio-
nem. Calv. in*
loc.

Gen. 6. 3.

Nature ; of a Reasonable Soul, and Humane Flesh subsisting. First, a reasonable Soul, which that impious Heretic *Apolinaris* scarce had, when he denied *Christ* to have a Soul, and taught that He assumed Flesh unto his divine Nature ; because this Text mentioned only Flesh, and not a Soul : whereas he might as well have thought that all those had no Souls, which are so frequently in Scripture termed *Flesh* : Again, the Text runs, the Word was made flesh, and not assumed it. Secondly, an humane Body ; Flesh, not an aery and Phantastick Vision, but a real and substantial Body, in all things like unto us but sin, Heb. 4. Blush then you Infidel *Marcionites* that rob *Christ* of his true humane Body. *Christ* shall never profit that Man, who believes him not to be very Man ; for had he not assumed both parts of us, he could never have been a compleat Saviour of them both, (by that sure Rule) whatever was not assumed, was not healed : and certainly both parts are sick, and needed this Physician, who came to heal the sick, and save that which was lost, Mat. 18. Ay, our whole humane Nature was hypostatically united to his Deity ; without diminution of either, or confusion of both : that Nature (c) which he had before, he left not off ; and that which he had not, he took upon him ; perfect God and perfect Man, and so a perfect Mediator between both, God and Man, 2 Tim. 2.

Again, this word *Flesh* (d) sheweth into how vile and abject a condition the Son of God for our sakes descended ; Flesh intimating the scum and dregs of humane nature : so that when ever the Scripture speaks contemptibly of Man, it calls him *Flesh* ; as Gen. 6. My spirit shall not always strive with Man, for that he is also flesh ; (*impar congressus !*)

gressus!) and often in the Psalmist, saith God, I know that *they are but Flesh*, that is, but Grass, a Flower, a Dream, a Shadow, a nothing. Ay, Flesh here speaks all the Frailties and Miseries of our Mortality; nay, makes an odious comparison of us even with the *beasts* that perish. Yet such Flesh as ours was this Word made (saith holy Bernard.) He took Flesh; not like that of innocent (e) Adam, subject to neither Misery nor Death, (in the Creator's purpose) but my miserable, my painful, my corruptible Flesh! Whence another well observes, that the Text runs not, *Verbum homo factum*, that the Word was made Man; lest some erroneously might think, that (since he chose all the circumstances of his Incarnation) he took the perfect Age and strength of Man, avoiding the weaknesses of tender Infancy: no (saith that (f) Father) Omnipotence became impotent, the Word it self speechless, and that Ancient of days an Infant of one day; taking on him not only two principal parts of Man, Soul and Body, but those inferior Passions also and Infirmities of both. If we search his Inside, we shall find some kind of Ignorance as the Fathers (g) teach, and himself acknowledgeth, Mat. 24. that he knew not the day of Judgment: yet this was *Ignorantia invincibilis*, (as the School speaks) not a sinful, because not a vincible ignorance, as being of such things as his Manhood ought not to know. And if you look again, you may find in him a Flood of Sorrow, his Soul was *πενελαυα*, (i) environed with Grievs, as an Island with water; yet all this (as he tells the women, Matth. 26.) Not for me, but for your selves. 3. Christ had Anger too, Jobn 2. while he scourged the Buyers and Sellers out of the Temple, (what think you of the Buyers and Sellers of the Temple?) and this was

(e) *Carnem assumpsit, non Adā, sed meam miseram. Loco cit.*

(f) *Verbum caro. Caro infantilis, caro tenera, caro impotens. Idem lb.*

(g) *Damasc. & Gregor. Matth. 24. 36.*

John 2. 15.

*Ira per zelum,
non per vitium.
Aquin.*

*P. Lombardus
Magist. Senten.*

Humility.

*Majestas in
Humilitate,
aeternitas in
Tempore, virtus
in Infirmitate,
Deus in Homi-
ne, Verbum in
Carne. Bern.
loco præci-
tato.*

2 Thes. 2. 4.

was but anger of Zeal, and not of Envy; not of any Revenge, but only hate of Sin; and such, would God, all Mens were, and that we had none other And if we consider his Body; that was *υποστασις*, subject to like Infirmities with us: as Weariness, John 4. 6. Hunger, Matth. 4. 2. Thirst, John 4. 7. the Prophet gives the total sum, *Iſa. 53. 4. surely he hath taken our infirmities, and carried our Sorrows,* Ay, all our infirmities which are painful without sin, but none of those which are sinful without Pain, (as one accurately distinguished;) for what Spot could there be in that Lamb without blemish? As his Type, the brazen Serpent, had, you know, *Serpentis figuram, non venenum*, the Serpent's form, but not the poyson: So He, *Hominis naturam, non peccatum*, had the Nature, not the Sin of Man. And here's a Glas of exquisite Humility, and Patience; which let us all daily look into, and dress by. Humility, the Word become Flesh: what, Eternity it self beholden to Time for Durance? Heaven to Earth for place? He that is equal with God, deign to be inferior to Man? take upon him *μορφη δέου*, the form of a servant? nay of a worm, and no man? He whose Dwelling is not with Flesh, Dan. 2. 11. now dwelling with Flesh, in Flesh? This adds Example unto Precept, both knit together, Matth. 11. 29. *Learn of me, for I am meek and lowly,* &c. *Intolerabilis est impudentia* (complains that Father) 'Tis more than shamelesness, when such Majesty descends, and suffereth it self to be trod on, that a Worm would turn again; when God hath made himself a Man, that any Man should make himself a God, and with as dangerous as daring Ambition, lift himself above all that's called God, 2 Thes. 2. Whosoever therefore God hath endued with Parts and Excellencies above others, like the full

full Ears of Corn, should bend the lower ; and whom he hath elevated above the rest, in Wealth and Honour, like Stars should seem the lesser for their height, yet shed their Influences, Heat and Lustre : for the Royal Prophet tells us, that God shall touch the Mountains, and make them smoke ; but that the Valleys shall stand so thick with Corn, that they shall laugh and sing : and what else, I pray, is an ambitious Haman, but a tottering Hill of Sand, which he will blow on, that delights to be styled

Psal. 104. 32.
65. 13.

the Resister of the Proud ? while the poor * Shepherds, Luke 2. 10. those Valleys of Humility do laugh and sing, indeed sing for joy, at the glad Tidings of their Saviour, delivered them by Angels: Ay, none so worthy the first News of

* *Pervigiles Pastorum oculos vis Luminis implet Angelici, natum celebrans ex Virgine Christum. Invenimus tectum pannis : prae sepe facienti Cuna erat : Exultant alacres, & Numen adorant.*

Prud. in Enchirid.

this meek Lamb of God, as those vigilant, those bumble Shepherds ; Lord, make us all, then, rather fruitful Valleys, than such barren Mountains : for, as the (h) Oracle, you know, told the Roman Brothers, that He who first saluted his Mother, should be King ; which Brutus rightly understood of the Earth, falling down on that, while the rest vainly wantonned after their carnal Mother : so the Oracle of Truth tells us, that not he who follows his haughty Mother-World, through Pride or Avarice ; but he that acknowledgeth the Earth his Mother, embracing Humility that Mother of the Graces, He shall reign, and that in a Celestial Kingdom, Matth. 5. Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven.

(h) Livius in Hist.

Matth. 5. 3.

Nor is there hence less Patience to be learned, than Humility. Seest thou him, whom Heaven and the Heaven of Heavens cannot contain, pent up in a nar-

*Verbum fari
non potuit.*

Psal. 55.

Matth. 2. 1.

(i) Hoc stabu-
lum illud præ-
dicat; hoc præ-
sepe clamat; hoc
membra illa
infantilia
manifeste
annunciat.
Serm. in
Nativitate.
Κη'ταδε τὰς
ψυχάς.
Prov. 23. 5.

a narrow Vault of Flesh? and canst thou be dis-
contented with thy larger Portion? The Word it
self here speechless, and without a voice: yet af-
terward having one, He *opened not his mouth*; *dumb before the Shearers*; being reviled, he reviled
not again: and should not this teach us *Patience*
enough, being provoked to restrain our Tongue,
and our *Lips* that they speak no guile? Again, He
that was clothed with *Light*, and girded about with
Power, is here enwrapt *pannosis ligamentis*, in despi-
cable Rags, to teach us, having *Food* and *Rai-
ment* (though the meanest) to be therewith *con-
tented*. See here, the greatest *King* hath no fairer
Court than a foul *Stable*, no other *Throne* than a
Cratch, no better *Attendants* than a poor *Virgin*
and a *Carpenter*, but some worse, *sc.* the *Beasts*;
nor can he quietly enjoy so easy *Miseries*, being
no sooner *born* almost than *persecuted*, this *Lamb*
straight hunted by the *Fox*, *Herod seeks the Babe's*
Life to destroy it, *Mar. 2.* What does all this obscu-
ring and *molesting* of himself, but instruct us in the
Mystery of *Self-denial*? how does it encourage us to
a chearful *Patience* under that *Poverty*, or *Dishonour*
which himself hath *sanctified*? *Patience*, Ay, This
(saith *Bernard*) that (i) *Stable* preacheth to us;
This the *Cratch*; This, those tender *Infant-Members*
cry out unto us; This (you see) is that *beaven-
lov'd* *Virtue*, which our blessed *Saviour* brought
with him into the *World*, and going out of it,
left behind him, *Luke 21. 19.* Ἐν τῇ ἁσυχίᾳ in
Patience possess your *Souls*. As though without this
vertue; no man were *Compos Animæ*, true *Possessor*
of his *Soul*: we know not how long (or rather
how little while) we may possess ought else. *Riches*
making her self wings (saith *Solomon*, *Prov.*
23.) as well as others for them; *Honour* as fugitive,

as

as the opinion of the giver of it; *Friends* in adversity, like *Leaves* in Autumn fall from the Trees, and with *S. Peter*, *They know not the man*; (*k*) *Pleasures* (like *Bees*) fly away, leaving more *Sting* than *Honey*; nay, life it self is not in our possession (having always the sentence of *Death* in our selves, 2 Cor. i. 9.) we had need secure something, endeavour to possess our *Souls*, and then we secure all; and that you see is only to be done with *Patience*. And if you please, here begin the Practice, while I give a brief Account of the third and last part of this Disquisition, the *Modus Assumendi*. (*i.*) the manner how the *Word* became flesh, and that is, *Factum est*, was made.

(k) *Habet omnia
hoc voluptas,
Apiumque par
volantum, ubi
grata nulla fu-
dit; Fugit, &
simulos agit
furentes.* Boet.
de Con. Phil.

As *Christ*, though but one *Person*, consisted of two distinct *Natures*, (*l*) *Divine* and *Humane*: So had each of them a peculiar *Generation*, *Eternal*, *Temporal*: according to the first, which we have heard, our (*m*) *Creed* teacheth us, that he was not made, nor created, but begotten; according to this second (now in hand) the Text tells us not, he was begotten, or created, but made; the Phrase is frequent, doubled, Gal. 4. 4. *God sent his Son made of a woman* γυναικός, made under the Law, to redeem us that were under the Law. And so Phil. 2. 7. He was made in the (*n*) *Likeness* of Men, (*i*) born of the substance of his *Mother*, after the accustomed time of our *Accretion* in the womb. So the *Evangelist* expressly, Luke 2. 6. *when the days were accomplished, that she should be delivered, (not till then) she brought forth her first-born Son.* How dead hath this Truth struck the *Valentinians*, who Pictured our *Saviour* like a *Child*, with a *Cross* upon his shoulders, sliding down from *Heaven*! intimating that he brought his *Body* from thence, so passing through his *Mother*, but as water through

(l) *Emerge dul-
cis pufio, quem
Matris edit
Castitas, Pa-
rens & expers
Conjugis, Me-
diator duplex
genus.* Prud.
Hym. 8 Kal.
Januar.

(m) *The Atha-
nasian Creed.*
(n) *More alio-
rum stat Do-
minus per no-
vum Menses u-
tero inclusus.*
Ludolp. de
vit. Christi.
Hæresis
Valentiniæ.

Heb. 2. 17.

Isa. 11.

Angelus nunciat, Virgo credit, Spiritus obumbrat, Virgo parit, Virgo permanet. In Nat.

** Non ut post quem alius, sed ante quem nullus.*

** Callus Rhodig in Lektion. d. 19.*

through a Conduit-pipe. Impious Blasphemers ; whom ('tis to be feared) now worthily burns for Hereticks ! Heaven is the scene of Spirits, Earth of Flesh, and there was his made, as it became him (saith S. Paul) to be made in all things like his bresbren, Heb. 2. witness all the main Circumstances of Time, Place, and Person. The Person of whom he was pleased to be Incarnate, was the Blessed Virgin Mary, (while all the Dames of Israel were ambitious to be the Mother of the Messiah ;) she was the Blessed among women (yet worthier of our Praise than Prayers,) she was the daughter of Joakim and Anna, of the Tribe of Judah, descended from the Loins of David ; whence Christ was the Lion of the Tribe of Judah, and the Branch sprung from out the root of Jesse, Isa. 11. To this end (saith holy Bernard) an Angel salutes a Virgin ; the Virgin believes the Angel ; the Holy Ghost overshadows the Believer ; the overshadowed bringeth forth her first-born Son ; the Bringer forth, remaining still a Virgin : her first-born Son (saith * Beda) not intimating she had any afterward, (as Helvidius falsely thought, and taught) but shewing she had none before ; being *semper Virgo* ; before, in, and after her Conception, an unstained Virgin. Sure the old Heathen Romans thought, there could never come any such Thing to pass, when they called their Temple of Bacchus, *Templum pacis Aeternum*, the perpetual Temple of peace ; because the Oracle at Delphos had told them that it should stand, *dum peperit Virgo*, until a Virgin should bring forth : and so it did, for when Christ was born (the Story saith it fell, He being born of a Virgin. And my * Author tells us, that some of the Egyptians (I know not by what instinct) erected an Altar

Altar, Virgini pariturae, to a *Virgin* that should bring forth: and certainly this is it that God would have all the world to wonder at, *Isa. 43. Bebold, I will do a new thing, &c.* The Rod of Aaron (you know) brought forth (o) without the sap of Earth; to Type out this same fruitful *Virgin*: Yet withal, she was *Virgo desponsata*; though Christ was born of a *Virgin*, 'twas of one Espoused to a man; to shew his Coming effectual to both states of Life; to sanctify the Single, and the Married: (not to prefer, or to disparage either.) Of a *Virgin*, as most fit, that if God himself be to be born, no other than a *Virgin* miraculously should bear him.

2. That He who in the Heavens had a Father without a Mother, should on Earth have a Mother without a Father. And lastly, that as the first Adam of the *Virgin-earth* was made *Flesh*, so this second Adam, of *Virgin-flesh* should be made *Man*. But why of an *Espoused Virgin*?

Why, first, *ob remotiorem suspicionem*, to remove all suspicion of the injured Law; by which pretence Herod and the Jews might else have seemed justly to prosecute Christ, as one adulterously born.

2. Of one Espoused, *ad sustentationem solatii*, for the comfortable Aid and Assistance of the tender *Virgin* and *Infant*, especially in their Flight to Egypt, and other tedious Travels. Lastly, Espoused, *ad declarationem Mysterii*, to shadow out the Mystery of Christ espoused to his Church: whose Children we are, she notwithstanding an undefiled *Virgin*, without spot or wrinkle, Ephes. 5.

Thus (you see) Christ will be born of a *Virgin*, that is, of a pure, immaculate and unpolluted Soul, not of an Heart enamoured on sinful pleasures, wedded to the world, or defiled with spiritual Fornications; not in the Mind dirtied with

E

Avarice

Isa. 43. 19.

(o) *Virga*

Aaron protulit

fructum sine

plantatione,

Maria filium

sine commixti-

one. Ludolph.

Congruum fuit

si Deus nasci

voluit, non nisi

de virgine

nasceretur.

Bern. Ib.

Qui in caelis

patrem sine

matre habuit,

in terris ma-

trcm sine patre

voluit. Damasc.

cen.

Ephes. 5. 37

Qualis Anima

virgo confectur?

*Talis Anima
virgo censetur.
s. August.*

* *Psal. 108. 1.*

(p) *Ne in*

incerto uagetur

Animus, nunc

hic nunc illud

adaman.

Ludolph.

(q) *Ideo natus*

est Christus

secundum

carnem, ut nos

renasceremur.

secundum spiri-

tum. Beth.

* *Felicio virgo*

Christum in

corde, quam in

gremio concipi-

ens. Aug.

Elegit suum

nascendi tem-

pus.

Ὁ πλεονέματι

τὸ θεῖον.

Gal. 4. 5.

* *Of Rabbi*

Elias, obser-

ving the He-

brew Letter &

(which is the

Numerical of

1000.) six

times repeated

in the first of

Genesis; and

that of the

Psalmist, Psal.

90. 4. &c.

*Avarice or Sacrilege, stained with the blood of Innocence, or blotted with the spots of Malice and Uncharitableness: No, but in the Virgin-soul, whose Beauty is made up both of the white of Innocence, and the blush of Penitence; the Virgin-soul, whereon Satan hath begot no Brats of crying Sins; the Soul which is, Rasa Tabula, a spotless Leaf, whereon are writ no Characters of Vice; the Soul that's pure, or groaneth to be so: Such a Soul is a fit Virgin for the Holy Ghost to overshadow, and conceive her Saviour. Yet withal, the Soul that conceives Christ, must be Espoused to, that is, all its Affections fixed on some one beloved Object; and that Object, God, * lest sickly (p) wandring sometime to the World, sometime to the Flesh (like Dinah) it should at length return destituted. Now (in a word) therefore was Christ born according to the Flesh, that we might be regenerated according to the Spirit, that his (q) natural might be our spiritual Birth: O, let him then, let him be born in us again, Gal. 4. 19. * Happier was the Virgin Mary in conceiving Christ in her Soul, than in her Body: Indeed, happy were the Paps that gave him suck; but blessed are all those that hear his Word, and keep it. But taking leave of the Person, let us next observe the Time of his Incarnation, and that was a Time of peculiar Designation (though Computations vary, nor is it much material) Christ not being subject to the necessity or chance of time (like others) but, as Lord and Maker of it, He chose his opportunity, took his own time, wherein he would be born; which the Apostle calls the Fulness of it, Gal. 4. which was, as most agree (from the * old Tradition of the World's lasting just 6000 years) well toward the 4000th year.*

Scaliger,

Scaliger, Reusner and Calvin say, Christ was born Anno Mundi 3947. Others say, in the Year following, as *Func.* and *Helv.* in their *Chronologies*. *Dionysius* the Less, with others, think two Years after that, being 3950. while others again Anno 3970. Nor need this variety cause any great scruple or distraction (no more than in the Dominical Day) so it be solemnized as near as may be (though the punctual hours in some cases cannot be retained:) and if our Clocks accord not twenty four hours (some striking most, when others fewest;) or scarce three Neighbours meet in the relation of a story done among themselves; how easily may the most faithful *Chronologers* dissent a little about the motion of the Wheels of Time, that have been so long, so long a running? Besides, that Speech of our blessed Lord to his Apostles, *Acts* 1. *It is not for you to know the * times and the seasons, &c.* (saith *S. Augustin*) puts all *Arithmeticians* out of their Numbers, shuffling their Counters into a Bag of Ignorance. And indeed, Where the *Scripture* hath not a Tongue, it is *Piety* for us to have neither Eye, nor Ear: And therefore, not to follow the wanton *Postillers* to the very Year, nay Month, and Day, and Hour of Christ's Nativity; we may with more modesty, and certainty, collect it to have been about the two and fortieth Year of the Reign of Peaceful *Octavianus*, (commonly called *Augustus*;) History telling us, that that was the Year of the general Taxing, and the *Scripture* telling us, that was the time of the Birth of Christ, *Luk.* 2. And therefore then was the time for *Sibilob's* coming; *Herod* the Son of *Antipater*, an *Idumean*, being King of *Judea*, and so the Sceptre departing from *Juda*, *Gen.* 49.

Acts 1. 7.
* Though this look some-
what more on
future, than on
past Events.
*Omnes calcula-
torum digressa,
&c.*
*Pia est igno-
rantia, Dei
Arcana non
scrutari.*

Luke 2.
Joseph. l. 14. c.
17.

Gen. 49. 10.

(g) *Quod est
quod arifum
circatum Sol
jam recurrens
deferit? Chri-
stusne terris,
nascitur, qui
lucis auge
tramitem?*

Prud. Hym 8.

Kal. Januar.

* Tom. 5.

Edic. Savil.

* *Bethleem caput est orbis, quæ natus
Jesus*

*Orbis Principium, Caput ipsum Princi-
piorum.*

*Urbs hominem Christum genuit, qui
Christus agebat.*

*Autæ Deus, quæ Sol feret, quæ Lu-
cifer efficit.* Prud. in Enchir.

Micah 6 2.

*Ut nos doceret
humilia eligere.*

Dr. Donne, in

Esse Nativ.

Then, when all the *Prophecies* were accomplish-
ed, all *Types* and *Shadows* substantiated, then was
the *fulmess of time* for *Christ's Nativity*; and then
more particularly shortly after the (g) *Winter*
Solstice, when nights grow shorter, and days
longer, to shew, that now shadows were short-
ning, dark ignorance diminishing, and the glo-
rious *Light* of *Divine Knowledge* increasing,
Jahn 3. 30. And punctually *S. Augustine* is for the
twenty fifth of *December* (in *Psal.* 132.) and
* *S. Chrysostom* hath wrote a *Golden Oration* in
behalf of this *Day*, and the *Pieties* due to it.

And here let us borrow a little time, to glance
on the place where the *Lord* was laid; and that

was * *Bethlem* as the *Pharisees*
could tell *Herod* out of the
Prophet Micah; And thou *Beth-
lem, &c.* out of thee shall he come,
&c. But why there? Is it
not a little one? Yes; therefore
he chose it, that chose all the
Circumstances of his *Life* and
Death, to teach us to chuse

the lowest *Rooms* at *Feasts*, or *Synagogues*, and
to be contented with our meanest accommoda-
tions, as all exceeding his, whose whole *Life* was
but a continued *Passion* (as one saith) others die
Martyrs, but he was born a *Martyr*: *Christ* found
a kind of *Golgotha*, even in *Bethlem*; his *Birth* and
Death being, as it were, but one protracted act;
his *Christmas-Day*, and his *Good Friday*, but the
Evening and the *Morning* of his *Passion*: Born
among *Beasts*, liv'd among worse, died among
Thieves: Born in the meanest *Town*, the
meanest *House*, the meanest *Room*: The *Pro-
phets* may well call it his *coming down*; the *Apo-
stles*

files *ἐκένωσεν*, his emptying of himself, &c. *Bethlem*, an Inn, a Stable; and yet these not without their intimations. In *Bethlem*, where *Boaz*, the *Jew*, and *Ruth* the *Gentile*, were married, *Ruth* 4. there was he born, (i.) God and *Flesh* married; who married *Jew* and *Gentile* into one Flock together. The *Inn*, *Domus populi*, entertains him, that was to entertain all *Comers*, *Salvator populi*. The *House* of the people receives the *Saviour* of the people; and the *Stable* still more extends his *Grace* unto the foulest sinner, so repentant. Again, *Bethlem* was the *City* of (r) *David*, and *Nursery* of *Kings*, of whose lineage he was; and though born in *Bethlem*, by occasion of the taxing, yet conceived a *Nazarite* (thence came this good in spite of all ill *Proverbs*) *Luke* 1. That *Town* of *Ephrata*, which as it signifies *fruitfulness*, is a *Region* not only of *Wood*, but of *Wine*, saith *Adricomius*; and *Bethlem* signifying an *House of Bread*, affords us this comfortable extract, that the *Word made flesh* in the *House of Bread*, and *Region of Wine*, leads us to the *Arms of Christ*, in the blessed *Sacrament* worthily received. Thus have we represented somewhat of that *Mysteria* *μυστήριον*, that *Great Mystery*, God manifested in the *flesh*, &c. The *Riddle* which the very *Angels*, as well as men, desired, *αἰνεῖσθαι*, (i.) To pry into (as through the *Hangings*) of which we may say, as *Moses*, *Deut.* 4. *Was there ever such a thing as this? For this Mystery* (as well as the *Virgin Mary*) the *Holy Ghost* hath overshadowed; yet may we also say of it (as the *Lepers* in another case, 2 *Kings* 7.) This is a day of good tidings: as it is * the greatest of *Miracles*, so it is the highest of *Benefits* bestowed upon *Mankind*. This, wherein the *Deity* and *Human*

Ruth 4. 13.

(r) *Quia ibi natus & unctus David.* *Lud. de Vir. Christ.*

Luke 1. 55.

Adricom. Delphius f. 41.

בית לחם

1 *Tim.* 3. 13.

1 *Pet.* 1. 12.

Deut. 4. 32.

2 *King.* 7. 9.

* *Maximum miraculorum & beneficiorum.*

And so the sole mirac'lous Mediator,
 Of single Person, yet of double Nature :
 Light flows from Light, yet in its Fount resides ;
 So Christ from God, yet God in Christ abides.
 Strange Mystery, of an Eternal Son !
 Who can declare his Generation ?
 What Plume can reach this Eagle in the Clouds ?
 That deigns to be enwrapt in Infant-shrouds ;
 Who when our Sin and Sorrow were at strife,
 To quell them both, both took, and laid down Life ;
 Born of a Maid, that was both Spouse and Mother,
 And so in all (excepting Sin) our Brother.
 None but a virgin-Soul Christ's presence wins,
 Where Satan hath begot no Crying Sins !
 Yet of an Espous'd Virgin born was He,
 That both Estates allows their Dignity. (best
 While Muckworms Pride themselves in Courts the
 Room is a Stable for this heavenly Guest.
 Though Cradled in a Manger, yet in Minds,
 Stabled in Sin, a fouler Room he finds :
 This Landlord that doth all men entertain
 Who piously address, himself is fain
 To lodge in a poor Inn, that common place
 Well pointing out his Universal Grace :
 Who Angels did create, with Oxen lies,
 Fit Types of his attoning Sacrifice !
 The Ass too not deny'd his Company,
 Emblems strange Patience and Humility :
 Yet happy, (if like them) we own our Lord,
 Resign our Crib to him, our All afford ;
 Who so descended from his radiant Crown,
 To beat our Pride and haughty Passions down :
 And all this, for us, did he freely Act,
 Oppos'd (on our part) by each sinful Fact !
 O let not his approach (which now invites)
 Find us th'inhospitable Bethlemites !

Son, (when other means enough were obvious to thee) thine own, thine only, thy beloved Son; This was a love beyond the love of women, beyond the apprehension of men, a love infinite like thy self, for which we bless thee; a mystery which the Angels are ambitious to discern; Eternity entered the Kalender of time, Immensity comprehended, Infinity inclosed, the Deity incarnated; and a Mercy which men have cause enough ever to admire. Lord, what is man that thou art mindful of him? or the son of man, that thou visitest him? that thou eternal Son of the Almighty Father, that thou visitest him, as a Physician, the only good Physician, that visitest without a Fee, or ever fail of Cure; that thou visitest him, him bed-rid on the Couch of Sin; sick unto death, otherwise to death eternal, his disease past Remedy, Hope and Patience. O infinite Goodness! that thou shouldest humble thy self from a Creator to a Curer of Soul and Body, and thus personally descend to visit him: Him too rather than the fallen Angels, (this strangely exalts the Mercy) those ninety nine thou lettest go in the wilderness, taking up this one lost sheep, Mankind! Although it had been a less debasing of thy sacred Person, to have assumed an Angelical, rather than an Humane Nature; for then (we know) thou needest not to have left thy Celestial Throne, needest not have born the burthen of a Body, nor that Body the burthen of those many hard and ignoble circumstances, at thy birth and afterward; and especially, not the burthen of thy Cross, and what was heavier, our Sins: but if that had been the less dishonour, yet we must thankfully acknowledge, this was so much the greater love, by how much thou wast more distant in dignity from men than Angels: for which we Laud and Magnify thy glorious Name, evermore praising thee, and saying, whom have we in Heaven but thee? or in Earth in comparison of thee? Whom in heaven, as a sufficient

sufficient Mediator? whom on earth, as an exalter of
 our Nature? We adore thy goodness, O Lord, we
 triumph in thy Clemency, that for us men and our
 Salvation, thou vouchsafest to come down from Hea-
 ven, like a River of Balsam flowing from an Hill of
 Pleasure, to water and refresh a desolate wilderness, to
 wash and cleanse our wilderness of Sin; and that
 (without any other motive, but of thine own good will
 and pleasure) thou tookest upon thee to deliver Man,
 and didst not abhor the Virgin's womb; for which our
 Souls (with hers) do magnify Thee, O Lord, and our
 Spirit rejoiceth in thee our Saviour: Rejoiceth to see
 that divine Word made Flesh, and dwell among us.
 As thou hast begun, so (O Lord) multiply this happy
 Correspondence between Heaven and Earth; as thou
 wast pleased this day to come down to us, so henceforth
 draw us up to thee, by the Magnetick Efficacies of Faith
 and Love: Let thy Grace and Mercy, let our Prayers
 and Praises be always like the Angels of Jacob's Lad-
 der, ascending and descending: Give us more holy con-
 fidence, and humble boldness at the Throne of Grace,
 since thou art pleased to become our Brother, and our
 own Flesh: Spiritualize our Nature, and give us
 Grace to endeavour some Conformities of Holiness. Let
 that Cratch and Stable (thy hard Accommodations)
 school us to Humility and Patience, to Sobriety and Tem-
 perance, to Contentedness in all Conditions. Let thy
 Bounty lead us to Hospitality and Charity, to Giving and
 Forgiving, and communicate to us the Efficacy and Me-
 rits of all thy Actions and Passions; that we may also be
 now born again, and this the day of our Regeneration:
 to which end, create in us new hearts (O Lord) and
 renew right Spirits within us. The Sun brings forth
 all other days, but this day brought forth the Sun,
 even Thee the Sun of Righteousness; who (as thou
 wert born to us, in the Angels Phrase) vouchsafe to be
 born

born in us also : that henceforth we live not, but Thou in us. Let thy holy Spirit, of whom thou wast conceived, beget Thee in us by the immortal seed of the Word ; let our Faith conceive thee, our Conversation bring thee forth, our Love embrace thee, our Devotions entertain thee, and retain thee till thy second Coming ; for else, alas, there will be little comfort in thy approach unto our Nature by Incarnation, unless thou draw near us by thy more intimate and spiritual Approximation ; that so our Persons may be united unto thine, by love and obedience, by the unity of the Spirit, and the bond of Peace ; until this Mystical Union here, of Grace, be swallowed up into a real and inseparable Consociation above in Glory.

Jehovah-Jesu, who hast not only advanced, but also consecrated our humane Nature to the Deity, teach us to make true estimate of our selves, not as through Pride, Vain-glory, or miscall'd Self-love, but in reflexion on thy love of Souls, and sanctifying of Bodies : to value a Soul above the world, and all things in it : and to account our Bodies as Temples of the Holy Ghost, our Souls Priests of those Temples, and both a living Sacrifice ; neither to be profaned with impure Lusts, or Sacrilegiously transferred to the Service of that lower Trinity, the World, the Flesh, the Devil ; but devoted to the most High, as things dedicated to sacred Uses, as thy Members, not to be defiled with Pollutions, but vessels to be possessed in Sobriety and Holiness, because thou, dear Jesu, hast already, and wilt hereafter make them Vessels of Honour, and of Mercy. Mean time, O give us thine Assistance, lend us an hand to draw us nearer daily and nearer unto thee, by the strictnesses of Sanctity and zealous imitation of those Pieties, which thou hast left as Patterns for us to follow ; that so living with thee in the proportions of an holy life, we may die with thee by Mortification and untired Patience ;
and

and at length reign with thee in those true Felicities,
which last unto eternal Ages. Amen.

{ The COLLECT
for the Feast of Christ's
Nativity. }

Epistle
Heb. 1. from
Verse 1. to 13.

*Almighty God, which hast given us
thy only begotten Son, to take our nature
upon him, and this day to be born of a
pure Virgin; Grant that we being rege-
nerate, and made thy Children by A-
doption and Grace, may daily be renew-
ed by thy holy Spirit, through the same,
our Lord Jesus Christ, who liveth and
reigneth, &c.*

Gospel
John 1. from
Verse 1. to 15.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

Psalms for
D. M. 26.
M. 1. Lesson
Prov. 28. 2
A. 1. 6, and
7. par.

UPON
Saint Stephen's Day.

E.
1 Lesson,
Eccl. 4. 2.
A. 1. 7. from
v. 30, to 55

Fig. IV.

DISQUISITION IV.

Yesterday presented a *Nativity*, and this a
Martyrdom (like a Deaths-head served up
at a *Festival*;) the Church thereby, first tacitly
intimating humane Condition, both our *natural* and
accidental



S. STEPHANVS.
The Stoning of Steven.



The living of Stephen A. ...
S. STEPHAN ...

accidental frailty, How near our * End bordereth on our Birth ! and yet how many outward dangers (equalling inward diseases) hasten the pace of precipitating Nature ! not more pores in the body, than several doors to let in Death ! * Our life, for one single ingress, having many thousand outlets. And secondly, expressly desirous by joining these two Festivals, that we should all learn to live well, as *Christ* ; and to die well, as *St. Stephen* ; (saith holy *Austin*) yesterday we celebrated the Birth of that heavenly King of *Martyrs* born into the *World*, and to day the * first fruits of *Martyrs* going out of the *World*. It behoved the *Immortal* (saith he) first to take *Flesh for Mortals*, that so mortal man might the better condemn Death for the *Immortal* : † Therefore was the *Lord* born to die for his *Servant*, that the *Servant* might not fear to die for his *Lord*. * *Christ* was born in Earth, that *St. Stephen* and his other followers might be born in *Heaven*. *Christ*, for us, put on humane *Flesh* ; and *St. Stephen*, here, for *Christ*, put it off. The best of men (you see) are subject to violent and unnatural Death ; *S. John Baptist* and *S. Paul* beheaded, *S. Peter* and *S. Andrew* crucified, *Jeremiah* and *S. Stephen* stoned ; I name no more ; each Age affording but too many *Instances*.

The Story of this *Saint's Tragedy* is so obvious, that I shall need only glance on it, out of the *Scriptures for the Day*, *Acts 7.* it consisting therein of two main Remarkables, viz. the *Jews Cruelty*, and his own *Piety* : their bloody, and his godly Behaviour *Christus pro nobis inuit hominem, Stephanus pro Christo hominem exuit.* *Act. 7.*

* *Finisq; ab origine pender.*

* *Vita unicus introitus, mille exitus.*

* *Primus imit Stephanus mercedem sanguinis, imbre Afflictus lapidum, Christum tamen ille cruentus Inter saxa rogat, ne sit Lapidatio fraudi Hostibus ; O prima Pietas miranda Corona : Prudent in Enchir.*

† *Ideo natus est Dominus, ut mereretur pro servo, ne servus deficeret morti pro Domino.*
In *Serm. de S. Stephen.*
* *Quiaq; eis autd factu erat, ut delf. Tanguam ad hoc ipsum destinatus. Euf. Eccl. Hist. 1.1*

Matth. 23.

Acts 7.

Acts 12. 22.

Acts 7.

in his *Martyrdom*. First here, they (retaining their old Title, of Killers and Stoners of the Prophets) put him to death, who endeavoured to bring them to everlasting life! by his large Sermon to them, *Acts 7.* that sweet *Ἀνακαταλίσσις*, *Recapitulation* of the whole sacred Scripture, (Law, Prophets, and Evangelists) even from Abraham to Christ, whom he would have applied home to them, had not their fury withstood their conversion, even that they should have seen him, as he did, at the right hand of God, but that they stopt him there, with a *Constructive Blasphemy*, becoming Accusers, Judges, and Executioners all at once! See the *Prejudice and Partiality of Malice*: When Herod made that tedious Harangue to them, *Acts 12.* that was stuffed out with fawning Apologies for his Tyranny and Exactions; they cry out *Blasphemously* enough, 'Tis the voice of God, and not of Man: till an immediate Judgment Echoed him a Worm, and no Man! But S. Stephen here wooing them with a strong and serious exhortation (which was indeed the voice of God as well as Man) for their Conversion they construe it for Blasphemy! or like Adversers they stop their Ears against the wise Charmers, Verse 57. will hear no more, either of his Counsel or Complaints, but raved and ran upon him with united malice, Verse 58. presently beginning their prosecution with their tongues and teeth, Verse 54. gnashing on him with, &c. (that *stridor Dentium* being an Action of the Damned!) beside the stopping of their ears, and the malice of their tongues, that they could even tear his Flesh, but that their hands beguiled their murtherers, with as ready and more mortal instruments! Yet is there nothing in this story to countenance or encourage the *Pseudo-martyrs* of any Heterodox persuasion:

for

for though S. Stephen full of holy *Magnanimity*, spake home and stoutly to them, laying the *Blood* of all the *Prophets* at their *Fathers* doors, and his *Masters* at their own, *Verse 52.* (Teaching men of his *Function Christian Courage*, not to be mealy-mouth'd, when call'd to Opportunities of vindicating *Truth*, for fear of that *Curse* of the *Fearful*, *Rev. 21.*) Yet there is nothing (I say) in his *Actions* and *Expressions* favouring vain-glorious aims, or any fond *Affectation* either of *Martyrdom* or *Fame*; like many of those ostentatious *Emissaries*, that compass *Sea* and *Land* to gain a *Proselyte*, as *Mat. 23.* leaving their own *Country*, to fish in the troubled waters of other *Nations*, that they may be *Martyrs* of their own making, and *Candidates* for *Sainting*. S. Stephen here did not voluntarily rush into this *Danger*, but was violently seiz'd on by the same bloody *Hands* that but newly had condemned his *Master*! and therefore those that put themselves upon such *voluntary* hazards (contrary to the *Precept* and *Practice* of our *Saviour*) such as run into *sedition* Dangers by seducing foreign *subjects*, may give their *Body* to the *Fire* or *Halter*, without *Charity* (as the *Apostle* speaks;) and having no *Charity* to the *Souls* or *Places* they disturb, may be but justly buffeted for their faults; and be entred the *Kalendar* of *Incendiaries*, that help to set the *World* on fire! S. Stephen here saying and doing all, with an eye of *Faith* and *Sincerity* stedfastly looking up to *Heaven*, and only upon *Jesus* standing at the right *Hand* of *God*, *Verf. 55.* as all good *Christians* ought without *vanity* or ostentation in their expressions and performances, to run with patience the race that is set before them, Looking unto *Jesus* the *Author* and *Finisher* of their *Faith*, *Heb. 12.*

Acts 7.

Rev. 21. 8.

Matth. 23. 15.

Vid. Dr.
Donn's *Pseu-*
domartyr.

1 Cor. 13.

Matt. 10. 23.

Luk. 4. 29, 30.

Acts 7. 55.

Heb. 12. 1, 2.

The

Quatuor magna supplicia.

Gen. 38. 24.

Dan. 3. 22.

Dan. 6.

1 Cor. 15. 32.

Exod. 19. 13.

Luke 23.

Matth. 27.

* Unde homines nati durum genus : ad lapides currebant. Ad duos duriores,

* Sed petris lapidabatur qui pro Petra (i. Christo) moriebatur.

Totum pro vulnere corpus !

Obtulit seipsum Christo, adhuc calente sanguine Christi gratia diffuso.

Chrysol.

—† Lapidis Judae rebellis,
In Stephanum lymphata rapis, quae
crimine duro.

Saxea semper eris ! —

Et per tot lapides Petra conjungitur
uni. Arator. lib. Carm. in Act.

Non lapis super lapidem, inter Lapidatores.

The Jews had among them four special sorts of torments (besides their bonds and scourgings, and other lighter punishments) which they had borrowed from *Scythians* (the Masters of those Arts) and other cruel Heathens. As the first was *Burning*, Genesis 38. Dan. 3. The second, *Casting to wild Beasts*, Dan. 6. (and S. Paul's case supposed by some, ἀνερομάχου, 1 Cor. 15.) Thirdly, *Stoning*, Exod. 19. And Lastly, *Crucifying*, Luke 23. (as all are frequently to be seen elsewhere in Scripture.) But of all, this of *Stoning* was most ordinary among them, as the only *Denial*-race of Mankind (saith * S. Augustine) presently they run to Stones: so did they against *Moses*, Exod. 17. 4. thus against *Caleb* and *Joshua*, Josh. 14. 10. nay, against *Christ* himself, John 8. 58. oft against S. Paul, Acts 14. 19. 2 Cor. 11. 25. and here against S. Stephen: hard hearts unto hard instruments of mischief, whether for their readiness, cheapness, fatalness, I argue not; or as the best Emblems of their Flinty Nature: but with Stones destroyed they this * Servant of him who was the Corner-stone, and Rock of his Church, *Jesus Christ*. An harsh and an hard act of a right stony People; whose obdurateness to God and Man hath turned their memory into a *Nio-bean* monument of shame (not sorrow,) while

† Arator hath inscribed this due Epitaph. Till at length their Punishment so echoed their Sin, that for their killing of the Prophets and stoning those who were sent unto them, Their house was left to them so desolate, that not a stone was left upon a stone, Mat. 24. 2.

O let all their *Successors* consider this not only in *Judaea*, but in *England*, or where-ever, that still make the Prophets cry and sigh (and that as loud as in most times heretofore) *Psal. 44.* only with a little cruel variation, for *sheep appointed to be slain, Pastors appointed to be starv'd ! Think of stony Jerusalem, avoid her sins, and so her Plagues, lest likewise the same judgment follow and overtake you : Temporal, your house be left unto you desolate ! Spiritual, Christ saying, You shall not see me henceforth ! And Eternal, that upon you come not all the righteous blood both of Abel and Zachariah (i.) both of Laicks and Clergy ! So true is that observation of * S. Jerome, We have read and observed, and daily may take notice of it, that, whensoever persecution riseth against the Church, Jews and heretical Christians become far the worst and most cruel Persecutors thereof ! Truth loves to uphold it self with mildness ; but † error and false Religion is ever bloody.*

But now to take a glimpse of that which more particularly concerns us, observe S. Stephen's behaviour in his suffering, an excellent Pattern to reflect on at our deaths : made up of Piety and Charity : a man of an high Character, and that by the pencil of the Highest, * full of Faith and Power, and of the Holy Ghost, Ver. 55. a man of fervent Prayer, Humility, Reverence, miraculous Patience and forgiveness ; all evidenced in his Christian deportment. First, his Faith, through his eye ; S. Stephen * stedfastly looking up into heaven, there saw blessed visions

F

(even

Psal. 44. 22.

Matt. 23.

Cajet in loc.

** Legimus, vidimus, quotidie comprobamus, quando persecutio contra Ecclesiam oritur, multo peiores persecutores, & Judaeos & haereticos Christianos fieri, quam Ethnicos. In secundum Obadiam*

† *Sic mores animum produunt, mihi credite semper Junctus cum falso dogmate cadis amor.*

Thus manners always do betray the mind,
And false Opinion you most cruel find.

*Sanguine fundata est Ecclesia, sanguine crevit,
Sanguine decrescit, sanguine finis erit.*

Christ's Blood did found his Church, and it extend,
With bleeding faints, yet in's foes blood shall end.

* *Acts 6 55.*

* *Satis verborum apud Homines perdidit, merito ad Deum convertit. Cal. in locum.*

(even before his death, while here on earth) saw Christ standing at the right hand of God. Standing, mark that posture of encouragement : our Creed Article telleth us of Christ sitting at the right hand of God ; but our S. Stephen here sees him standing, (i.) in a readiness of assistance, and defence, and acceptance. And if Christ thus stand with his suffering Servants, who shall withstand their happiness ? If God be for us, who shall be against us ? but that as the sufferings of Christ abound in us, even so also shall our consolation abound through him, 2 Cor. 1. Prayer is all his shield, 'tis the best Cordial for a dying man, 'tis the best way of dying with Prayer in our mouths, to close up our Lives, and spend our last breath in Prayer, v. 59. Calling upon God, (He who is invited to the Fountain needs not go to the Streams) not using Lord alone, a name of power, (but exercised through Justice, not willingly through vengeance) and therefore adding Jesus, the * sweet saving name of Mercy. The good Angels and blessed Saints in Heaven are willing, but not able ; uncharitable men on Earth, neither of them. Only Christ is both, and therefore invoked here. Able, because Lord, willing, because Jesus. Psal. 73. Whom then have I in Heaven ? &c. His charity's extensive, yet wisely begins at home, (would all men would do so, for spiritual charity.) He takes care to recommend his soul to the right owner, ver 59. Lord Jesus, receive my spirit, speaking the eminence of the Soul allied to Angels, Heb. 1. 14. Nay as near as possible to * God himself, who is a Spirit, John 4. 24. Take thine own into thine own custody. Souls then survive the bodies (in spite of Atheists, who think but what they wish ;) and are immediately determined, in their state of Bliss or Misery ! in spite of other

H. reticks,

Oportet Impetratorem stantem in mori, Vespasian.
Episcopum predicantem, & Christianum precantem mori. Ut hic Sanctus Stephanus.
* Dulce & salutare nomen.

* Quid aliud vocat Animum, quam Deum quendam in humano corpore hospitum ? Seneca. Ep. 31.

Hereticks. S. Stephen here, quite contrary to most, is all for his Soul, and nothing for the * Body. For alas ! as our blessed Lord saith, *Mat. 16. 26.* *What shall it profit a man to gain the whole world, &c. the † Soul being of more price than all ; were there as many Worlds as Empedocles and Democritus imagined, (i.) Thousands. Save this, and save all, and so the contrary : according to that Dutch Proverb (one of the wholsomest things I ever heard of from them) Goods lost, nothing lost ; Credit lost, much lost ; Soul lost, all lost !* Next unto Faith in God, he adjoineth Love to Men (the best Evidence in *Foro exteriori*) without which all the rest had been but *Κύμβαλον ἀλαλάζον*, a Tinkling, not a well-tuned Cymbal. But He a true Disciple of his great good Master, *Luke 23. 34.* *Qui pendebat & tamen petebat,* (as *Augustine* sweetly) who as he hung upon the Cross, prayed, *Ignosce pater, &c.* So this holy Saint forgives his Enemies, and that is more than to give : he that gives, doth it *de suo*, of his Goods, (or ought to do) but who so forgives, gives *de se*, something of himself. Yet mark, he prays for them, though *Enemies*, mortal *Enemies*, and in hot Blood, when he scarce had any time to think of his Friends, *Lord, lay not, &c.* more sorry for them, than for his own ruin (saith * S. *Augustine*) because *Eternal Death* followed their *Impiety* ; but his *Death*, *Eternal Life*. And was not this the *Apex*, the Height of Charity ?

And 'tis remarkable that he *kneeled down* when he prayed for his *Enemies* (that stood when for himself) shewing the greatness of their Sin, that could not easily be forgiven, and therefore the earnestness of his Piety, that * did more lament their Sins, than his own Wounds ! his † loud voice shewed his great affection, and his kneeling down, his reve-

* *De corpore minimè sollicitus, animam in Christi manus deponit.* Calv. in locum.
† *Κυριῶς & δὲ δὴν ἐστὶν πρὸς πρὸν.* Greg. Nat. Sect. 1.

Τὰ πνευματικά & τὰ σωματικά & τὰ πνευματικά. Chrysost. Tom. 8. Sect. 17.
Tibi vixi, tibi morior, accipe spiritum meum & manu eorum qui oderant tuum. S. Aug. Paraphr. Orationis. S. Steph.

* *Serm 5. de Steph.*
* *Qui plus illorum dolebat peccata quam sua vulnera.* Cajet. in loc.
† *Magnus clamor, magnus amor.* Exteriores actus demonstrant interiores effectus

* Dan. 6. 20.
† Luk. 22. 41.
* Acts 9. 40.
† Chap. 26. 36.
Magdeburg.
Centuria
secunda.

Hieron. Epist.
ad Marcellum,
Loco citato.
Si Stephanus
non sic orasset,
Ecclesia Pau-
lum non ha-
buisset.
Oratio fidelis
fitula Gratia,
scala Caeli, Stella
Christi, Deo
sacrificium
oranti subsidium,
Demonibus
flagellum.
* *Somnus qui*
faciat nullas
tenebras.
Bene mori est
libenter mori.
Sen. Ep 61.
Et libenter mori
est mori tan-
quam dormire.
Oratione de
Stephan.
* *Lapidibus*
pretiosis coro-
natus est. Lor.
in loc.

rent gesture in devotion ; the God of both parts challengeth both. In Prayer, either stand as a Servant before his Master, or kneel as a Child unto his Parents, or as a Subject to his Prince, * *Daniel* prayed *kneeling* ; so S. † *Peter*, so * *S. Paul*, so † *Christ* himself. This is the most humble, the most acceptable posture ; And the Centurists acknowledged *this gesture the most ancient and most useful in all sacred Solemnities in all Ages among Christian Congregations* : and therefore not to kneel at Prayer or the holy Sacraments, (except in case of corporal infirmity) argueth either *Ignorance* or *Arrogance*, or some other *worse Infirmity of mind*. And herein, 'tis, one so commends *Asella* for Devotion, that her knees were grown Brawny, like the knees of Camels, with her pious *Geniculation*. S. *Stephen* (you see) here used both postures ; and *kneeling*, for his most earnest and last Prayer : Wherein he was heard (saith *Augustine* ;) for if S. *Stephen* had not thus Prayed, the Church had never had S. *Paul* a Convert. And *Fulgentius* saith, whither S. *Stephen* went before, being slain with stones, thither S. *Paul* followed being holpen with his Prayers. And when he had thus spoken, he *fell asleep*. Such, and so precious in the sight of the Lord is the death of his Saints ; * a Sleep in respect both of Rest and Resurrection : Graves are grown but Beds, and Church-yards *Kosmētēra* (i.) but sleeping-places, so here, like *Jacob*, his pillow is of stone, whereon lying down, as well as if on Doun he taketh rest, and fell asleep. *Felix somnus*, it was an happy sleep, being joined with such rest, that rest with pleasure, that pleasure with Eternity. Thus blessed S. *Stephen*, as *Nyssen* observes, esteemed the Ring of his Persecutors, with which he was inclosed, as his Crown, and every stone flung at him as a preci-

ous one, as a precious Diamond : so that , that
 of *David* might be applied to him , † *Psal.* 21. *Psal.* 21. 3.
Thou hast set a Crown upon my head : Ay, a Crown
of Protomartyrdom upon his Name ; and on
his Soul a Crown of Glory. Anno Christi 35.

P O E M IV. { On S. }
 { Stephen. }

Captain of *Martyrs*, who didst lead the *Van*
 Of that same noble *Army*, and began
 To seal with *blood* the *Christian Faith's* defence,
 Teaching us to take *heaven* by *violence* :
 Stout *Champion* of the *Truth*, who by *dispute*
 Didst vindicate it and her *foes* confute
 By dint of *Argument*, and force of *words* (*swords*;
 More keen and piercing than their two-edg'd
 While their soft heads unable to resist
 A Spirit so pregnantly declaring *Christ*,
 To *harder Engines* they *themselves* betake,
 As blows and *stones*, yet vain, thy *Faith* to shake.
Deucalion's flinty race these *Jews* revive,
 While they, with *stones* inhumanely deprive
 Such *Saints* of life ! which *murderous stones* be-
 A *Monument* of their eternal *shame* ! came
 Those *stones* in *Jordan* once erected, were
 Lasting *Records* of *divine Mercies* there :
 But these cry out to all succeeding *Times*
 Of *stony Jews*, and their prodigious *crimes* !
 Yet by the *stones* *S. Stephen's* blood is spilt,
 His *Bethel* is but their own *Babel* built !
Amphyon's Harp (they say) taught *stones* to dance,
 And in harmonious motions to advance

Into a *Thebes* ; but stony cruelty
 Erects not but destroys all *Harmony* !
 Stones cemented with holy *Prophets* blood,
 Make *heaps* of *Rubbish* where proud *structures* stood !
 Till so of all their *Elegance* bereft,
 That scarce one stone be on another left !
 While hated *Judab* that did *Stephen* stone !
 For that hard *Act* , shall pitied be of none !
 Yet did those stones but make a pair of *stairs*
 By which he did ascend *Aethereal Spheres*.
 These many, joyn *Him* nearer to that *One*,
 Who is both *Jews* and *Gentiles* Corner-stone :
 These too, as *Milstones* grinding him afford
 But finer flower, and *Manchet* for his *Lord*.
 By this same stony *Bridge*, his *Soul* did pass
 But sooner home, o're this frail *sea of Glass*.
 Each stone's a *Gem*, *Pebbles* to *Pearls* convert,
 Each *Flint's* a *Diamond*, worn on *head* or *heart* ;
 Which, though they seem to press the *Martyr* down,
 His *Master* sets into radiant *Crown*.
 While he both *Prayer* and *Spirit* doth present
 To *Christ*, in his last *Will* and *Testament* !
Body and *State* he flights, but ardently
 Bequeaths his *Soul*, as the best *Legacy*,
 To the right *Owner* ; there commits his *Trust*
 Until the *Resurrection of the Just*.
 Breathes forth his *Soul*, in *charitable* groans :
 Returns a *shower* of *Prayers*, for one of *stones*.
 Wherefore, blest *Saint*, 'tis but a due *Renown*,
 Thy *Name* and *Day* were the first *Martyrs* *Crown*.
 Thus through the *Clouds*, who can but *Christ* espy,
 Begins blest *visions* here, nor fears to die.
 Then deign us such *Celestial* *visions*, *Lord*,
 That we may, to thee, *Tongues* and *Lives* afford :
 And for thy sake in mean time, while we live,
 May those that stone us, like this *Saint*, forgive :
 That

That

That when the Sleep of Death shall close our Eyes,
We may, with him, to Life immortal rise.

PRAYER IV. { On St. Stephen. }

O Infinitely wise Disposer of all things, give us Grace, from the connexion of this unto the former Fiftival; to consider the vicissitudes of joy and sorrow; how near death often treads upon the heels of Life, and our Funerals border on our Natalitia! thence learn us how to entertain these earthly comforts, to wit, with steady minds, with sober apprehensions, and Christian circumspection, (like Joseph of Arimathea, building our Sepulchers even in the Gardens of our pleasures) with readiness expecting to undergo the contrary, if thou shalt be pleased sometimes to change the Scene, and to shift hands with us. Shall we not contentedly receive evil at thy hand, as well as good? that so in all Events whatsoever here, we may adore thy Providence, and spiritually improve the variety of all thy Dispensations: Even such also, as this great Example of thy holy Martyr S. Stephen, give us grace to improve it both into a Christian Carriage, and a Christian Courage of our own, that our carriage may be in offensive, and harmless towards all men, (as becometh the Servants of so meek a Master) not like the savage Jews, violent and blood-thirsty, stony and implacable, toward any, especially thy children, and peculiar Servants; (make us rather hospitable to them with the good Sareptan, knowing that the Cruse and Meal did never fail, whereof the Prophet had a cake.) Deliver us from blood-guiltiness, O God, thou that art the God of our health; and suffer us not to run into the way of Cain, lest our sin prove greater than we can bear, knowing

that thou makest strict Inquisition for Blood, and that whatsoever Sin thou bearest with until the next, yet this Sin thou most commonly punishest in this Life; as we see in Joab, Absalom, and other bloody-thirsty Men, that they scarce live out half their days, but go down to over-hasty Graves in blood! since therefore the Wrath of Man fulfilleth not the Righteousness of God, O Lord, lenise our rugged Tempers, mollifie our Adamant Hearts, take from us these Hearts of Stone, and give us Hearts of Flesh; more pliant to thy holy Impressions, and more exorable one toward another. O thou that calmest the raging of the Winds and Waters, still and appease the madness of the People; that we may be no longer Dogs and Lyons, Wolves and Tygers to each other, but at least, Doves, and Lambs, and Sheep, suiting more thy Fold and Pasture: that so we may be at last, and ending beed unto the thing that is right, and ending in Peace at the last. And especially keep us from the number of those that strive with the Priest, or of the Killers of the Prophets, and Stoners of them who are sent unto us; but make us rather willing to suffer the greatest, than to do the least injury to one of these: and in all our sufferings which thou shalt think good to call us unto, O Lord, give us Christian Magnanimity, both by word and deed, to own the great Master of our holy Profession. And though we may not rashly run our selves into imprudent dangers, yet when just cause requireth, or any thing whatsoever standeth in competition with true Christianity; O give us of that heroic spirit of thine ancient Servants, that we may condemn the World, and all things in it, for so excellent a cause; that we may not shrink either at Tortures or Temptations; that we may not fear the face either of Men or Devils, looking stedfastly up to Heaven, with S. Stephen, and seeing thee, sweet Jesus, standing at the right hand of God, in a posture of encourage-

encouragement and acceptation : that so with thy holy Confessors, our mouths confessing thee before men, thou, O Christ, mayest not be ashamed of us before thy Father which is in heaven : nor let us only give Thee verbal Testimony, but also actually bear witness to thy Truth and Service ; by suffering the spoiling of our Goods gladly, when thy cause challengeth, and with the Father of the faithful, by relinquishing our sweetest accommodations, our kindred and our Father's house, when they would exclude us from Thee, or thy service ; thinking nothing too near or dear unto us, for our dearest Saviour who is so much beforehand with us. And if thou shalt think us worthy the honour of Resistance unto blood, vouchsafe us, Lord, a spirit of Resignation, and proportionable measures of holy Resolutions ; that, with S. Paul, we may be ready, both in word and deed, not only to be bound, but also to die for the Name of the Lord Jesus, who was before-hand with us in this kindness ; nor can it amount to a Retaliation, by reason of the excellence of his Person, and infinity of merit, but only out of a debt of Love, Obedience and Gratitude unto him ; that so we may be listed in that noble Army of Martyrs, gaining Glory for Vanity, Eternity for Time, Heaven for Earth, and Immortality for Corruption. Let these, O Lord encourage us, and exercise our spiritual valour, as thou didst those primitive Champions, that esteem'd their chains as ornaments, that sung in the midst of re-embraced flames, and with invincible patience, even tormented their Tormentors : that endured the trial of cruel mockings and scourgings, yea of bonds and imprisonment, not accepting deliverance, wandering in Deserts, destitute, afflicted, tormented, of whom the world was not worthy ; whereof some were slain with the sword, some were sawn asunder, and some were stoned, as thy servant here, whom in like case, let us imitate, both for
true

true Piety towards thee, resigning up our souls to thee, as to a faithful Creator, and closing up our Lives with prayer, as the best Transition into another world where prayer and praise is all the business ; and likewise for charity towards others, even his deadliest Enemies, and that in the very Act of their persecutions, (for our example) not only forgiving them himself, but also begging as heartily for them, as for himself, forgiveness of thee, O God, that we might never forget to put up that Petition to thee, Lord, forgive our Enemies, Persecutors and Slanderers, and turn their Hearts : then shall our death indeed, like his, be but a sleep, in all the favourable senses of it, both for Repose and Revivification ; So that having a while been bid in the Grave from sin and sorrow, the sound of the last Trumpet shall awaken us unto Eternal Hallelujahs : which grant, O Father of Mercies, for the Son of thy Love, thy Christ and our Jesus sake. Amen, Amen.

{The COLLECT.}

Epistle.
Acts 7. from
verse 55. to
the end.

Grant us, Lord, to learn to love our enemies by the example of thy Martyr S. Stephen, who prayed for his persecutors, to thee which livest and reignest now and for ever, world without end. Amen.

Gospel.
Mat. 23. from
ver. 34. to the
end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

the

Fig: 5.



S. IOANNES.

J. P. Bouche. ex.

M.
Psal. for D.
M. 27.
E.
Psal. for D.
M.

UPON

The Festival of S. John the Evangelist.

M. Less. 1.
Eccles. 5. 2.
Rev. 1.
E. Less.
1 Eccles. 6.
Rev. 2. 30.

DISQUISITION V.

Fig. V.

THIS S. John was one of the Sons of Zebedee, and had at length (for better reasons) as much as his Mother asked for him ; viz. being the beloved Disciple, and leaning on his Master's bosom as the earnest of his future degrees of glory. He was the Brother of James, surnamed the great, for reasons mentioned in his proper Festival ; where, by the way, take notice how Christ at first made choice of Brethren, as Mat. 4. Simon which was called Peter, and Andrew his Brother : so afterward, Simon and Jude brethren, sons of Alphaeus : and here John the brother of James. Hereby prudently providing against schism and division, both by corporal and spiritual correlation : For (whatever it would have been in that) sure in this Age, one of them had been too little to prevent it. We shall here reflect upon this Saint first as a Disciple, while abiding with his Master ; and then as an Apostle sent out with Commission from him : both which I take to be sufficiently distinct Notions.

First, as a Disciple, for so he oftenest styles himself through his Gospel : and, 'tis exemplary humility, not terming himself a Master in Israel, though one of the first Magnitude ; but a Disciple, yet with some Emphasis the Disciple, and with a quem dilexit, whom Jesus loved, John 21. (the happiest

S. John's double notion.

John 21. 8.

1 Sam. 2. 18.

2 Tim. 3. 15.

*Quo semel est
imbuta recens
servabit odorem
Testa diu.*

John 13. 24.

Coloss. 2. 3.

forth in the storm, uncalked, unrigg'd, and altogether unequipped may, but not without a wonder, scape a wreck ! and when men have made Satan Garlands of their Youthful Flowers, 'tis more than to be feared, God will not then accept their Bedrid Service ! 'Twill never serve their turn, when Satan hath quaffed all their warm Youthful blood, to lay their cold old rotten bones upon God's Altar ! And if there be such advantages, in coming to Christ young, what dangers in forsaking him when we are old ? As Men, so God too, loves his early Fruits, and Flowers : Samuel served the Lord from a Child, 1 Sam. 2. girded with a linnen Ephod ; and Timothy read the Scriptures from his Youth, 2 Tim. 3. And S. Jerom loved to hear Children balbutire Christum, stammer out Religion before they could well speak, and even materno lacte, to suck it in with their Mothers Milk, knowing that the vessel will ever have a smack of its first seasoning, and whosoever ambiates this happy Title of the Disciple whom Jesus loved, must as S. John did, Come to Christ betimes : For he is said to have leaned on his breast at Supper ; and when S. Peter and all his other fellows were silent, only he durst ask, Lord, which is he that betrayeth thee ? John 13. When the Eagle broods (saith Plutarch) the Chick that cometh of the Egg that lieth nearest her heart, is best beloved of her ; and so here, our S. John leaning on that breast in which are hid all the treasures of Wisdom and Knowledge, may well gratefully acknowledge himself honoured, with the Title of the Disciple whom Jesus loved. Whereof his fellow-Disciples had a kind of jealous emulation, which our Saviour checked in S. Peter, John 21. (the Dialogue is obvious in the words foregoing)

where

where S. Peter neglecting the charge given himself (both as to life and death) is curious touching S. John, *What shall this man do?* John 21. 19. to which Christ's redargution is, *If I will that he tarry, &c. What is that to thee, &c.* reaching him and all Eccentrick Spirits, to move in their own Sphere, not to examine others, but their own Employments, 1 Cor. i. See to your own calling, and let every man abide in the same calling wherein he is called, study to be quiet, and to meddle with his own business, 1 Theff. 4. (Seasonable cautions for this Age, so over-full of Bees and Apes!) all these being parallels to that of Christ, *What is that to thee?* Confining all to their professions, and that in all matters Theological, Ecclesiastical, Political, Moral, Oeconomical; for each of them may say of one another's Function, *Quid tibimet? What is that to thee?* for neither of them must Ἀλλοτριωσις κοινῇ as S. Peter's word is, Play the Bishop in another man's Diocese. For *What is that to thee?* Advising on the contrary, to do good unto all men, especially, &c. For else 'tis easy for the wisest to mistake, as the Disciples here did that Speech of our Saviour, *If I will that, &c.* How heedfully had we need hear and read the Scriptures? (as one notes) when so many Disciples are mistaken, apprehending an absolute Affirmative in a Conditional Proposition, *If I will that, &c.* as the Vulgar Translation corruptly taking εἰ for ὅτι. If for so, without any reason or similitude; and therefore modest S. John here retracts that error that went abroad among the Brethren in the same verse 23. (as some do that translation.) No man so denominated from grace (as our S. John) will promise himself an immunity from suffering, and especially in such an Age as he then lived in, or we now. And that ὅτι ἔρχεται

Non' Ἀλλο-
 τρισπισκοσύη.
 1 Cor. I. 25.
 C. 7. 20.

1 Thess. 4. 11.

1 Pet. 4. 152

Gal. 6. 10.

Heming. in
locum.

*Seniores qui
non solum Jo-
hannem vide-
runt sed alios
Apostolos.*

* Eccl. Hist. 1.
3. c. 18.

* *Fraxinus in
Sylvis inter
Delphinos Ari-
on.* Virgil.

*In Patre Divi-
nitatis, in Matre
Virginitatis, in
Evangelista
Johanne Fides.*

is generally interpreted of *Christ's* coming in that famous execution on the *Jews* oft mentioned in the Gospel, *Matth. 23. Luke 19. and John 21.* which *S. John* survived thirty years, continuing not only till *Titus's* time, but through *Domitian's* and *Cocceius Nerva's*, unto *Trajan's* Reign, above an hundred years after *Christ's* Birth, and so thirty years after this coming of *Christ* was past: And by what *Irenæus* adds, it is probable that some other of the *Apostles* lived to that time of *Trajan* also. That *S. John* wrote this Gospel at the intreaty of the *Bishops of Asia*, constituted by him, is affirmed by * *Eusebius*. And yet for all his modesty, *John 21.23.* *Jesus* said not unto him that he should not die, but, &c: yet there was somewhat in it extraordinary, whatever fell out afterward, as will appear anon. He was at present the *Saul* among his Brethren, * highest in his Master's affection; and records it thankfully as his most honourable Title, and Fount of all his Graces, that *he was the Disciple whom Jesus loved, and leaned on his breast.* Nay, *S. Ambrose* saith, that *Christ* too leaned on his bosom, saying, there was *Sinus triplex*, a threefold Bosom, whereon *Christ* did rest, (who else had not whereon to rest his head,) viz. in the bosom of his Father rested his Deity, in his Mother's bosom rested his Virginity, and in *S. John* the Evangelist's bosom rested his Faith and Confidence, bequeathing his dear Mother to his sole care and affection, and him to hers, as a mutual legacy, *John 19.*

And thus having seen him as a *Disciple* most beloved, let us now take a view of him as an *Apostle* publishing the Name and Faith of his Dear Lord and Master. 'Tis said, *Ephes. 4.* that *Christ* ascending, gave some to be *Apostles*, and some

Ephes. 4. 11.

Pro-

Prophets, and some Evangelists, and some Pastors and Doctors, according to his will distributing to every man a several gift, 1 Cor. 12. S. Peter was an Apostle, but not an Evangelist; S. Mark an Evangelist, not an Apostle; S. Matthew both these, yet no Prophet; S. Augustine a Doctor, but no Martyr; St. Laurence a Martyr, but not a Doctor. But behold (saith one) the beloved Disciple was * all these: In his Epistles an Apostle, in his Apocalypsis a Prophet, in his Gospel an Evangelist, in his Faith and Sufferings a Confessor, in his Preaching a Doctor; S. John the Divine, in his chastity a Virgin, in his readiness and will to suffer a Martyr; yea the Protomartyr (saith * Osius) suffering inwardly when Christ outwardly, (St. Stephen will spare him the Figure of a Sympathy.) 'Tis an high Complement, that a Lover suffers more in his beloved Object, than in his own person suffering; yet S. John both did, and suffered much in his own person also, as will appear anon. The same is he that testified and wrote these things, John 21. 24. and is, for his piercing sight into high mysteries, well emblem'd by the Towering Eagle, *Fovis ales* right, his Quill writing the Divinity of Christ, against Ebion and Cerinthus, those early † Hereticks, and Grandfathers of Arianism, as that is of Socinianism and later errors: with which Cerinthus, he and his Companions would not tarry in the Bath, nor under the same Roof, lest it should fall upon them! so dangerous is ill society, and heretical company! beginning his Gospel before Moses, or the beginning of the world, and ending his Revelation beyond all Historians, beyond Time it self, or the

1 Cor. 12. 11.
* *Portus & P^retrus de Palude.*
Sanctus Johannes Apostolus & Evangelista,
Deo & hominibus dilectus.
Bell. de Sancto Johanne, l. de Script. Eccl.
Doctor & Martyr. Hier. in catal. Script. Eccl.
* *Osius in locum.*

† *De quibus vide Euseb. Hist. Eccl. l. 3. c. 21 & 22.*

*Bis duodena senum sedes patris citharisq;
Totque coronarum fulgent insignibus, agnum
Cade cruentatum laudat, qui evolvere
librum,
Et septem potuit signacula pandere solus.*
Prudent. in Enchirid.

* *Vide Bellar-*
minum, l. de
Script. Eccl. de
Sancto Johanne.
 † Euseb. Eccl.
 Hist. l. 1. c. 28.
 * *Nulla fuit*
unquam dubi-
tatio. Idem.
 Ibid.

† As Bellarmine
 notes out of
 Eusebius, Eccl.
 Hist. l. 3. c. 18.

* Matt. 4. 4.
 Mark 1.
 Luke 8.

Loco citato.
 John 1. 28.
 John 2. 11.

* Euseb. Eccl.
 Hist. l. 3. c. 18
Anno 68. post
passionem Bell.
De Script. Eccl.
de Sancto
Johanne.
 Nicoph. Alsted.
 Chron. Euseb.
 Ec. Hist. l. 3.

end of the World. He penn'd the Gospel, the Revelation, and his General Epistles; of the two * last whereof, as likewise of the Apocalypse, some little doubt hath been among the † Ancient (Greeks especially) and some few modern Censors: but the Gravity and Piety both of the Style and Matter, soon vindicated their Reputation into the Canon of the Church. But for the * Gospel of St. John, it never underwent any the least dubitation, but that it was writ with the Quill of an Angel's wing, by a Divine inspiration. 'Tis true, he wrot the last of all the four Evangelists, and studying brevity (as the holy Penmen use) he purposely † pretermits the most things which the other mention; S. John therefore, for the most part, writing of those things which our Saviour said or did, before the Incarceration of S. John Baptist; from whence all the rest, upon the matter *, auspicate their Gospel; recording that S. John's Imprisonment, and pursuing things done afterwards; while this Evangelist (besides his flight to Christ's Divinity) Registers our Lord's Transactions, while the other S. John was (in Amon by Salem saith Eusebius) baptizing in the wilderness of Judæa; and Chap. 2. This beginning of Miracles did Jesus, &c. And these considerations will help unscruple many seeming differences, and contribute much to the Harmony of all the four Evangelists. S. John chiefly lived at Ephesus, where he wrote his Gospel, at the desire of the Asian Bishops by himself there constituted, in the sixty ninth year of * Christ, whence the Neighbour-Churches of the lesser Asia were (by that Division made by the Apostolical Synod, Acts 15.) allotted to his Visitation; for his diligence wherein, and testimony of the truth, he was by the Pro-Consul of Asia, transported

ported to *Rome*, to suffer, about the ninetyeth year of Christ; where being miraculously preserved in a *Cauldron of scalding oyl*, as the three Children in the fiery *Furnace*, he is banished by *Domitian* into *Patmos*, a disconsolate Isle of the *Ægean Sea*, where the defect of earth's accommodations was advantageously supplied with heavenly *Revelations*; and afterwards *Domitian* being dead, he is recall'd by *Cocceius Nerva* home to *Ephesus*. Though some write that he suffered before *Trajan*, yet the most and best report that he lived to the times of *Trajan*, who began *Anno* 160. and died there of an *Apoplexy*, *sc.* at *Ephesus*, of his Age 102. Happily determining the forementioned *Ambiguity* of our *Saviour's* words, according to the *Disciples* apprehension of them, *tarrying till his Master came*. Not by any violent, but a natural dissolution, thereby also satisfying *S. Bernard's* scruple (or rather he thence satisfying others) touching our *Saviour's* words to the two Brothers, *Matth.* 20. *You shall drink indeed of my Cup* (the Cup of *Martyrdom*, *Matth.* 27.) How was that fulfilled (*saith he) when as *S. John* never suffered in that kind, but died a natural death (as † *History* acquaints us?) and he answers, *Martyres opere, & voluntate, Actu & Affectu*: There are *Martyrs* in *Work*, and in *Will*, in *Action* and *Affection*; *Martyrs* in *Execution*, and in *Resolution*. *S. James* was one of the first sort, *Acts* 12. *S. John* one of the * latter, as I shewed before. In the former respect *S. Paul* was but once a *Martyr*, 1 *Tim.* 4. 6. in the latter he was oft, nay every day a *Martyr*, 1 *Cor.* 4. 11. as every good Christian ought to be in respect of *Disposition* and *Propensity*; for *Purpose* and *Resolution*; for *readiness* and *preparation*; for *vigilance* and ex-

Cocceius Nerva.
Anno Christi
 101. *Euseb.*
Hist. Eccl. l. 3.
 c. 17. & 25.
Johannes De-
flor & Martyr
in Epheso dor-
miuit, Anno
Dom. 102.
Hier. in Catal.
Script. Eccl.
Matth. 20. 7.
 * *Cum corpore*
Passione non sit
Dominum se-
cutus. *Bern. de*
Temp. Ser. 23.
 † *Euseb. Eccl.*
Hist. l. 3 c. 25.
 * *Non per Mar-*
tyrium vitam
finivit, & Mar-
tyr tamen exti-
tis; sed mente
huncarne spiritus
non corpore.
Bern. ut supra.
Tñ Θεολογ.
Chrys. in Ps.
 95.
Tñ Θεολογία.
It. Pelus. l. 3.
Ep. Tñ Θεολο-
γία. *Idem.*
Tñ παρρησι.

Thou cam'st to *Christ* in the accepted time,
Off'ring thy self, an *Off'ring* in its Prime :
And thence, his *bosom* so enamoured
As rendred it a *Pillow* for thy *Head*.
No wonder then thou *soar'st* above the *Skies*,
While from that *Breast* thou suckest *Mysteries* !
Such early *Graces* and green *Pieties*
Are *Stars* below, and earthen *Deities*.
Nor need young *Saints* that old ill *Proverb* fear ;
While they good *Angels* in mens shapes appear :
Children whose Age with *Holiness* begins,
In *Earthly forms*, are heavenly *Cherubims*.
Men in their *Gardens*, and their pleasant *Bowers*,
Delight to have their earthly *Fruits* and *Flowers* :
So *God* in his *Plantations* pleasure takes,
Where forward *Spring* a fruitful *Autumn* makes.
The flow'rs of *Grace* at all times *Sweets* dispense,
Yet *Vertues Prim-Roses* most take his *Sense* ;
As do his *Taste* the *Grapes* of tender *Vines*,
While they present him the more lusty *Wines*,
Who *youngest* came to *Christ* : did longest stay
With Him, nor can the *Boiling Cauldron* slay
Whom he anoints to tarry till he came,
Or *Nature* summon'd in her *Master's* name.
But although *Torture* spare him, yet *Exile*
Drives him to a remote and *desert Isle*.
What may the best expect ? yet sees he more
There, than in all his *Latitude* before ;
Into that *Angle* of the *Earth* being hurl'd,
He sees an ample *Prospect* of the *World*,
Of *Heaven* and *Earth* and *Seas* ; *Hell* not conceal'd,
All future *Times* and *Actions* there reveal'd.
The four and twenty *Elders* and their *Seats*, (treats ;
Their *Palms* and *Harps*, and of their *Crowns* he
How all adore the *Lamb* his *Pen* reveals,
And who alone could ope the *Book* and *Seals*.

Then worthily, of all the *Saints thy Birth*
We celebrate with Christ's, throughout the Earth.
His early and late fruit, the rest we sing
Their Deaths as waiters on Him suffering !
As thou Christ's honour, so thine make we known,
Loving thee twice, for His sake, and thine own ;
For leading us the way unto the Breast
Of our dear Lord, where's found the only Rest.
Bright Love, lend us thy wings that we may fly
To Christ, and ever in his Bosom lie ;
And if our tardy Zeal shall make no haste,
Lord, draw us and accept us at the last :
And while w're Banish'd to this Isle of Clay
Do Thou to us thy saving Truths display.

P R A Y E R VI. { On S. } { John }

O Indulgent Jesu, who so sweetly invitest all Ages
 and Degrees of Men, and condescendently ac-
 ceptest all that come unto thee, especially all those that
 (like good Servants, or obedient Children) with good
 Christian manners hasten to thee, and come quickly when
 thou callest ; vouchsafe us Grace to make our speedy
 Addresses to thee, and laying aside the manifold un-
 necessaries of this world, to mend our pace unto that
 only Necessary ; and with this thy young Disciple, to
 devote our selves, as early as is possible, unto thy ser-
 vice : knowing that such holy speed doth more endear
 thy favour, and afford S. John Prerogatives above
 the rest ; while on our part, delay is dangerous in bo-
 dy matters, a Taskmaster far worse than Pharaoh ;
 multiplying our Tale of Brick and hardships, and sub-
 stracting the materials of our Time and Opportunities !
 O therefore draw us by the magnetick virtue of thy
 Grace

Grace and Love, that we may straight run after thee, by running the ways of thy commandments ! And seeing thou seemest to be delighted most with early fruits of Holiness, let us never think to offer thee what is rotten at the Core ! Let us not sport away the Candle of our lives in the vain services of Sin and Satan and attend thine Altar with the Snuff, when our Light of Life burns dim in the socket of old Age ! Let us not presume upon reception at all hours, into thy Vineyard ; lest with those untimely knockers at the Bride-Chamber door, we stand without an hearing, and be repulsed without admission ! Remembring that sad tardy suit of Esau, who came short of the Blessing which he sought with tears. Thou therefore that commandest, give what thou commandest ; that we may remember Thee our Creator in the days of our Youth ; that we may leave our sins before they leave off us, or the days come wherein we shall say, we have no pleasure in them ! before the keepers of the house do tremble, or the strong men bow themselves : before the Grinders cease, or they grow dark that look out of the windows ! before Man goeth to his long home, and the Mourners walk about the streets ! And if the first fruits of our lives be but thus dedicated to Thee, all the latter shall be thereby consecrated ; that henceforth we be no longer Truants in the School of Vertue, but like S. John here at the Fountain, improving the advantages of Knowledge and Instruction ; first being Cisterns to receive these Holy Waters, and afterwards to become Conduit-pipes for conveying them to others ; first as Disciples sucking at thy Breast the sincere milk of thy word ; and then as Apostles, stronger men, trumpeting thy Name and Glory in our several vocations.

To which end, O Lord, help us to comprehend the Mysteries of thy Divinity, and comfort us with the unparallel'd love of thy humanity; that both may so transport us into Gratitude and Obedience, as that nothing may seem too much for us to do, or suffer for thy sake and service; but that we may cheerfully resign our selves (with S. John here) unto thy free Disposal, whether it be by Life or Death, Torture or Banishment! Considering that without thee, the best of homes is dismal Exile! and thy Presence maketh a very Patmos, Paradise. And if it shall please thee that we tarry till thou comest, till thine Angel strike, us on the side, and knocks off the Fetters of our Souls, our Flesh; give us grace to have our Lives in Patience, although Death in Desires, all the days of our appointed time to wait till our change come: so that however if we are not Martyrs in Act and Execution, yet, like this thy Servant, we may be such for readiness and resignation; and so through the debt of thy Promise, though not of our Merit, we may, like him, be accepted as beloved Disciples; enjoying the happy consequents of that Love, Instruction, Protection, Direction, Consolation; and at length have the Honour and Happiness to lean upon thy Bosom, to repose an Holy confidence on thy Grace and Goodness; as to Temporals, thy Providence being sufficient for us; as to Spirituals, thy Grace being sufficient for us (it being indeed all our sufficiency;) and for Eternals, thy Glory being infinitely sufficient unto everlasting Ages, Amen.

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CRUELITAS HERODIS. Act. 2.
Herod slayeth his Children. *Matth. 2. 16.*

{The COLLECT.}

Epistle.
1 John 1. from
Verse 1. to the
end.

*Merciful Lord, we beseech thee to cast
thy bright beams of light upon thy Church
that it being lightened by the Doctrine
of thy blessed Apostle and Evangelist
S. John, may attain to thy everlasting
gifts, through Jesus Christ our Lord,
Amen.*

Gospel.
John 21. from
Ver. 19. to the
end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

*Psalm for
D. M. 28.
M. 1. Lesson
Jer. 30. to
vers. 18.
Mat. 2. 25.*

UPON

*The Festival of
Innocents Day.*

E.
1 Lesson.
Wisd. 1.
2 Lesson.
1 Cor. 9.

DISQUISITION VI,

fig. VI.

WHY the Feast of Christ's Nativity is attend-
ed with these Saints above the rest,
S. Stephen, S. John, and these blessed Innocents, is
handsomely conjectured by some, to shew his
coming into the world for all sorts of men, of
what degree or age soever, and by these severally
represented; or haply, that these here applied ra-
ther than other, as having more fulfilled that of
Christ, Mat. 16. *by taking up the Cross, and following
him.* Among the works of S. Cyprian, there is
a Treatise of a twofold Martyrdom; one by
Death,

*Johan. Ramin.
Ser. 1. de beat.
Innocen.*

*Mat. 16. 26.
Cyprian. De
duplici Marty-
rio.*

*Voluntatis &
operis.
Voluntatis, sed
non operis.
Operis, sed non
voluntatis, Ser.
de Innocen.*

*Can. 5. 10.
* Candidus in
Johanne, Rubi-
cundus in Ste-
phano, electus
ex millibus in
Innocentibus.
Ludol. de vit.
Christi. p. 1. c.
13.*

** Vide Disqui-
sition. 30 &
28.*

*Alfred. in Chr.
Pontif. Judeo-
rum.
Acts 12. 2, 3.
Joseph. de Bello
Jud. 1. 1. c. 1.*

Death, the other by a witness-bearing Life: Others make a treble *Martyrdom*; there being three kinds of *Martyrdom* in *Christ's* Cause (as *S. Bernard* notes.) The first both in Will and Act, as that of *S. Stephen*. The second in Will, but not in Act, as that of *S. John*. The third in Act, but not in Will, as this of the *Innocents*. And forasmuch as *S. Stephen's Martyrdom* comes nearest unto *Christ's*, his Festival is next unto him; and in the second place, *S. John's*; and in the third, these suffering *Innocents*: all three making *Christ*, as *Cant. 5. * White and ruddy, the chiefest of ten thousand*. White, in *S. John's* early Holiness, Ruddy, in *St. Stephen's* Martyrdom; and the chiefest of ten thousand among these tender *Innocents*. And it was impossible to *Christen* the Day with a Name of a more vast Reputation than *Innocency*, which dare not signify any thing here below, but either the state of the *first Man*, or that of *Children*: and sure he must have little of *Man* in him, nothing at all of *God*, the more of the *Devil*, that could so break into the circle of such *harmless simplicity*, and self-shielding *Innocence*! Yet this doth barbarous *Herod*! but which of them? (he deserves to be known, that he may, both in person and example, be abhorred!) Then, not to wrong the rest, (as most do by their not distinguishing) know there were three * *Herods*, and all nearly ally'd, not only in Name, but in Blood also. 1. *Herodes Antipas*, that beheaded *S. John Baptist*, *Mat. 14.* the Brother of *Archelaus*, and Son of *Herod the Great*, 2. *Herodes Agrippa*, the Son of *Aristobulus*, and Grandson of *Herod the Great*, that killed *S. James*, and imprisoned *St. Peter*, *Acts 12.* And thirdly, this *Herodes Ascalonita* (as born at *Ascalon*) surnamed

med the Great, Son of *Antipater* an *Idumæan*, of an obscure Family and Education (saith * *Euse-* * *Eccl. Hist.* *binius*) and this was that Fox which worried the tender Lambs : an Act reflecting upon *Christ's* humanity, *Mat. 2.* as being a Child and forced to flee ; and upon *Herod's* inhumanity, and murdering those that neither could, nor would have injur'd him. We must glance on the first, for *Christ* was mainly aimed at ; Ay, only that King of *Israel* : But he is warned away by an *Angel*, Verse 13. God's mercy and his *Angels* ministry vigilantly attend his Children in affliction, *Psal. 34.* and 103. Yet flight is lawful in the times of danger ; Lawful by the *Dictates* both of *Reason* and *Religion* ; very *Nature* teaching all things a self-preservation, *Reason* proportioning *Prudential Actions* towards it, and our blessed *Saviour* allowing us a Warrant for it, *Matth. 10.* When they persecute you in this City, flee ye into another : and so in this case did himself, *Matth. 2.* a double Warrant, both of his *Precept* and *Example* : and he that biddeth us fly, when we are persecuted, hath neither excepted *Angel*, nor *Man*. Flight is Lawful from both *swords*, whether of *War*, or *Pestilence* ; for both equally are *God's*. He unsheaths the Sword of *War*, and we fly, why not also from the Sword of *Pestilence* ? when both (I say) equally are his ? The *Leprosy*, you know, although no mortal Sickness, yet by *God's* own Law required a *Separation* : Then how much more mortal one an opportune avoidance ? and who knows whether *God* hath not appointed him a *Zoar* of safety ? But you will say, it is *God's* visitation ! true, what evil is not ? Whither shall we fly, but our *Destiny* will follow us ? Our months are numbred, and *God* will not alter them, *Job 14. 5.*

1. c. 7. B.

Mat. 2. 16.

Mat. 2. 13.

Psal. 34. 7.
103. 13.

Mat. 10. 23.

C. 2. 13.

Flight lawful
in War or
Pestilence.

Levit. 13.

*Vide Beverovici-
cium de termi-
no vite.*

Prov. 14. 16.

Psal. 91. 10.

Mark 16.

1 John 1. 8.

our bounds are set, which we cannot pass ! What of all this ? Because *Death* will overtake us, shall we stay, or run to meet it ? Because *God's Decree* is just, shall we be desperate ? Why do we then fear so every *Disaster* and *Disease*, if *Death* be neither capable of *Prevention* or *Delay* ? Our end is set indeed, but not without our means ; so that in case of *danger*, freely may the means of flight be used while the fool-hardy *Conscience*, that wilfully opposeth *Convenience* of Flight, may stay and meet with an untimely *Grave* ! Ask *Solomon* else, *Prov. 14. A wise man foreseeth the Plague, and departs from it ; (whether spiritual, or literal Plague) but Fools run on and are careless.* Ay, there are some over-confident *Zealots* in the *World*, that as though they had *Achilles Armour* on, or had been charmed beyond *Fear*, think themselves *ἔξω βλάβης*, shot-free to all outward Judgments ; Ay, to this *Cannon* of the Lord of Hosts himself, the *Pestilence* ; that should a *Plague* come, and (like the *Deluge*) unpeople the world again unto the *Family*, they doubt not but to succeed *Noah* in his single safety. They will tell you of their *Guard* of *Angels*, and shew you *God's Seal* in their *Forehead*, for their *Deliverance* ; what care they for common Dangers ? literally relying on that, *Psal. 91. Thou shalt not fear the Arrow that flies by day, nor the Pestilence that walks in darkness : which sure 'tis safer taking in a spiritual sense ; lest also they should rely on Mark 16. where 'tis promised, They shall tread on serpents, and if they drink any deadly thing, it shall not hurt them.* These had their miraculous fulfillings in their seasons, but now rash presumption whither wilt thou ? Does the destroying *Angel* visit sin, and have these none for which

which to fear him? or were any as righteous as they can pretend themselves, yet I must tell them from good Authority, that herein (as in other dangers) *Piety is no absolute Privilege from outward Judgments!* Job 2. 7. an upright Job may be smitten with these Boils (for Satan would inflict the worst, a very David's *lans may be filled with this sore Disease*, Psal. 38. Psal. 38. (who knows the contrary?) and the godliest Ezekiab may be plagued, Isaiah 18. (as generally Expositors agree upon it) but beyond all doubt or cavil so died Ezekiel's wife, Chap. 24. I will Ezek. 24. 16. take away the delight of thine Eyes with a stroke, *אֵינִי אֵינִי* Ay, the dearest Servants of God may be liable to this Infection, and their flight justifiable from such Contagion, as David (being a wise man, and a good man too) 1 Chron. 1 Chr. 21. 30. 21. durst not go up to the House of God in Gibeon because the Angel of the Lord, that some smote the people with the Plague, stood between him and it, that is, (as a great Gamaliel of our own expounds it) Bishop Andrews. because he was to pass through infected places thither. Corporal Flight is lawful; yet Spiritual Flight from sin far the better Safeguard: to know the plague of our own heart, and shun it (1 Kings 8. 38.) that's the only Flight, that needs not doubt of Safety. Flight is lawful though into an Egypt, where Christ at once fulfilled Prophecies, and giveth an earnest to the Gentiles. Take the Babe and his Mother: not stil'd the Wife of Joseph, to speak her more the Virgin; and the Child named first, to hint the greatest care for him, as most designed at, and the greatest duty to him as most worthy; not as Son only, but Saviour to his Mother, Fly into Egypt: Christ's entertainment was so hard at his

In percussione, from the Root, פָּגַע (i. e.) plaga affecit, such a stroke whence the word Plague is denominated, and the same used for the Botch of Egypt, Isa. 19. 22.

Cito, longe & pro tarde nunquam.

Exod. 4. 21.

*Quia totam
causâ salutis
nostra occide-
rat. Beauxamis
in locum. Johi.
17. 4.*

*Aretius, Mus-
culus, Maldo-
nat. in locum.*

*Non crudelitate
sed credulitate
quaerendus est
Christus.*

Job 5. 13.

Math. 2. 16.

his coming into this world, as shews *his Kingdom* was not of it. He flieth (saith one) because if Christ had permitted himself to be slain so young the whole cause of our *Salvation* had suffered in it, his work not being as yet done, nor *his hour come*, John 17. *for which he came into the world*. But why into *Egypt*? touched before, and thither as the nearest opportunity, out of *Herod's Jurisdiction*: and to shew his *Spiritual Kingdom* should be translated from the *Jews* to the *Gentiles*. O the riches of Divine mercy! that even those places and persons that were *malorum Officinæ*, formerly the shops of villany, should now become *Custodes filii unigeniti*, ensafers of God's only begotten Son, instead of *Persecutores populi primogeniti*, opposers and destroyers of his first-born people. But Christ is to be sought by *Faith*, and not by *Cruelty*; and therefore *Herod* found him not, for all his Project with the *Wise men*, who were indeed too wise for him, returning home another way, *God taking the wily in their own craftiness*, Job 5. and *Honesty* being ever the best Policy, the *Mocker* was mocked; he mocked the *Wise men* by pretending *Servire*, when he intended *Servire*; to adore, when he meant to devour; to worry, not to worship that innocent Lamb, as appeared by his subtilty turned into fury, *Math. 2*. As commonly such usurping Tyrants, when they fail of their *Machiavillian Rhetorick*, betake them to their *Carters Logick*; as here did *Herod*, who was troubled much at the first news of him, *Vers. 3*. But when he saw that he was mocked by, &c. *Vers. 16*. is all on a flame with wrath and frenzy, fearing *Christ's lineal descent from the Seed of David*, might restore *Judab* her own native Successor, as the

Christian

*Christian** Poet sweetly chaunts out *Herod's* passion. And this design of destroying *Christ*, he driveth upon a double account; first to vindicate to himself and his Posterity an high opinion which some flattering Pharisees raised of him amongst the Jews;

that he was the foretold *Messiah*, and had a Celestial Title to the Kingdom of *Judæa* (as * *Josephus* largely tells the story,) and these were called the Sect of the *Herodians* (saith † *Epiphanius*) and frequently mentioned in * *Scripture*. Secondly, He designed the death of *Christ*, the more to ingratiate himself with *Cæsar*, by this diligence in cutting off all Heads of *Defection* from the *Roman Empire*, and all pretended occasions of *Sedition*; and to render this the more remarkable, the Wretch seems so impartial, as that his own *Infant Son** is slain among the rest, whom (*Philo* saith) he had by a Wife of the line of *David*: which † *Augustus* hearing with some delight, smil'd out that expression, which afterward became a *Proverb*, it was better being *Herod's Pig* than his *Child*, his *Hog* safer than his *Heir*; as you shall hear more anon. Thus, like another *Hercules furens*, he lays about him, and would not suffer the King of Heaven and Earth, and of all the World, to reign in *Jewry*, if he could hinder it; and to this end, sends out Those that live by others dying, to massacre all the *Bethle-*

mitish

* *Successor instat, pellimur.*
Satelles, I, ferrum rape,
Perfunde cunas sanguine.
Mai omnis infans occidat;
Scrutare Nutricum finus,
Interque materna ubera
Ensem cruentet pugio.

Prudent Hymn. Epiph.

Impius Innumeris Infantum cadibus hostis
Perfuris Harodes, dum Christum queris in illis;
Fumant Lacteolo parvorum sanguine Cuna;
Vulneribusq, madent calidis pia pectora matrum!

Prudent. in Enchirid.

* *Antiq. l. 14.*
c. 17. & l. 15.
c. 1.

† *Hæres. 20.*
contra Herodianos.

* *Mat. 22. 16.*
Mark 3. 6. c.
12. 13.

* *Vide notas*
Christophers.
Euseb. l. 1. c. 8.

† *Melius est*
(inquit) Herodis porcum esse
quam filium:
quia se. Judæi
porcos non manducant. *Macrobi.*
Saturn. l. 2. c. 4.
Heb. 1. 8.

* *Locum minutis artibus
Vix interemptor invenit,
Quo plaga descendat patens,
Iuguloque major pugio est.*
Loco citat.

Massacres execrable and unlawful.

1 Sam. 15. 3.

1 Kings 2. 9.

*Invidia Siculi
non invenerunt
Tyranni Tor-
mentum majus.*

misish sucklings! (as * *Prudentius* excellently.) And truly, *Massacres* are a *Diabolical*, an execrable Practice, in no sense whatsoever lawful! far differing from that severity of War, called Putting all to the Sword! which in

some Cases hath been commanded even by God himself, 1 Sam. 15. Now go and smite *Amalek*, and utterly destroy all that they have, and spare them not, but slay both Man and Woman, Infant and Suckling, Ox and Sheep, Camel and Ass! An harsh Commission (I confess) but with reflection on the merit, Remember what *Amalek* did to thee in the way as thou passedst, &c. for the extirpation of a brimful sinful Nation! and perhaps it hath been too much Translated by the great Sword-men (of the Greek and Latin Histories) *Draco*, *Alexander*, *Hannibal*, *Scipio*, and enough other since (for terror they say, and to prevent the like elsewhere) but it oft put a Fallacy on themselves, rendring them the more odious, causing stronger oppositions, and sometimes their Expulsion. Yet this being a military custom doth both forewarn and arm men in such Exigents, for resistance or submission; but Massacres of another Nature, are a base and desperate perfidiousness of the Actors toward some permitted by themselves to dwell among them, without Provocation, shedding the blood of War in Peace, (as the Scriptures phrase it) a barbarous surprize of unawared sufferers, affording them neither opportunity of defence or preparation, (as far as in them lies,) like Devils, murdering Souls and Bodies both at once! Such were those of the *Sicilian Vespers*, who live in the Infamy of being the Inventors of cruelty! such the Inhumanities of the Spaniards in the *West-Indies*, that

that even rendred *Christianity* it self abominable, and caused the *Name of God* to be blasphem'd! *Rom. 2. 4.* such also were those *Parisian Vespers*, *Anno 72.* (to name no more of them) when they made the *Streets of Paris* run with humane Blood! and that of the *reformed party*, that were peaceful in the Land, and some of them eminent in the service of their War, as *Chatillon* and others. This is commonly the practice of an *unchristian* and *heretical Religion*! *Massacres*, the design of cowardly and baser Spirits; true valour, like the *Lion*, more satisfied with the *Prostration*, than *Destruction* of a supposed *Adversary*; and true *Christianity* ever more endeavouring the *Conversion*, than *Subversion* of *Dissenting Brethren*: I say, *Cowardise* and *Irreligion* are ever cruel and blood-thirsty! And a man of this metal, here, was *Herod*, who finding persons fitted for their errand, they ransack all poor Mothers Beds, and Nurseries Bosoms, making their Cradles swim with blood of Innocents! while their small joints could scarce be handled by the cruel *Murderers*! and these throats too little for their *Ponyards*! There is an high *aggravation* in the number of them (at least) if rightly recorded (by the *Greek Tradition* in the *Rubrick* for the Day, and by the *Archiopick Missals*) that *was*, no less than 14000. whereof his own Son made up the sad account, (as *Baronius* tells us out of *Philo*) which caused *Augustus Caesar* to fix that due Proverb on him; Better be *Herod's Swine* than his Son; for the *Jews* kill'd not their Swine as he did his Son. And *Brocardus* in his Description of the Holy Land, points us to the very place where they were slain; *Adricomius* and others, to the Chappel where they were buried. I could wish he had said only where some of them

H

were

were buried, there being so many thousands of them slain, and at so large a distance ; (nor is it clear that they could be all collected) it is hardly probable, that that age which was so cruel to kill, would be so charitable as to bury them solemnly together ; and therefore some others modestly affirm, that they be buried in the way between *Betlehem* and *Bethany*, for the space of about eight miles distance, and some of their Sepulchers there visible unto this day. And yet after all this, perhaps it is most likely, that their own sad Friends and Parents were indulged leave to bury them near their

own Relations ; which is but an ordinary favour for the most inexorable Tyrants to afford, after their executions. But whosoever gave them Sepulture, Prudentius hath added a most ingenious Epitaph.

*Salvete flores Martyrum,
Quos lucis ipso in limine,
Christi insecutor sustulit,
Cui turbo nascentes Resus !
Vos prima Christi vittima,
Grex immolatorum tener,
Aram ante cujus simplices
Palmæ & Coronæ luditis.
Epitaph Hymn innocent.*

I. These were (as *S. Augustine* sweetly) *Primitiæ Martyrum* (as it were) the Primroses of Martyrdom,

early witnesses to the Lamb : *Non loquendo, sed moriendo* : Not by speaking, but by dying : (as our Church out of that holy Father.) Yet was there a voice heard in *Ramah*, a cry not only of lamentation here below, of poor, robb'd, despoiled Mothers ! but too in excelsis ; above (that is) even in the ears of God, a knocking at the Gates of Heaven, *James 5.* and that as for vengeance on their Persecutor (which fell heavy afterward) soon afterward, *statim post insidias*, very little time being interposed, after his offending Christ, and so many of his little ones. He was smitten *egressus*, from Heaven, with such signal vengeance, as will need a Credulity beyond all the Poets Tragedies (saith * *Eusebius* :) for as his

Jer. 13. 5.
As *רמה* signifieth High.

James 5. 4.

* *Ecc. Hist. l. 1.*
c. 3.

Blood-guiltiness was a complicated sin, (made up of *Pride*, *Anger*, *Envy*, and *Revenge*) so was his Punishment a complexive Judgment, made up of *Tortures* both of *Soul* and *Body*! He's scorched with an unknown *Fever*! and especially in his *Bowels*, which had no *compassion*! a furious *Itch* invadeth his *Skin*! as strange *Ulcers* did his *Entrails*! together with the *Putrefaction* of his *Genitals*! and a *Vermiculation* in his *Muscles*! *Convulsions* seize on his *whole Body*, and *Distraction* on his *Mind*! beyond the relief of *Baths* and *Medicines*, of all *Physicians* and *Assistants* in the *World*! as * *Josephus* tells you more exactly. I shall only add his last cruel *stratagem*, (for that *Fury* never left him, no not in the midst of all these *Torments*!) for having formerly caused his *Wife* and *two Children*, with most of his near *Relations* to be destroyed, besides his other *Son*, just before his own *expiration*. And having exercised so much *Savageness* every where throughout the *Nation*, that he thought the *Jews* would triumph at his *Death*, and make an *Holiday* of his *Funeral*; as sick as he was, He bethinks himself of this *Wile*: causeth all the *Nobles* and chief persons of the *Land* to be imprisoned, and shut up in the *Hippodrome*; privately instigating his *Sister* † *Salome*, and her *Husband Alex*, just at the moment of his *expiration*, to make the *Soldiers* put them all to *death*; that so in spite of their *Teeth*, he might have the *Tribute* of their *Eyes*, and his *Obsequies* performed with general *Lamentation*: but *Salome* and her *Husband*, if they were any of his *Executors*, would be none of his *Executioners*; whatever they said to him, herein they *honestly* deceived him. For when he was once shut up, they all were set *free* again, to the general *Joy* and

H 2

Triumph,

* Πῶς δὲ μὴ
λαχὼν αὐτῷ, πν-
ρεῖς χλα-
εῖς, &c. τοῖς
κίλεις πᾶσι
διαμειζέτω.
Joseph. l. Ant.
17. c. 7.

† Δύναμαι ἡ
πρὸς αὐτῷ δι'
ἐτέρων, ἡ
καμωμένη ὑπὸ
τῶν αὐτῶν χεῖρ,
ἀν' ὧν αὐτὸς δι-
λήσθη ὁ ἄ-
μαρτυροῦντος
ὡς αὐτοῦ, &c.
Loc. cit.

*Vide Euseb l. 1.
c. 8.
Psal. 8. 2.
Mat. 21. 16.*

*Qui prius in ca-
pitibus Coronas,
quam capillos
accepisset.
Giron, in Fest.*

Phil. de Com.

*Matth. 19. 14.
& Joh. 3. 5.*

1 Cor. 14. 20.

*Triumph, the whole Land was set at Liberty. Thus was the voice heard in Ramah, and that not only as to vengeance, but also as a song of Praise, Psal. 8. Matth. 21. Christ surely got great praise by the Angelic Anthem at his Birth, Glory to God on high; and great praise by S. Stephen his Promartyr, and by S. John that same beloved Disciple, (as is forehew'd;) but you see, his praise is made perfect by the mouths of these Babes and Innocents, who here came to the Haven without knowing Tempests, enjoying the Comforts of another Life, before they knew the sins and miseries of this, (as one wittily.) Blessed Babes, that have your heads Crown'd with Happiness, e're covered with Hairs! Herod's cruelty in respect of you, was turned by God into a felicity, translating you from your earthly Mother's Arms, in a Valley of Tears, to your heavenly Father's Bosom, in his Kingdom of Glory. It hath been a custom, and yet is elsewhere, to whip up the Children on this Morning, that the story might stick the closer; but this is to act it over again in kind, by a moderate proportion. Lewis the 11. of France was so serious a Remembrancer of this Martyrdom, that he would not be interrupted in it by any affairs of State, how important soever. While all then seem to condemn the literal cruelty of Herod, I wish they may not imitate him in the Figure, snatching Children from the arms of their Mother-Church, and from her breasts of holy Baptism; and so, as much as in them lieth, killing them spiritually! not regarding Christ's words, *Matth. 19. Suffer little Children to come unto me, and forbid them not; for of such is the Kingdom of Heaven;* or his Apostles, *1 Cor. 14. Instead then of injuring them, become like unto them, for humility, for* in-*

innocence, for obedience, for dependence. Whoso humbleth himself as a little Child, the same shall be great in the Kingdom of Heaven. Mat. 18. 4.

POEM VI.

{ On the
Innocents. }

Herod here mad as *Hercules*, with Rage,
To murder the world's Saviour, doth engage
His men of Arms! who so usurps a Crown,
Dreads every one comes near, will pull him down,
See, see (quoth he) a Successor's at hand
That will in time deprive me of Command.
Soldiers, betake ye to your conquering Arms,
And free me quickly from these growing Harms!
Let all the young Males of Judaea feel
The sudden Force of your impartial steel!
Snatch them from Nurse, or tender mothers Breast;
And with your Arms rock them to endless Rest!
And such as from them will not calmly part,
Let Babes and Mothers joyntly share the smart;
Till Parents slighted Tears, and Childrens Blood,
Make a Spring-Tide, and a ne'er-ebbing Flood!
Thus Herod raging, nocent hands doth stain
With Blood of Innocents! among the slain
Hoping to number Christ; makes Cradles swim
In Blood and Tears, nor can both soften him!
Multiply'd Persecution! that destroys
Millions of lives, involved in these boys.
Whose small unsettled Limbs scarce yielded place
For the Destroyers weapons, or a space
To entertain these Butchers hungry Swords!
Their Wounds b'ing Mouths accusing, without words!
Fy, Soldiers, Fy, you lose, not gain Renown,
By knocking Infants and their Mothers down!

Engage with *men*, and thereby purchase *Fame* ;
 This speaks your *Metal* base, your *Valour* lame,
 But you are *Slaves* of *Fortune*, and must do
 Whats'ere your *bloody Masters* put you to !
 These *Infants*, by the *Tyrants* raging mood
 Were thus to *Christ* baptized in their blood ! (*Fame*
 And though their *Tongues* too young to speak his
 Yet Dy'd they first-fruit-*Martyrs* for his *Name* :
 Whose early *Graces*, Men for shame improve,
 Their *Harmlessness*, *Humility*, and *Love* ;
 That howsoe're our *Guides* shall us dispose,
 We may be *patient*, *meek*, *submiss* as those ;
 And then though cropp'd like *Flowers* before their
 'Tis but transplanting to a better *Clime*. (*prime*,
 Hail sweetest *Flowers* of early *Martyrdom*,
 Whose bright *Arising* was your *Setting Sun* !
 Whom *Herod's* frantick *Jealousy* destroy'd,
 As pregnant *Rose-buds* by fierce *storms* annoy'd !
 You were the first-born-*Christian* Sacrifice,
 A *Flock* of *Lambs* that for your *Shepherd* dies !
 Upon whose *Altar* as you *bleeding* lay,
 You seem'd but with *Palms* and *Crowns* to play.
 The *Fox* worries the *Lambs*, and 'tis the *Sin*
 With which the *world* will end, as't did *begin* !
 This day a double *Prophecy's* fulfill'd
 In these sweet *Innocents* untimely kill'd !
 Here's *Ramah's Cry*, and *David's Song* of *Praise*,
 Which *God* did from these *Babes* and *Sucklings* raise ;
 Hark how they shriek below, to see their *Joys*
 Extinguish'd in the *Murder* of their *Boys* !
 Hark how they sing above with trebled *Hymns*,
 To see their *Quire* so fill'd with *Cheerubims*.

PRAYER

PRAYER VI. { On the } { Innocents. }

O Immortal Jesu, who for our sakes descendest to very hard entertainment in this world, (not only at the instant of thy Birth, but ever afterward) being no sooner born almost but persecuted! Herod seeking thy life to destroy it! making thee to fly before thou wast able to go! and banishing thee to seek a refuge in an enemies Country! Give us grace (we beseech thee) to value thy Love, and to imitate thy Prudence; who fledst from thy persecutors, not out of fear of them, or death it self; but out of desire to preserve thy self unto that great work for which thou wast ordained; for the doing and suffering of thy Father's will, both as to our Salvation and Example. Lord make such the effects of all our care and vigilance, that our self-pervations may end in holy obedience to our heavenly Father, and all our deliverances be inservient not to Secular or Sinful, but to Spiritual and Celestial ends. Protect us from the hand of Tyrants and blood-thirsty men, (O thou Preserver of men) vouchsafing us assistance, as well as example of avoiding them: Direct us in our innocent evasions, bless us with trusty friends and honest Coadjutors; and in such cases do thou provide us a retiring Egypt, and a Zoar of safety: Hide us in the Clefts of the Rock, from the spiritual Tyranny of Sin and Satan, and in respect of both, under the shadow of thy wings, let be our refuge, until the Tyranny be overpast. And if it shall please thee, for proof of our graces to give us up to Trials, and for hastening of our Joys to give us up to Sorrows, by yielding us up into such hands, (as we see, this day, the whitest Innocence is no shelter, or security!) O Lord of Hosts, shield us with patience and submission to thy

will ; more looking at thy hand in it, than theirs that strike us ; that like thee our good Shepherd, and these tender Lambs of thine, we may be as dumb before the Shearers, glorifying thee more by actions than expressions, by sufferings than by sayings ! And since thou art pleased in thy Gospel, to set us all to School to Children, and having been one thy self, badst so great kindness for them, as to invite them to thee ; Suffer little Children to come unto me, laying thy hands upon them and blessing them ; to rebuke those that kept them from thee, Forbid them not, for to such belongs the Kingdom of heaven. O Lord, make us such in all good acceptations, though it cannot be for Innocence, yet at least for Penitence and aptness unto mourning : that however a sinful Nicodemus cannot re-enter his Mother's womb ; yet bathed in our own tears, and thy blood, like Naaman washt in Jordan, our Flesh may come again as a little Child, (our Leprosy of Sin being cured) and so we may be born again ; becoming Christ's little ones : Children (though not for Levity, Perishness, and want of understanding, yet) for Humility in our Conversation, for Docibility to thy Instruction ; Children for cheerfulness in their condition towards one another for Affection ; Children for Obedience to thine Ordinances, for Prayer in our own wants, crying and calling after thee in our Afflictions ; for Reverence and good manners in thy Presence, for Gratitude to thy Bounty, and for all kind of dependance on thee ; upon thy Providence for Temporals, on thy Grace for Spirituals, and upon thy Mercy for Eternals. That so at length finding us what thou commandest us to be, as little Children, thou may'st embrace us likewise in thy Arms of Mercy, and invite us home unto thy Father's house, in everlasting Habitations ; Come ye Children, Come ye blessed of my Father, Receive the Kingdom prepared for you, and such as you, from the beginning of the world :

world : That ſo with good Children, having here ſung Hoſannahs to the Son of David ; we may hereafter ſing Hallelujahs to the God of Glory. Amen, Amen.

{The COLLECT.}

Epistle
Rev. 14. v. 1.
to the end.

Almighty God, whoſe praiſe this day the young Innocents, thy witneſſes, have confeſſed and ſhewed forth, nor in ſpeaking, but in dying, mortify and kill all vices in us, that in our converſation our life may expreſs thy faith, which with our tongues we do confeſs, through Jeſus Chriſt our Lord. Amen.

Gospel,
Matt. 2. ver.
13. to 19.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

M.
Psal. for D.
M. 1.
E.
Psal. for D.
M.

UPON

The Feast of the Circumcision of Christ.

M. Less. 1.
Gen. 17.
1 Rom. 2.
E. Less.
1 Deut. 10.
from v. 12.
2 Galoss. 2.

Fig. VII.

DISQUISITION VII.

A Almighty God (out of a merciful condescension to our Nature) both before and after the Fall of man; before, under, and after the Law; still manifested his will by two things especially, viz. an understanding Mind, and a perceiving Sense: as in Paradise at first, Adam had his word, and that witnessed by a double sign, the Tree of Life; and that of Knowledge, Genesis 2. After his Lapse, he had a promise, Gen. 3. and thereunto Sacrifices added, as outward signs: & after the Flood, a promise of no more Deluge, and the * Rainbow for a sign, Gen. 9. † A Bow without an Arrow, or if with any, one shot against himself in his Son; for it stands bent always towards Heaven. The promise of deliverance from Egypt is sealed with the Paschal Lamb, Exod. 12. and that to Abraham of multiplying and magnifying his seed, signalized by instituting this Circumcision, Gen. 17. Lastly, God giving his Son, and by him everlasting life to believers, confirms all with two Sacraments, as Seals of his Grace, viz. * Baptism, and the Lord's Supper. Thus the Father of mercies hath in all ages provided for man's weakness, that he might taste and see his

grace.

Gen. 2.
C. 3. 15.
C. 9. 13.
Arcus erat
præ ut effe-
Bund Naturæ,
ut ut signum
discrecordia
Arcus fuit
signum.

Exod. 12.

Gen. 17.
John 13. 16.

Psal. 34. 19.



CIRCUMCISIO DOMINI. *L. 1.*
The Circumcision. *L. 2.*

gracious the Lord is, Psal. 34. And therefore those that pretend to be so *spiritual*, as not to endure significant Ceremonies, and outward Rites in the Church, run a violent course, quite contrary to the goodness of God, and the meekness of his holy Spirit, who doth instruct the conceiving Mind by the perceiving Sense, and by visible words, as * *Augustine* calls the Sacraments; one of which was this of Circumcision to the Jews, and that may well appear in a red Letter, as being their bloody Sacrament; who therefore when they Circumcised a Child called him the Spouse of Blood, applying those words of Zippora unto him, *Exod. 4. Thou art a bloody Husband*; because that day, they hold the Child is married to the Covenant. Circumcision was used by many other Nations also, (though not as a Sacrament) by the *Aethiopians*, *Egyptians*, and others, besides the *Turkish Nations* to this day.

* Apud Mart.
tyr. in Rom 4.
מִתְּחַלְּטִים

Sponsus Sanguinis.
Exod. 4.

*Herodot. l. 2. &
Diodor. Sicul.
l. 2. c. 2.*

There were in this of the old, (as in the Sacraments, of the New Testament) two constitutive parts, *Signum & Signaculum*, both the Sign and the Seal of a sacred Covenant; not only bare badges, as the defective *Anabaptists*; nor immediate justifiers, *ex opere operato*, as some others in the excess; * They do not confer what is conferred by them. It is called a Sign by God in its first Institution, *Gen. 17.* and a Seal by the Apostle, *Rom. 4.* Yea, it is called so by a Doctor of the Jews, more ancient than their *Talmud*. This Circumcision here was a triple sign. 1. Memorative of the promise to *Abraham*, touching his seed, his inheritance, and the *Messiah* to come of him. 2. Distinctive, of the Jews from all other people, and of the Sex, Males only undergoing it (Females yet being within the Covenant

* *Ista non tribuunt, quid per ista tribuuntur*; Hooker, *Sect. 60.*
Rom. 4. 11.
Zabar Gen. 7.

venant *Reductive*, as sprung from *circumcised* Fathers, and married to such Husbands :) 3. *Prefigurative*, of *Baptism*, and the *spiritual Circumcision* of the heart. Again, as *Circumcision* was thus a various sign, so was it a Seal also; a double one, on God's part, as the *Patent of Kings*, for Confirmation; on *Abraham's* part, as his *Obedience* and *Faith's* Attestation. Some note a three-fold *Circumcision*, viz. Carnal under the Law, Spiritual under Grace, Celestial in the Kingdom of Glory. The first is *Nascentium*, good in its due time, of Children the Eighth day, *Gen. 17*. The second, *Renascentium*, at all times better, of such as are *born again*, and that of the heart in the spirit, *Rom. 2*. effected by the *Sword of the Spirit*, (sharper than all the *flinty knives* of *Circumcision*) *לִבְךָ וְלִסְוֹמְךָ*, *Heb. 4*. the word of God sharper than any two-edged sword, that *circumciseth*, not only the fore-skin, but all the faculties of the Soul, the parts and senses of the body. The eyes, *Job 31*. turneth away those, lest they behold vanity, *Psal. 119*. the ears and lips, that they hear or speak no guile, *Ephes. 4*. *Circumcising* the hands against all Theft and Idleness, *Ephes. 4*. the Head from *imagining* mischief, and the feet from blood-shed, *Psal. 14*. *Circumcising* the Intellect from ignorance, curiosity and error, *Acts 26*. the Will from perverseness and all presumptuous wickedness, *Psal. 19*. the Affections from Irregularity and disorder, *Coloss. 3*. even the very Thoughts and Imaginations, *Isa. 1*. In a word, *Circumcising* the whole man, cutting off all superfluous cares of the world, and lusts of the flesh; even to the *Metamorphosis* of the old, transformed into the new man, *Ephes. 4*. whence flows the third kind of *Circumcision* by consequence, *Resurgentium*;

Ardens in loc.

Gen. 17.

Rom. 2. 29.

Josh. 5. 2.
Heb. 4. 12.Job 31. 1.
Psal. 119. 37.
Ephes. 4. 25,
28. c. 5. 4.
Psal. 12. 6.
Acts 15. 25.
Psal. 19. 13.Coloss. 3. 2, 3.
Isa. 1. 16.

Ephes. 4. 22,

in the World to come, when all superfluity of sin, deformity and corruption shall be cut off utterly, that we may appear before the *Throne of God*, without any spot in our Soul, or corruption in our Body, *Apoc. 14. 1 Cor. 15.*

But in this Circumcision of *Christ*, which was literal only (as needing none of the other) four circumstances are remarkable, the Time, the Place, the Manner, the Reason. The Time was the eighth day, *Gen. 17.* (and Christ then undergoes it, *Luke 2. Coming not to destroy the Law, but to fulfil it*, you see in every circumstance.) Some say, then, because that tender age could more easily bear the griefs; but this is too dubious, and too general; and some say, because under the *Pædago*gy of *Moses*, there was a kind of Legal uncleanness, in which the *Creatures* were thought to be remaining in their blood for the first seven days, *Levit. 22.* whence the eighth day was so precisely observed by the *Jews*, that if it fell on the Sabbath, they did perform it; whence their Proverb was, That Circumcision driveth away the Sabbath, or that the Sabbath giveth place to Circumcision, which accordeth with the words of our Saviour, *John 7. Ye on the Sabbath day circumcise a man.* The *Jews* superstitiously conceiving that each perfection depended on the sanctification of one Sabbath at least; and think that God did therefore enjoin the eighth day, that one Sabbath might first pass over each Male, before this Sacrament administred: But 'tis probable that God would not suffer them to prevent the eighth day, to shew that in matters of Religion, He neither was nor is absolutely tied to Sacraments; for then had not the Love been greater in permitting Circumcision on the eighth day, than the

*Apoc. 14. 5.
1 Cor. 15. 53*

*Quando?
Ubi?
Quomodo?
Quare?
Gen 17.
Luke 2. 29.*

*Levit. 22 37.
& 22 2, 3.*

*Circumcisio pœ-
lit Sabbathum.
John 7. 22.*

Chryf. & Mat.
in Rom. 4.

† Cor. 15. 53.

* Paul. Pag.
Deut. 10.

† Veniet Elias,
& enodabit
omnia.

John 4. 25.

Fœderis Domi-
nus.

* בעל
ברית
Sponſores &
Susceptores,
Promiſſores.

Severity in forbidding it till then, since many might Die without it : yet, longer than eight days God thought it not convenient to defer it, for the Comfort of the Parents, by a seasonable Initiation of their Children. Others say the eighth day, because that was the time of our Lord's Resurrection: So Lombard in Rom. 4. seven days figuratively signifying the time of this present World, and the eighth day the Resurrection; wherein Mortality shall be cut off with Immortality, 1 Cor. 15. The manner how Circumcision was administered, I find thus * recorded. Some of the Relations that were present held a Vessel full of dust, into which they did cast the foreskin being cut off by the Priest with a sharpened Flint, or small Knife for that purpose. For their Ceremony of setting in the Room a void Chair for † Elias (as their expected Oedipus of all their doubts; We know that Elias will come, and He will tell us all things) I pass it over as a Novel Fancy of the latter Jews, unknown in our Saviour's time, to whom the Samaritan Woman truly applieth that Proverb, John 4. The Messiah, who is called Christ, will tell us all things. At this Sacrament of Circumcision the Witnesses held the Child in his Arms, (so ancient is the custom of Godfathers) and was * called Dominus Fœderis the Master of the Covenant. And indeed the custom of Baptismal undertakers, or Witnesses in the Christian Sacrament, was, I know not which to say, a greater Piety or Charity; but certainly very much of them both were in it: Nor mean I for the Munera Natalitia, the Gifts then commonly bestowed, (which yet are early Engagements of their Duty) but for the pious Care of conscientious Godfathers (in case of the Death, Absence, Irreligion, or neglect of Parents)

rents) to season the new Vessel well, to help God to the first Possession of it, by *vertuons* Education, and Instruction of the Infant. Again, these times were the *Nominalia* (as † *Tertullian* calls them) among the Jews; at Circumcision they imposed Names upon the Children, Luke 1. and that was done by the Parents, or by the Witnesses with their Consent, as is likewise requisite in its Successor, Baptism. Nor let it therein scruple any, who should should confer the Names; whether the Authority of the Father, because *Abraham* Named *Ishmael*, and *Zachary* Named his Son *John*, Luke 1. or whether the Affection of the Mother should not carry it, as 'twas Gen. 30. and *Isaiab* 7. and she shall call his name † *Emanuel*; (as some have troubled themselves to flatter either Sex) but 'tis happyest where the Man's Prerogative, and the Woman's desire, close in a loving Prudence, consenting in the Nomination: And that not in *beatbenish* and *fantastick* Names (too frequent in these later times) some, rather affected Sentences than Names: but serious and significant Names, there being in good Names wrapp'd up good good Admonitions, if not sometimes † *Presage* of Goodness: As was said of * *Probus*, that he was right Owner of his Name. But to return to Circumcision, for the *Ubi*, where: Where, as to the place? and where, as to the part? As to the place, 'twas left at liberty, so it were public, as to the Company and Prayers: So for Baptism and other Ordinances, though they may be private, in the case of *Sickness*, *Schism*, or *Persecution*; yet happier are they, when strengthened with a joynt

† De Idol. c. 16

Luke 1. 59.

Luke 1. 63.

Gen. 30.

Ila. 7. 14

INDUT
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(i) Deus Nobiscum; Jesus,

(i) Salvator, Mat. 1. 21.

O Nomen prae dulce mihi, Lux, & Decus, & Spes,
Praesidiumque meum, requies O certa laborum,
Blandus in ore Sapor, fragrans Odor, irriguus Fons.
Castus Amor, pulchra & Species, sincera Voluptas.
Prudent Apotheos. advers. Judaei.

† Bonum Nomen, bonum Omen. * Probus, vir sui

Nomini. Not like that Pope, called *Sergius*, who was indeed O *Porci*. (i.) *Swine-fac'd*, &c. *Plat* in vit. *Pontif.*

De-

Aug. in Johan.
tract. 30.
Martyr in
Rom. 4.
*Ad diminutio-
nem carnalis
concupiscentia.*
Aquinas. part. 3.
Quest. 7. art. 3.
Heb. 2. 16.

Epiph. Hæres.
30.

Isa. 9. 6.

Gal. 4. 4.

1 Pet. 1. 5, 10.
*Quid facitis
circumcidentes
puerum?*

Ezek. 47.
Psal. 99. 1.

Devotion, with the united Prayers of the public Congregation. For the other *Ubi: Circumcision* was placed in the *generative* part; 1. Because the propagation of Original Sin is thence traduced, *Per actum generationis.* 2. As a Sign of the promise, both to Parent and Posterity, Gen. 17. 3. For the diminution of carnal Concupiscence. Lastly, the Reason involveth the Cause, the End, and the Penalty of Omission: All making up the account why Christ undergoes this Circumcision, you have in Luke 2. 21. more particular reasons to shew he was the seed of Abraham, Heb. 2. to demonstrate that he had true flesh against Manicheus: not his Body Coessential with the Deity, as *Apollinaris*; or fetched from heaven, as *Valentinus*: But as Rom. 1. 2. *Circumcised* he was, that He, who was the truth and substance, might at once fulfil and take away the Type of Circumcision: And all this out of obedience for us, Isa. 9. *Nobis puer natus*; Vobis, saith the Angel, expounding the Prophecy, Luke 2. 11. unto you men. Ay, for us born; for us Circumcised, Gal. 4. *made of a woman and under the Law*, hereby giving publick testimony, that he would fulfil the Law (as the circumcised is bound, Gal. 5. 2.) and that he would do all the rest for us, to make up our unwilling Failures, so we give but all diligence, 1 Pet. 1. For else S. Bernard asks, O what do ye circumcising that Child? He having no sin but ours: And we in a manner no obedience but his. This Circumcision was the prologue of his Passion, and first rise of Ezekiel's waters, c. 47. flowing above the knees, till after it came to David's Deluge, 1 Sam. 99. All the way *vir dolum*, a man of sorrows! to keep us from, or at least to sanctify, our bloody sufferings;

sufferings ; as is intimated hence, by his consolatory and saving name of *Jesus* now imposed, *Mat. 1.* For which all *hearts* and *knees* are obliged unto *signal gratitude*, *Phil. 2.* whose merciful indulgence extends here to our Bodies as well as Souls, tenderly changing this *sharp*, into an *easy Sacrament* ; and instead of those knives of flint and stone (prefiguring this *Corner Stone*) commanded, *Josh. 5.* saying now but, as *Elisha*, *Josh. 5. 2.* *2 Kings 5.* to each leprous Soul, *wash and be clean.* And how much easier of performance, so much the more dangerous the Omission ; whose *Penalty* runneth in this form, *Gen. 17. 14.* *That Soul shall be cut off from his people :* From whence ariseth a double *Quære*, what the phrase of *cutting off* imports ? and, who ought thus to be punished ? For the first, some understand the sentence of *Excommunication*, or casting out of the *Synagogue*. Which though I suppose not, yet I incline rather to those who understand hereby a *bodily Death* ; in which sense the same phrase is taken, *Exod. 31.* in the case of violating the *Sabbath*, *that soul shall be cut off from among his people* ; and it is remarkable, that when *Moses's Child* was *uncircumcised*, the *Lord* met him with great indignation, and as the *Text* saith, *sought to kill him*, *Exod. 4.* Which as it intimateth the *Punishment* of this fault, to be a *bodily death* ; so it answereth the second *Quære* and clearly evinceth, that not the *Child* till it cometh to years of Discretion, but the *Parents* and *Friends* are liable to it ; *They were cut off from the People of God*, for the *contempt of Circumcision*, and not for the want of it ; Therefore the *Jews*, who bury their *Infants* (dying e're the eighth day) before the door of their *Synagogues*, and not with the

I rest,

Matth. 1. 21.
Phil. 2. 8, 9.

The danger
of Omission
of sacred du-
ties.

Exod. 31. 14.

Chap. 4. 24.

- Gen. 17. 14. rest, mistake that place, Gen. 17. and so do others, who think all *Infants unbaptized* to be *excluded from the Kingdom of God*. He who despiseth his *Circumcision*, shall die the death of the *uncircumcised*, Ezek. 28. So the wilful Neglecters and Contemnners of Baptism run into the danger. It was a good Decree of the Council of *Bracara*, which ordained that those who *Despised their Baptism*, and *Dyed*, and those who *hanged themselves*, should be *buried together* ! as both guilty of *Soul Murther* (and if this were still in force, such *Burial-places* need to be much enlarged.) And upon this *Necessity*, there were some who *Baptized* them after they were dead, and put the *Sacramental Bread* in their *Mouth*, as their *Viaticum* :
- 1 Cor. 15. 29. Men were *Baptized for the Dead*, (saith the *Apostle*) their *Friends* should rather have it by *Proxy*, than altogether go without an *Ordinance so necessary* : And therefore if the neglect of that *Circumcision* were so severely punished, how much more the contempt of this more easy *Seal of the new Covenant*, *Baptism* ? Whereof such *Children* are altogether as capable, as of that of old, being indeed still but one and the same renewed *Sacrament*. Lastly, as *Circumcision* among other things was to the *Jews* a sign of *Mortification* of the old Man ; so should *This Day* to us be of *putting on the New Man*, and being renewed in the *spirit of our minds*. Being *New-years Day*, intimates a new *Life* unto us, and our *Sins* *expiring with the old year*.
- Joh. 3. 3.

Much *Superstition* there was among the *Gentiles*, in the *Observation of the Calends of January* ; but two passages there were not to be disliked by good *Christians*. The first, that they did *strive* every man to shew his *Skill* that day, in some

eminent

eminent Act of his profession. The second was a neighbourly commerce of Presents that Customable vicissitude of giving and receiving of new-years-Gifts: and why we may not wish one another a good year (at the beginning of it) as well as a good morrow, or a good night, I know not; and why we may not then testify our mutual Affections one towards another, by some Presents, as it was usual at Feasts, Esther 9. I see no reason; only let us Baptize the Practice, by this Christian Addition, that we now forget not to tender God a Present, and such an one as may be acceptable to Him, such an one as he calls for, by the Wise man, Prov. 23. Son, give me thy heart; or by his Apostle, Rom. 12. That you present your Bodies a living sacrifice (the Casket here involving the Jewel) your Body a living sacrifice, holy and acceptable unto God: which is your reasonable service. You see, the Present that is holy, is acceptable to God, and the most reasonable service: And that not only in respect of Him, but of our selves; for by this surrender of the Heart to God, it shall be again returned to us with infinite advantages, (as the Cloth is from the Fuller, as the Ship is from the Indies) cleansed and garnished with Grace and Mercies: God will not be behind-hand with us; having given us his Son (saith the Apostle) how shall he not with him give us all things? especially if we but crave them of him in the words and Spirit of the Royal Prophet, Psal. 51. Create in me a clean Heart, O God, and renew a right Spirit within me! And so to make each of us a new Creature, is infinitely the best of New-years Gifts.

Janus ait,
Tempora commisi nascentia rebus agendis.
Totus ab Auspici ne foret Annus iners.
Quisq; suas Artes ob idem delibat agendo, &c.
Ovid. Fastor. 1.

Strenarum
Commercium,
Suetonius.

Esther 9. 22.

Prov. 23. 26.
Rom. 12. 1.

Rom. 8. 34.

Psal. 51. 10.

P O E M VII. { Upon the }
Circumcision.

What mean you, *Sirs*, with sharpned *Flints*
on *Knives*.

To wound this Princely *Babe* ? such tender *Lives*,
Methinks, were fitter for the sugred *charms*
Of *Nurses Breasts*, and *Mothers lulling Arms*.

If it be *Circumcision* that you mean,
The *sinful* are concern'd, and not the *clean*:

Yet *Innocence* it self here underwent
The *Torture* of a bloody *Sacrament*!

While He vouchsafes to us a gentler *Mean* ;
But only *wash*, with *Naaman*, and be *clean*.

Who turn'd the *Egyptian waters* into *Blood*.

Here turn'd our *Gore* into a *Crytal Flood* :

Deserving the more *Gratulant Respect*,
And more severe *Chastisement* for neglect!

Christ came not then for to destroy the *Law*,
But to fulfil it, now all plainly saw.

These early drops of his effused *Blood*,
The *Tragick-Prologue* may be understood
Of his last *Passion* ! where pure *Innocence*
Victim became for *Disobedience*.

Thus teaching us his *Precepts* to fulfil,
Spar'd not his *Blood*, both first and last, to *spill*!

Whose *healing Name* declared on *this Day*,
Doth saving *Health* unto our *Souls* convey ;

For which, no less in *Thankfulness*, we owe,
Than that our grateful knees to *Jesus* bow ;

That we still with a *circumcised Ear*,
His sacred *Hests*, and *Institutions* hear ;

And that our *Eyes* may *covenanted* be,
To read his *Word*, and turn from *vanity* ;

That from all *loosness* and inferior lays,

Our

Our Lips be circumcised to his Praise.
 And that accepted may be every part,
 Vouchsafe, O God a circumcised Heart.
 Since 'tis a Day of Gifts He'll not deny
 That Boon (at least, exchanged courtesy.)
 Give but your Souls to Him and He'll impart
 New Spirits for old, a sound for broken Heart.
 There needs no Present else, no further shifts,
 These bring to both the happiest New-years Gifts.

PRAYER VII. { Upon the } { Circumcision. }

O Merciful Jesu ! who wast pleased for our sakes,
 not only to be made of a Woman, but also,
 This Day, to be made under the Law, by Circumcisi-
 on, to redeem us that were under the Law ; thereby
 engaging thy self to an exact fulfilling of it ; (so
 paying our debts , taking off the Malediction , and
 making up all our unwilling Failures, by thine absolute
 performance :) Give us answerable Gratitude and Af-
 fection, such a measure of Diligence and Imitation,
 that we may return such Obedience to Thee and thy
 Laws (in the proportions of our Nature) as Thou
 didst yield unto thy heavenly Father. And that not
 only in the gentle parts of thy service, wherein thy
 Yoke is easy, and thy Burthen light ; eschewing Evil,
 and doing Good ; (yet, O Lord help us to do these) but
 also in the severer parts of it, as Austerities of Life
 and bearing of Afflictions for thy sake, though sharp,
 as thou here underwentst for us in Circumcision. To
 this end we beseech Thee, circumcise our hearts to me-
 ditate the favours of this great compassion ; to consi-
 der how early thou begandest thy sufferings ; to expiate
 our sinful protractions and delays ! Let the remem-

brance of thine Eighth day, spur on our slack Obedience and Repentance : And as thou now receivest that same holy Name of Jesus, (designed in Heaven by the witnesses of Angels) so manifest thy self, This Day, to our poor Souls a Saviour : and because there is none other Name under Heaven given unto Men, by which they may receive Health and Salvation, but thine only, dear Jesu ; be thou henceforth unto each of us a Jesus ; giving us always thankful Eyes, obedient Knees, and Reverential Hearts, unto thy sweet and saving Name. O thou true Vine, who wast (as this day) pruned with the sharp knife of Circumcision, and afterward trodd'st the Wine-press alone ! Glad our Hearts with that same Wine of Angels ; and let those precious drops (the earnest of thy Passion) which Thou now bleddest, Bathe our sinful Births, and purge out the Pollution of our Natalities. No impurity could be in the Immaculate Lamb ; in Thee the Lamb without blemish ; the Lamb of God, who thus beganest to take away the Sins of the World, by bleeding for them ! no superfluity there to be pared off, the blemishes were in our Skins, yet the bloody Knife in Thine ! The ulcerated sores were in our Bodies, and yet the Lance in thy Flesh ! the malignant Fever in our veins, yet the Phlebotomy in thine ! Lord, thou smartedst, not with thine own, but with our wounds ! or rather thou hadst the smart, and we the ease ; Thou the Grief, and we the Cure ! O wonderful Cure, more wonderful Affection ! challenging an universal gratulation from all Ages and Degrees of Men ; Even from the mouths of Babes and Sucklings, as thou hast ordained, so likewise merited Praise ; in that Thy very Infancy paid the first-fruits of thy Blood for their Redemption ; and by a merciful Indulgence to them, hast turned that sharper Sacrament of Circumcision into Baptism, the more easy Laver of

Gene

Generation, so mercifully turning our Blood into water, and our water into wine of comfort.

In thine Infancy (O Christ) Thou bleddest for us; in thy Minority, Thou arguedst for us; in thy Youth, Thou obeyedst for us; and in thy perfect Age, Thou diedst for us! Now therefore we importune Thee, give us a reflective Spirit, (O give us this, or all the rest are lost) give us returning Hearts, or our Commerce with Heaven is at an end, to render back again some Echoes of thy Musick; to dedicate unto Thee the Buds of our Childhood, or the Blossoms of our Youth, or at least the Fruits of our maturer Age. As thou betimes didst set upon the work of our Redemption, appearing in thy saving Name and Nature; so vouchsafe us the grace, early to give up our Names to Thee, and to bear thy Yoke, even from our Youth. Let thy literal excite us to the spiritual Circumcision; and that not of our hearts only, but also (Lord) of our Hands and our Heads; circumcise our Ears, and all other Senses, our whole inward and outward Man, that no superfluity of Maliciousness or Pollution abide in us, but that (with thy assistance) we may keep our selves unspotted of the World.

And as Thou art now pleased to begin the Renovation of the languish'd Earth, and to command the Sun to cheer the drooping Face thereof; so let thy spiritual compassion, this Day, begin to shine upon our darkned Souls, and daily to renew thy decayed Image in us. As now the Year (like the Serpent its Emblem) beginneth to cast off its old Skin; so design us Grace to cast off the Old Man with his corrupt affections, and to be renewed in the spirit of our minds; that henceforth becoming new Creatures, and walking to our death in newness of Life, we may at last sit down (with

Abraham, Isaac, and Jacob) welcome Guests in
the new Jerusalem, and drink of that new Wine with
Thee in thy heavenly Kingdom for evermore. Amen,
Amen.

{ The COLLECT. }

*Almighty God, which madest thy
Blessed Son to be Circumcised, and obedi-
ent to the Law for Man; grant us the
true Circumcision of the Spirit, that our
Hearts and all our Members being mortifi-
ed from all worldly and carnal Lusts,
may in all things obey thy blessed Will,
through the same thy Son Jesus Christ
our Lord.*

Epistle.
Rom. 4. from
vers. 8. to 15.

Gospel.
Luke 2. from
vers. 15. to 22.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

*The Feast of Epiphany,
or appearing of the Star.*

E.

1 Lesson.

Isa. 40.

2 Lesson.

John 2. to
vers. 12.

Psal. for D.

M. 6.

M. 1 Les.

Isa. 40.

2 Luke 3. to

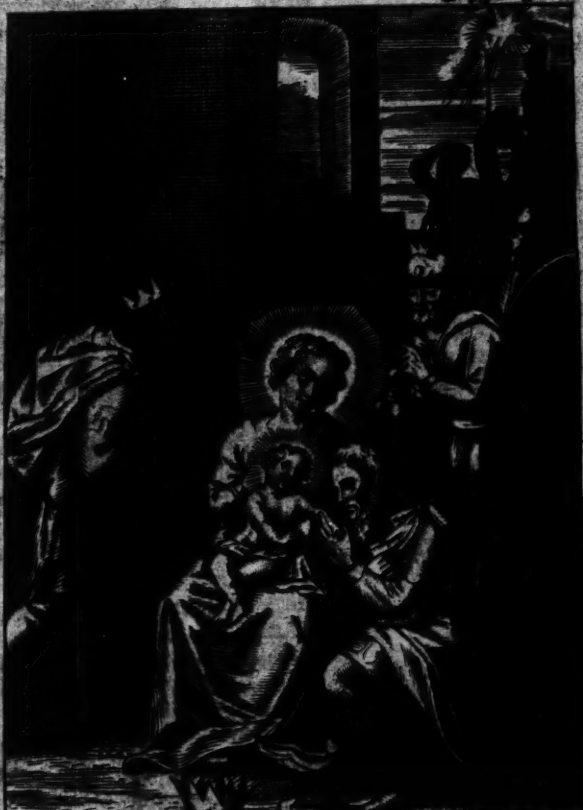
v. 30.

DISQUISITION VIII.

fig. VIII

SEasonably doth the Church celebrate the honour
of Christ's Epiphany, next unto his Circumci-
sion, that his Glory might be manifested in the
Flesh,

Fig. 8.



EPIPHANIA DOMINI. *P. Ricciardi. delin.*
The Adoration of the Magi or Wise Men. *Nat. a.*



Flesh
Nam
its
Eng
tion
it is
the
ding
it w
Spec
fore
of
that
sons
Man
Flesh
Cbr
gave
afte
day
at t
Win
'Em
Me
no l
tion
of r
vior
ther
acc
ma
ove
gels
den
anc
at

Flesh, as well as his *Humility*. And the very *Name* speaks the *Antiquity* of this *Festival*, and its early *rise* in the *Greek Church*; and 'tis fairly *Englished* by the day of *Apparition*, or *manifestation* of *Christ* from above; that *Ignorance*, where it is the *Mother* of *Devotion*, might no more call it the *Tiffany* (as in the *Legend*), or as one that, bidding it *Holiday*, said, he knew not well whether it were a *He*, or *She Saint*. It reflecteth on three special manifestations of our *Saviour*; and therefore called ἐπιφάνεια ἐπιφανείων, The manifestation of manifestations. The first ἐπιφάνεια, being that of the *Blessed Trinity*; all the *Three Persons*, as *Witnesses*, sensibly appearing on it, *Matth.* 3. The *Father* in the *Voice*, the *Son* in the *Flesh*, and the *Holy Ghost* in the *Dove*, manifesting *Christ's Glory* at his *Baptism*. The second ἐπιφάνεια, for that on the same day *Twelvemonth* after his *Baptism* (which *Baptism* was on the same day 29 Years after his *Birth*) his *Glory* appeared at the *Marriage* in *Canaa*, by turning *Water* into *Wine*, *John* 2. But the most pertinent is this ἐπιφάνεια, this appearing of the *Star* to the *Wise Men*, and their holy *Pilgrimage* to *Christ*. It was no less the *Admiration* than *Observation* of * *S. Chrysostom*, what a plenty of new *Miracles* waited on our *Saviour's Birth*; what a *conflux* was there then of *Rarities*, and *sublime accidents*? such as excelled not only man's *Understanding*, but his *Wonder*. The *Holy Ghost* overshadoweth *Flesh*; a *Virgin* brings forth; *Angels* proclaim him; *Shepherds* have *Visions*; *Stars* demonstrate him; *Heathens* adore him! *Heaven* and *Earth* contend (as it were) in *Joy* and *Duty*, at the *Incarnation* of the *God* of both of them!

And

Aug. S. 30.
de Temp.Casaub. exerc.
cit. 1. N. 35.

Matth. 3. 16.

D. Boys in Fest.

John 2. 11.

* Ποῦα καὶ πόσα θαύματα ἐπὶ
τῆς αὐτῆς χειρὸς γενεῶν συμ-
βαίνει; Χρυσόστομ. ὁμιλ. ἑξήκ.
πρώτ.

† *Ecce novum
signum de Cae-
lis, nova Eccle-
sia in Terris*, in
Serm. Epiph.

And yet among them all, † *S. Bernard*, above the rest, *magnifieth* the latter, the *Sages* adoration: Behold (saith he) here is a new *Light* from *Heaven*, and a new *Church* on *Earth*! First, a *Star*, that was not more a *Conduct* to the *Wise Men*, than a fit *Emblem* of him that was the *Light of the World*, and the true *Star of Jacob*: And secondly, *Gentiles*, that not more in their own, than in the *Person* of the whole converted *Church*, come and adore him; Ay, in them all *Nations* kneel before him, acknowledging that ἡ δόξα περιεσφύσθη, &c. *We are come to worship him*, Matth. 2.

Matth. 2. 10.
* *Itinerarium
sacrum, in quo
Itinerantes,
Iter, & Negoti-
um, consideran-
da.*

Wherein are most remarkable, the * *Travellers*, their *Journey*, and their *Business*: In the first, their *Condition* and *Countrey*: In the second, their *Guide* and *Diligence*: In the third, their *Bounty* and *Devotion*. (I must rather *touch*, than handle each of them.) First, Their *Condition* speaketh them at once, *Wise* and *Great* men: The Name then of *Magus* (in that Age when *Philosophers* did reign) being in greater account than that of *Magnus* (saith *Ludolphus* and others.) *Magi* hints their *Wisdom*, and † speaks them such among their own, as the *Philosophers* among the *Greeks*, *Scribes* among the *Jews*, *Chaldeans* among the *Babylonians*, *Gymnosophists* among the *Indians*, &c. of the wisest of their *Countrey*; Learned men, men dedicated to *Contemplation*, and *Searchers* of the depths of *Nature*, and such as were *transcendent* in the *Arts*. Yet may the word *Magus* well be deem'd of the number of those that are called by *Criticks*, words of a middle signification, once of *Dignity*, now of *Ignominy*. So this word *Magus* (some having abused their *Science*) is now stigmatized with black and *Diabolical*; as we see in that *Simon*, from *Sorcery*, denominated *Magus*; whereas at first, when these

† *Strabo* l. 6.
Geograph.

*Quibus à me-
liore luto finxit
præcordia Tri-
son.*

Ἀγοι μῆναι
τῆς λέξεως
παλαιον, τι-
εργον, Μα-
γος. *Eustath.*
in loc.

Sages

Sages lived and travelled, it imported nothing but depth of *Learning*, and *Eminence* of *Wisdom*, and therefore the *Evangelist* here stiles them *Magi*, ^{honoris causa}, to grace them with a name of honour; so that we shall not need to startle at the word, as if they were *Exorcists* and *Secretaries* of *Hell*, (as *Origen* and others.) Not from any *Magick* Art in that sense, but from the magnitude of their *Art*, were they denominated *Magi* (i. e.) *Wise Men*. And *Plato* tells us, that *Magick* then in its better sense, prescribed the due observance and the divine *Worship* of the *Gods*; for according to *Varinus*, They were not only *Philosophers*, but *Priests* also. And *These* hath *God* singled out, to the Honour of the manifestation of his *Son*. *Human Learning*, you see, well improved, disposeth men into a *Capacity* of diviner knowledge; as was seen in *Moses*, *Daniel*, and *S. Paul*: To him that hath shall be given: And *God's* Goodness, like the *Sea*, delights to run in its old *Channel*, and to fill those *Caverns* of the *Earth*, which it self hath formerly made and watered; and it is but a brutish humour to think *Human Learning* either *superfluous* or *Antichristian*: Which (I say) well improved, rendreth men more capable of *Diviner Knowledge*; yet it is That only which can *denominate* any truly *wise*, while all the *knowledge* and *wisdom* of the world without it is but *Foolishness*, nay *Enmity with God*! Had these *Astronomers* (for such their *Apparition* speaks them) been acquainted with all the *Stars* of *Heaven*, and not with this of *Christ*, they had had but *light* enough to lead them unto *utter darkness*. So let a man have never so much of this *World's* *Serpent* in him (that *Machiavel* himself might be his *Disciple* for advantageous contrivements) and have not withal some-

* Maldonat. in locum.

Magi quasi sapientia magni.
Ludolph.

Ἡ μαγία ἐστὶν ἐπιστήμη, Ἀλκιβ.

what

what of the *holy Dove* to temper it ; if his *wisdom*, I say, be not seasoned from the *only wise* , why he is rather a Companion for *S. Luke's Fool*, than for these *Wise Men* in *S. Matthew*. Ay, *Piety* is the *only Wisdom* ; *The fear of the Lord is the beginning of it*, and his *Glory* the End. Whosoever then emulates the *Title* of these *Wise Men*, and would enjoy it without *usurpation*, must bear them company in seeking *Christ*, for * *He is the only Fountain of all true Wisdom*, the *Wisdom of his Father* ; and those that seek him (in his *Word* and *Ordinances*, and in the *Endeavours* of good life) are indeed the *only Wise Men*, that is, *men wise unto salvation*. And so much of that part of their *Condition*, That they were *Wise Men*.

It will be good manners now to take some notice of their *Greatness*, for their external *State* and *Condition*. Some, you know, have *Traditioned* them to be *Kings* ; but this, saith one, is not altogether so certain, nay *Calvin* and *Beza* deride it, as a fond and fictitious *Imagination*, (though perhaps not so improbable as they conceived it :) yet with *Maldonat's* modefter and second thoughts, we may rather think them to have been *Noble Persons*, and such as for their *Learning* and *Wealth* might deserve the *Name of Princes*, especially considering the *Custom* of those *Times*, usually to chuse their *Kings* and *Governors* out of the most *Wise* and *Learned* sort of men : Which perhaps gave occasion to that *Platonick Proverb*, * *He is a King that's a Philosopher*, (as well for *Political* as *Moral Dominion*) for *Governing of People*, as well as of *Passions*. And 'tis further argued they were *Grandees*, from their going so undauntedly to *Herod*, whom meaner Personages durst not have saluted with such news, as of a *new King* born

* Ille Fons sapientia, ille sapientia Patria.

At hoc minus certum est. Mald. in secundum Matthæi.

Malumus credere fuisse Nobiles, qui Regum aut Regulorum nomen merentur.

Rex idem qui Philosophus.

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born (the *Crown* and the *Bed* being the two things that can endure no *Rival* :) and indeed *Psal. 61. 29. & 72. 10.* most of the *Prophecies* run of *Kings* ; and 'tis the general *Consent* of *Antiquity*, that they were *Great Ones* ; whence *Foreigners* commonly call this of *Epiphany*, * the *Festival of Kings*, and the *Star Royal*. And as there were *Shepherds* before for the *Imitation* of meaner *People* ; so here ('tis like enough) were *Men of Place and Quality*, for the *Conduct* and *Example* of *Nobler Personages*. Here then are *Fashions* for *Great Ones* to follow ; *Patterns of Goodness* for the best to imitate ; for without *Virtue* and *Religion*, what is *Nobility* and *Gentry*, but a thing made up of a *Herald*, a *Lawyer*, and a *Taylor* ? What, but like a *Diamond* set in *Lead* ? or the *Horn* of an *Unicorn* in a degenerated *Head* ? But how sweetly they accord together ! (*Apples of Gold in Pictures of Silver*) well-tun'd *Cymbals*, that yield a charming *Harmony* both to *Heaven* and *Earth*. Those *Kings* in the *Revelation*, cast down their *Crowns* before the *Throne* of *Christ* ; and so (you see) here did these *Eastern Princes* : None too great to stoop to *Him*, by whom *Kings* reign ; to prostrate both *Themselves* and *Substance* at his *Acceptation*. That they were great, not to mind the *Friers* only, or *Jesuits*, who somewhat modefter, say they were *Reguli*, not *Princes*, but petit *Lords* of some small *Places*, probably like those *Kings* of *Sodom*, *Gen. 14, &c.* and so sufficient *initiatorily* to make good that of the *Psalmist*, *Kings shall bring Gifts*. And if *Shepherds* were too homely *Fellows* for you to fort with, these *Magi* are *Companions* for the *Noblest* ; they were *Company* for *Cyrus* and *Darius*, and the greatest *Monarchs* of *Persia*.

* *Dies Regum, Stella Magna-tum.*

Quam bene conveniunt & in una sede morantur, Nobilitas & Virtus?

Maldonat. in loc. Psal. 61. 29. & 72. 10.

Which

Which leads us to a Glance on their Country; as many *Striving* for Them, as e're for Homer's Birth. *Herodotus* will not allow the word *Magus* to be a Name so much of *Art* or *Quality*, as of *Country*, and makes them to be one of those five Nations that once inhabited *Media*. † *Epiphanius* calls them the Successors of *Balaam*, and Inhabitants of a Region of *Arabia* called *Magodia*. * *Pelicanus* he knows not his own mind, but wavereth, whether from *Persia* or *Arabia*, he cannot tell, both lying toward the East. Others from that of the Psalmist, *Psal.* 72. will have them to come from *Sbeba* and *Saba*, those borders of *Ethiopia* (though they lye Southwards;) and then those of *Tarshish* and of the *Isles*, may as well come in and challenge them. All which do rather intimate the future Propagation of the Gospel, and universal subjection to the Name of Christ, than any peculiar native place of these pious Easterlings. But not to afflict you with the Fars of Expositors, the stream running into *Persia* for their Country; that they were *Wise Men* of *Persia*; that lying Eastward not only in respect of *Jerusalem*, but in regard of the whole habitable Earth. The Name, the Gifts, and the Custom of Presents, all argue their Country to be *Persia* (saith *Maldonat*.) The Name *Magi* was only famous among the *Persians*, it is no *Latin*, *Greek*, or *Hebrew* Language, but a *Persian* term for those that were eminent in Learning. Secondly, the Magnificence of their Gifts notifieth their Country to be *Persia*, whose Munificence through all Histories excels for Pomp and Splendor. And Thirdly, It was the *Persian* Custom to accost itinerant, or new-born Princes with Gifts and Presents. All which exactly seem to Map out their Country to be *Persia*, though I will

not

† *Epitome Fidei*
Catholica.

* In locum.

Psal. 72.

Sapientes Persarum.

'Ex τῆς Ἀραβίας.

Nomen Persicum, munera Persica, Persica Lex.

Mald. in loc. & Cajetan.

not positively (with some) point out the very *Town*, sc. *Susa*, the *Metropolis* of that Country, from whence (some say) they came. But for their particular names coined in *Hebrew*, *Greek*, and *Latin*, as also for their exact number, punctual Age, and several Translations, and changing of their *Scene*, is sooner painted on a Wall, than proved by the Word ; and therefore I pass them all, as too uncertain and ridiculous ; wondering that men should be so easily fool'd with an abused story of the *Wise Men*. Their Country in general was *Eastern*, and so Heathens, the first-fruits of the *Gentiles* (saith *Cbrysologus* sweetly ;) from the *East* they came to *Him* that was the *East*, whose name is the *East*, *Zech.* 6. *Rev.* 2. And hence the Ancient Christians used that posture toward the *East* in Prayer, Burial, &c. as the *Moors* towards the *South*, and others towards the *West*. Thus whence the Light ariseth, the Day-spring of Grace appeared.

Ay, whatever their Country was, I am sure the Religion of their Country was no better than *Heathenism* : Yet how forward are these Aliens and Strangers to the House of *Israel*, to adore the new-born King of *Israel* ? how ready are they to seek our Saviour ? and to seek him that they might worship him ? Him whom all the rest of the World neglected. Infomuch that St. Bernard * magnifieth their Faith, as *Christ* did the *Centurion's* ; that there was not so great Faith found, no not in *Israel* ! No, He came to his own, and they received him not ; but many here come from the *East* (fulfilling a part of his Prophecy before-hand) and sit down with *Abraham*, *Isaac*, and *Jacob*, in the Kingdom of Heaven by Grace and Belief, while the Children of the Kingdom are excluded : The

Gentiles

*Constat ex pi-
Eura, sed non
ex scriptura:
Aust. meditat.
in Fest.*

*Ab Oriente ad
Orientem,
S. 156.
Zech. 6. 12.
Rev. 2. 8.*

*Unde dicit na-
scitur, inde fi-
dei initium.*

* In Fest.
Non tantum s-
dem in Israel.
Matth. 8. 12.

Gentiles here embrace the *Covenant*, which the *Jews* in an affected *Ignorance*, reject, though they see all the *Shadows* substantiated, and all the *Prophecies* accomplished in him: So that if *Christ* be a *stumbling-block* to the *Jews*, or others, a *Rock* of offence; all the fault is their own, not following the *light* which is afforded them. He came first to the *Jew* (saith the *Apostle*) and after to the *Gentile*, indeed to be a *Light* unto the *Gentiles*; but (could they have seen it) to have been the *glory* of his people *Israel*. The *Star* was visible to all, but understood and obeyed in its *Message*, by none but the *Wise Men*. None can justly complain that *God* is deficient in the *Assistances* of his service, but men only are *neglective* in their portion of the work: He calling all persons by one *Star* or other; either by the *Light of Nature*, or *Revelation* of the *Gospel*, or *Illumination* of the *Spirit*, or by the *Instruction* of *spiritual Guides*; if we shut not our own Eyes, but endeavour to follow it, as the *Wise men*.

Acts 14. 27.

These *Gentiles* here see their *Light* and follow it, till it lead them within the *Pale* of the *Church*, nay within the *Door* of it: Acts 14. For now hath *God* opened a door of *Faith* unto the *Gentiles* also; at which door we likewise enter, we with them, and they with us; They the *first fruits*, we the *second*. Ay, in Them, here was the whole *Christian Church* presented, and, as it were, first espoused to her Head and Saviour *Jesus Christ*. What a shame was it to the *Scribes* and *Pharisees*, and great *Doctors* of the *Jews*, that these *Sages* should come so far to worship Him whom They had among them, and regarded not? these *Heathens* are upon their way full of expectation, full of desire, while of so many thousand *Jews*, none (save a few silly *Shepherds*)

herds) once stir a foot, to see that King of theirs, which Angels proclaimed, Heaven illustrated, and Strangers came to worship! How justly are thou made Darknes, that when this Light came into the World, comprehended it not, but loved Darknes? Our Saviour himself told the Pharisees, Matth. 12. That the Queen of the South should rise up in Judgment against their neglect of Him. O take we heed then, that these Kings of the East rise not up in Condemnation of our Slackness and Backwardness to seek our Saviour. They were fain to come from far (many hundred miles in Winter-time, though dangerous Ways) while we, like the Shepherds, need but go over the Fields to Bethlehem (nay, but over the way, to Church) the Place where the Babe lieth, and will nor. And this leads us from the Persons to their Journey, the second Considerable; which though long enough to them, we shall soon pass over. And therein, first observe their Guide; they had an heavenly Conduct, a Star (so the Scripture calls it.) What need we strain to think it an Angel, with some, because they are called Stars, Job 38. 7. Rev. 1. 20. or the Holy Ghost, with others, here in the Form of a Star, as sometimes of a Dove? Mat. 3. I am content to think it, with † Nyssen and Aquinas, a new Star created for this purpose, portending some strange News unto the World, and differing from other Stars in glory, in motion, in situation; for Place, in the Air; for motion, not circular, but like Israel's Pillar of Fire; and for brightness, (during its Design) shining both night and day; as the wise Poet sweetly chants out the wonder of it.

Matth. 12.

* Euthym.
Theop in loc.
Auctor de admirab. Scripturae.

† Orat. de Nativ. in loc. cit.
* Nova stella huic fini creata, destinata.

* Quicquid; Christum quaritis,
Oculos in altum tollite,
Ilic luebit videri
Signum personae glorie.
Hæc Stella, qua Solis rotam
Vincit Decore ac Lumine,
Venisse Terræ nuntiat
Cum Cæcie terrestri, Deum.
Prudentius.

K

God

God ever encouraging *pious* inclinations, He that led Israel by the *light of fire* into the Land of Promise, here led the *Wise Men* by the light of a Star unto the *promised Seed*. The *Wise Men* by a Star see the admirable Dispensation of the All-wise God, that proportioneth the means of Grace to the Capacities and Employments of the *Receivers*: He invites these *Philosophers*, and leads these *Astronomers* by a miraculous Star, to a new and more glorious light: making their innocent Curiosity instrumental to Ends higher than their whole Art could produce, or promise by its own Activity; even till their Custom was changed into Grace, and their Learning heightened with Inspiration; God's usual manner to bring us to him, first by ways agreeable to us, and then by ways agreeable to himself, the goodness of his Grace increasing its own Influence.

*Fides lumen
Animarum.*

The very eyes of Nature might here well observe some strange event portended to the World; but that this Star designed now the birth of Christ, and that that Christ was the *Messiah* of the World, it needed yet another, and a better Light: Indeed any might look up and see, *Stellam*, the Star, but whence should they know the *Ejus* of it? that it was his Star? *We have seen his Star*, &c. * *Interpreters* seem at a stand here, and call it a difficult question, a Riddle, too obscure for an *Oedipus*! Whence had ye this Intelligence, O ye Heathens? Could the Stars, which are but (as it were) the eyes of Heaven to look down upon the World, become the Tongues of Heaven to tell what's done within it; whence is your Information? Why, † He (who when he is good, none better, and when bad, none worse) was of opinion, that the Father of Lies reveal'd this Truth unto them, thought

* *Cajetan.*
Mald. Bern.

*Unde vobis hic,
O Alienigena?
Ber. in Festo.*

† *Tito and
Δαμιανον
Σπεργιανον.*
Orig.

thought them *Sorcerers*; and that as those Shepherds which commonly late looking toward *Heaven*, heard of it from thence by *Angels*; so These commercing with *infernal Spirits*, were thence informed of it by the *Devil*. But this carrieth neither *charity* along with it, nor *probability*: not *charity* either to them or their *Interpreters*, who acknowledge them *Learnedly*, but not *exilly Wise*; nor *probability*, for *Satan* then should cast out *Satan*: No, rather accept the *Verdict* of some others, who say, that when the *Ten Tribes* were led away into *Capriuity* by *Salmanasser*, into *Assyria*, *Media*, and *Persia*, no question but they took with them the *Holy Books*, the *Volumes of the Laws and Prophets*, whereby many of those people and *Philosophers* of the *East* came to have a taste and *knowledge* of the *Worship of God*: And too the *Prophet Daniel* (brought up in all the *Arts of the Chaldeans*) his *Writings and Prophecies* were not only published among the *Babylonians*, but had in great account among their *Eastern Magi*; while others affirm their *Star* took light from * *Balaam's Prophecy*, Num. 24. *there shall arise a Star of Jacob*. But after all, the safest *Truth* is, that it was revealed to them from *Heaven*; without whose *Illumination*, what a palpable darkness are we in? without a guide from *Heaven*, there's no getting thither: no finding the way to *Christ*, without his *Star* do lead us. For so were These led more by an † inward, than an outward light: Not as *Albertus* thought, only by their skill in *Astrology*: but as *Leo*, * *Truth* illuminateth the *Wise men*, while *Infidelity* blinded the *foolish Jews*, whose great *Doctors* were like the *Highway Statues*, directing others while themselves stand still; or like the *spoils of Bevers*, *Sheep* and *Silkworms*, clothing others, while themselves are naked unto death.

A Star

* *Constantissima veterum Opinita est ex Balaam accepisse. Mald. in loc.*

† *Dedit intellectum qui praestitit signum.*

Leo Serm. 1. Epiph.

Qui duxit idem & instruxit. Ludolp. de vit. Christi.

* *Veritas illuminat Magos, infidelitas occaecat Magistros. S. 3. in Fest.*

Numb 27. 14.

*Magnifica lin-
gua celi, enar-
rans gloriam
Dei S. 3 in
Fest. Psal 39. 1.*

*Eusebius, Epi-
phanus. Matth.
2. 1.*

*Ut intelligas
statim venisse.
Cajet.*

* *Strabo and
others.*

A Star is their conduct, as holding best propor-
tion to its Object, Christ, the *Light of the World*,
and the *bright Morning-Star*; to the Prophecies,
Numb. 27. the *Star of Jacob*; and to themselves,
as being *Astrologers*, and *Stars* the *Capitals* of the
Book of Nature; and this in particular as S. Au-
gustine calls it, the *Eloquent Tongue of Heaven*;
and I may add, that declares the *Glory of God*,
his light unto the *Gentiles*. Nor was their *Guide*
more eminent, than their *Diligence* imitable; for
no sooner it appeared, but they followed and at-
tended it, not two years after the *birth of Christ*,
(as some argue from *Herod's* enquiry and cruelty)
but even the same day the *Star* first appeared,
being the very day whereon *Christ* was born
(saith *Cajetan*) they set forth on their *Holy Pil-
grimage*: And he collects as much from the *Ecce*,
verse 1. *Behold, wise men from the East*; that we
might know they presently began their Journey.
Spiritual Diligence is the way to *Christ*; wise men
set forth timely, and they were *foolish Virgins* that
came tardy: Yet, had they set out betimes, and
loitered afterward, they had come within the *Pro-
verb*, (*Early up, and never the nearer*;) but the
length of their way, *shortness* of their time, and
difficulties of their passage, sufficiently manifest
their expedition; for according to * *Geographers*,
they went about 520 miles in the space of twelve
Winter days, and on this thirteenth they worship-
ped; little less than fifty miles a day, with their
loaded Camels; not sticking at the season, nor the
distance, or the *difficulties* and *dangers* of it, as
through craggy thievish Desarts of both *Arabia's*,
(especially the *Stony*) and the black Tents of *Ke-
dar*, those Hills of the Robbers, so infamous to
this day: *Faith* takes no notice of *Discouragement*,

but

but persevereth, as they did, till it come to Christ. For the *Terms* of their *Progress*, one of them you had before, the *Place* from whence; in general *Terminus à quo*.

* *Academy and Metropolis of Persia*. Wherein did * *Susa*.

They not (without *Command*) do, what *Abraham* at God's command, *Gen. 12.* that is, *Come out of their Countrey* (for a time), *leave their Kindred and their Father's house, to seek a Saviour?* *Worthy Sons* of that *Father of the Faithful*; and what shall we now think too dear to leave for Him? *Countrey, Friends Possessions, or whatsoever else* shall stand in competition with attending Christ? For his *Sheep know that voice*, *Luke 14.* *Whosoever will not leave all to follow me, cannot be my Disciple.* Luke 14. 24.

The *Terminus ad quem*, whither they went, was indefinite and uncertain, till the station of the *Star* designed it *Bethlem*, though by the way they turned in to *Jerusalem*; purposely (say † some) to enquire for the *new King*; and where but in the *Imperial City*? And therefore * *S. Barnard* thinks the *Star* then withdrew it self, that those who hunted after *human Counsels*, but justly lost their *Celestial Conduct*; *Providence* so disposing of it, to make the very *Gentiles* become *Preachers* to the *Jews*, and Them more *inexcusable* for their *Infidelity*; their enquiry being of more *affirmation* to the *Jews*, than of *dubitation* in themselves, *Where is he that is born King of the Jews?* They enquire one thing, and testify three. First, They affirm a *King* born, asking only of the *place*. Secondly, they avouch the *means* of their knowledge, *We have seen his Star*. Thirdly, they acknowledge the cause of their enquiry, that they might *worship him*. Or lastly, *God* withdrew the

† *Ludolph. de vit. Christi.*
* *Hoc divino factum consilio; Ut qui humanum querebant Auxilium, divinum amitterent Ducem.*

Star, to shew both them and us, that *He is Lord* of all his *Creatures*, a most free *Agent* to dispense (as he pleaseth) or substract his *Graces*. No sooner have they left the City, but they enjoy again that *Harbinger* of Light; at which happy *Re-appearance*, what Joy they then conceived, they only can tell, who after a sad night of *Temptation*, have but ever seen the *Light of God's countenance* shine forth afresh upon their Souls: Nor disappear'd it any more, till it had lighted them to *Bethlem*; where surely, when the *Sages* saw the *Star* stand still, they looked about to see what † *Palace* might be near, fit for the *Birth* of so great a *Prince*: But finding their *Guide* settled, they enter the poor *Cottage*; and, Good God, what a *King* do they find there! wrapt in *Rags*! cradled in a *Manger*! attended with *Beasts*! What a sight was this, after all the *glorious Promises* of that *Star*? after the *Predictions* of the *Prophets*? after all the *magnificence* of their expectation? Enough, if it were possible, to discourage even the very *Elect*! But passing the scandal of all these, They enter and Adore Him: As those that could not have been *Wise Men*, had they not known that greatest *Glories* have risen from *mean beginnings*; all these obscurities bred wonder in them, and not contempt: They see a *Royalty* more than Human, knowing that *Heavenly Stars* use not to attend *Earthly Princes*; and, if their aim had not been higher, What was a *Jewish King* to *Persian Strangers*? and therefore, maugre all *Impediments* and *Discouragements* whatsoever, (as *Wise Men* ought in sacred Business) they came, and that to worship Him: Which was their *Business*, and our last Considerable, *μεγαλυνήτω*, to worship him.

† Num Domus
Cedrina, LeEus
Eburneus. Bern.
in Fest.

Terminus ad
quem.

Ay,

Ay, this was the Occasion and End of all the rest; and without this, all their Seeing, Coming, Finding, had been to *no purpose*: The Scribes could tell well enough where *Christ* was; but were never the nearer, for they *worshipped Him*, not; but These (like the great *Treasurer of Queen Candace*, Acts 8.) came to no other End than to *Adore Him*. Ay, this is that which *Heaven and Earth*, the *Stars and Propbets*, serve but to *conduct* them, and *instruct* us to, *viz.* All ends in *Adoration*. The *Scriptures* and the *World* are but to this End; that He who *Created* the one, and *Inspired* the other, might but be *worshipped*; so high a Duty is the *worship* of the *most High*: And especially this practical *Devotion*, and that *Devotion* here exemplarily evidenced in three things, *Matth. 2.* First, in *Prostration* of the body: They fell down before him; a word of most emphatical *Humiliation*; even fawning and creeping, like *Spaniels* to their Master: Pardon the Metaphor, for thence 'tis taken. How immodest then are those that grudge him Hat, or Knee, in sacred Ordinances, even in the nearest Approaches can be made to him on Earth, the blessed Sacrament! Secondly, in *Adoration* of the Soul, *προσκύνησις* believing, confessing, *worshipping* him, *vers. 3.* (How these first-fruits condemn the latter!) And Thirdly, both these heightened, and confirmed by an *Oblation* of their Presents, *προτίθηται*, *vers. 11.* They offered. Faith justifieth the Soul, but Works justify our Faith. As though their Piety and Bounty had been emulous of His they worshipped; who indeed giveth every good and perfect gift, corporal, spiritual, temporal, all which they return and echo, in some measure, by their former actions: These three involving all the *subjects*, whereby a

The third part.

Acts 8.

Scriptura & mundus ad hoc sunt, ut colatur qui creavit, & Adoretur qui inspiravit: tantum est Adorare.] Matth. 2. 11.

Προσκύνησις & προσκύνησιν. Se more canum prosternebant.

James 1. 17.

Man may worship God, *sc.* the Soul, with which He hath inspired us; the Body, which he hath ordain'd us; and the wordly Goods He hath bestowed upon us: And if any of these be wanting, the Offering is unperfect and unacceptable. Where the Reverence of the Body is wanting, there wants the Salt of the Sacrifice; where the Charity of wordly goods is lacking, there wants the Fat of the Offering; and where the Zeal of the Soul is missing there wants the Fire of the sacrifice: But where they are all three (as here) united, they make a compleat Holocaust, a reasonable service, a living sacrifice, holy, and acceptable unto God.

† Non tantum
genuflexerunt,
sed in faciem
cecidērunt.

Here therefore, first they fell at his Feet, (saith Cajetan) and not only † bowed the knee, but (after the Eastern manner) fell on their Face before Him. What Reverence is due unto his Name and Ordinances, by which alone We can be saved? The inward worship alone is not enough for Him, (whatever some pretend:) And one had need have abundance of Charity to believe any such fire within, when we see no smook of it without: And grant it, yet such put God to his Thirde, and give Him but one of Three! Since he hath framed these Bodies of ours, and every member of them; let Him and his service have the honour of Head and Knee, and every member else.

Exteriores ac-
tus demon-
strant interio-
res affectus.
Matth. 2.

Secondly, They did Adore, which speaks the Obedience of the Soul and Homage of the Heart (so Maldonat:) their external Actions wear real witnesses of their inward Affections. They worshipped, not (as Calvin thought) *urbanâ Adoratione*, only with a complemental Salutation, but with all their Heart and Soul. Beware we of an outside of Religion (God is not to be mocked) who present only bodily worship, lay but Nui-shells on the

the *Altar*! Let our *Hearts* draw as near *God* as our *Lips*, or else both are far from him, He from both! and you know, *Hypocrisie* worse than *Nul-*
letb his own *Ordinances*, *Iſa.* 1.

Iſa. 1. 14.

Thirdly, They worshipped with *Oblations*, having first given *Themselves* an *Offering*, for *God* is said first to accept the person of *Abel*, then the *Gift*; and where the *Persons* are not *Figures*, all the *Gifts* are but *Cyphers*; but then our *Gift* is pleasant, when it cometh to expreſs the truth of the first *Sacrifice*: As here, they offer the *Principal* of earthly *Treasures*, teaching us, like *David* * and *Araunah*, to think nothing too good for his service, who is nothing but goodness. Let *Rhemigius* and *Maldonat* dispute whether the three worshippers presented each a several gift, or each several man all the three gifts, *Gold*, *Frankincense* and *Myrrbe*, all which were not only enriching *Treasures*, but significant † *Emblems* on both parts. I look on them as mysterious on *Christ*: *Gold*, as to a *King*: *Frankincense*, as to an *High-Priest*; and *Myrrbe* as to
embalm *Mortality*:

* 2 Sam. 24.
An tres singula? an singula tria?

† Non parum
Mysterii in
Muneribus.
Ludol.

as the *Christian* (a) *Poet* sings. On (b) *Man's* part, the *Gold* of *Faith*, the *Incense* of *Prayer*, and the *Myrrbe* of mortified *Affections*,

(a) *Hic pretiosa Magi sub Virginis ubere Christo*
Dona ferunt Puero Myrrhæq; & Thuris & Auri.
Mirasur Genitrix tot casti ventris honores,
Seq; Deum genuisse, Hominem, Regemq; supremum.
Prudent. Enchirid.

(b) *Offeramus aurum charitatis, Thus orationis, &*
Myrrham mortificationis. Lud. de vit. Christi.

which the poorest man may offer. To close up all, the Church this Day bespeaks thee, Reader, in her Master's language, *Go and do thou likewise*: Seek *Christ* by the Guidance of the *Star*, that is, by the Light of his word: Offer the three *Gifts*, thine *Alms*, *Prayer*, and *Fasting*; which respect *God*, thy *Neighbour*, and thy *Self*: And then return

Of all the *Elements*, nor e're desist
Until They happily arrive at *Christ*.
No envious *Circumstance* should us detain
From *Him*, where we may still a welcome gain.
Faith startles not at less, or greater harms,
But *Perseverance* lodgeth in his *Arms*.
And now being entred, trebly They adore
The *Royal Babe*, with *Body*, *Soul* and *Store*.
The *Body Prostrate*, on an humble face!
Where *Christ* is, O! what *Reverence* suits the place?
Nor did an *Outside* serve them, but within
With flames of *Love* and *Zeal*, They worship *Him*;
And happy 'tis, where outward *Postures* shew
The *holy fires* that in the *Bosom* glow.
Their choicest *Treasure* purposely they brought,
Scorning to serve their *God* with things of nought.
Blush then; cheap *Christians*, and your *Custom* hate,
Who serve the *Highest* at the *lowest Rate*!
Their *Presents* are both *Rich*, and *mystical*,
Fitting *Themselves* and *Country*, yet withal
Suiting their *Object*: *Gold*, as to a *King*;
As to a *Priest*, their *Incense* offering;
Embalming Myrrh, as to a *Mortal* given,
That speaks *Him* our *Preservative* for *Heaven*.
As to *Themselves*, the *Largess* of their *Gold*
Did well the *pureness* of their *Faith* unfold;
The *Frankincense*, so good against ill *Rheums*, (*fumes*;
Smells like their *Prayers*, which are as *Heavens* per-
Lastly, the *Myrrh*, which humbly they dispence,
Figures their *mortifying Penitence*!
And now, methinks, our common *Master* cries
Write by these *Copies*, Go and do likewise.
These as the *Earnest* of the *Gentiles* come,
Ay, They were the *first-fruits* of *Christendom*;
To all the *World* these *Sages* lead the way,
Which *wise men* follow, and without delay.

The

The *Kings* of *Tarshish* here their *Presents* bring,
 And *Sheba's Princes* add their *Offering* ;
 Nor stays *Sabæa's Potentate* behind,
 To *Christian Adoration* all inclin'd.
 All *Nations* therefore of the *World* rejoyce
 With grateful *Triumphs*, both of *heart* and *voice* :
 Let *Roman*, *Græcian*, *Persian*, *Indian*, *Jew*,
 And those *Eclips'd* with *Africks* sable hue ;
 Let *Thracian*, *Scythian*, and *American* shore,
 This new-born *Monarch* of the world adore ;
 Let both the *Poles* to this *puissant Lord*
 The *Tributes* of their *Loyalty* afford ;
 Both *High* and *Low*, *Rich*, *Poor*, the *Weak* and
 Let all make up one *universal Throng* (Strong
 The *Living Mortal*, and the *dead in Sin* :
 No *Soul* can die that here comes *timely in*.
 Oh *Star of Jacob*, *Royal Root of Jests* ?
 Thou *day-Spring* from on high ! so visit us,
 That we, like the *Wise men*, may Thee adore
 With *Bodies*, *Goods*, and *Souls*, for *Evermore*.

PRAYER VIII. { On the } { Epiphany. }

O Illuminating *Jesu*, who didst vindicate the
 mean *Circumstances* of thy *Birth*, with many
 noble and illustrious *Miracles* ; and those not only vi-
 sible on *Earth*, but from *Heaven* also : So that thine
 humble *Cratch* and *Stable* were dignified with the
 Obumbrations of the *Holy Ghost*, and the *Virginity*
 of thy blessed *Mother* ! That course *Society* of *Shep-*
herds and *Brutes*, Elevated with that of *Angls* and
Wise men ! The dark *Vault* of the *Womb*, and *Man-*
ger, afterward *Recompenced* with the glories of *Heaven*
 in a *R-sulgent Star* ! In which thy *Goodness* did shine

to the whole World, but especially to the Wise men, who apprehended and followed it, followed and persevered, till they enjoyed thy Presence, and found acceptance of their Service and Oblations. O Thou that art the light of the World, and here a light unto the Gentiles, cause the Day-Star of thy Grace to arise in our Hearts, to illuminate our understandings with Knowledge and Comprehension of Thee; our wills with submission and obedience to thee; our Affections with desire of Thee, and Endeavour toward Thee: That we may not be of those, that, when light is come into the World, comprehended it not, much less of those who loved Darkness rather than Light; but that we may be Companions for these Eastern Sages, these pious Travellers; ready to leave the dearest Accommodations, to stick at no difficulties or dangers, at no Cost or Travel that leads unto thy presence.

And as Thou wast pleased to lead these Astronomers by a Star, (as S. Peter by a draught of Fishes, Zachary the Priest by a vision of the Temple, &c.) so let thy goodness still condescend to the condition of thy servants: O take advantage of our Natures, Customs and Employments; that like wise men we may the readier follow that light which shines unto us, in our several capacities, whether it be that open Light of thy Word and Ordinances, or the more secret Light of thy good Spirit; O give us grace to follow both, to walk as Children of the Light here, that we may have that Inheritance of the Saints in Light hereafter.

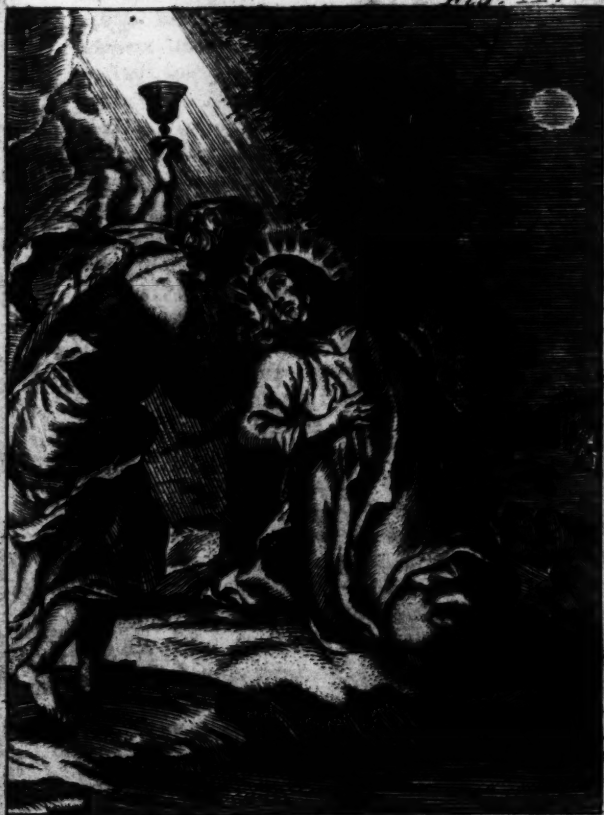
Mean time O Christ, who dost enlighten every man that comes into the World, unless such as, like Bats or moles, hate and shun the light, and yet withal art pleased sometime to withdraw thy Beams (as Thou didst this Star from the Wise men, when they
turn'd

turn'd into Jerusalem) when we betake our selves to humane Refuges, and worldly Confidence; justly dost eclipse our Light, and hide thy Rays in Clouds of Absence and Suspension! O leave us not to the darkness of our sin and sorrow! Benighted with Irreligion and Discomfort! But as to these Wise men desiring, seeking, praying for it, Thou didst return the Star, to their exceeding comfort; so lift Thou up the Light of thy Countenance upon us, and we shall be whole, and shall feel the unspeakable Joy of thy Presence; Whereunto being approached, let us first tender the sincere Oblations of our selves, (that our persons being accepted, our gifts be not rejected:) create in us such Excellencies as may be fit to be presented to thy Majesty, and then crown ours, or rather thy own Gifts with Acceptation: Give us enlarged Hearts and Hands, the Christian Sympathy of giving and forgiving; both the Expences and the Affections of Charity, tendred to thee or thine: To thee, the Gold of a pure Faith, the Incense of our Prayers and the Myrrh of Penitence; to thy service and servants, the relief of our wealth, the Odours of our counsels and assistance. And having done all this out of unfeigned Adoration, let us, like the Wise men too, return back another way: When thou hast called us by thy marvellous Light unto the knowledge of thy Truth, and redeemed us from our vain Conversation; O let us never return again unto folly, but take another way to our true home in Heaven, (following thy Ward, that light unto our feet, and Lanthorn to our path) until we come unto that Eternal Vision, where we shall see thee, not in an Earthly Stable, but an Heavenly Palace; nor receiving Gifts from men, but bestowing Crowns and Palms, and Robes upon thy Servants; and instead of accepting from men, presenting to the Father of Lights a golden Censer full of

In.



THE LITTLE WHITE HORSE
AND THE LITTLE WHITE HORSE



TRISTIS EST ANIMA MEA VSQUE
AD MORTEM. *Math. 26.*

A. Boucho. sc.

Incense and sweet Odours, which are the Prayers of the Saints; among (which we beseech Thee) accept and present these of ours to thy Eternal Father, O compassionate Jesus, to whom with the Spirit of Illumination, three Persons, one co-eternal God, be all Honour and Glory, Praise and Adoration, henceforth for evermore. Amen, Amen,

{ The COLLECT. }

Epistle.
Ephes. 3. from
vers. 1. to 13.

O God, which by the leading of a Star didst manifest thine only begotten Son to the Gentiles, mercifully grant, that we which know thee now by Faith, may after this life have the fruition of thy glorious Godhead, through Christ our Lord. Amen.

Gospel,
Matt. 2. vers.
1. to 13.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M. Psal.
Penitent.
6. 32, 38.
E.
51, 102
130, 243.

UPON THE

*Solemn Fast, commonly
called Ash-wednesday.*

M. Leff. 9.
Ma. 58. 2.
Luk. 5.
E. Leff. 1.
John 3. 2.
1 Cor. 7.

DISQUISITION IX.

THIS Day is (as it were) the Christian Tro-
pick, or Term of Reflection, turning the
sensual Career, and Jocularity of the Year into a
Christian

Fig. IX.

*Dies iste quasi
Tropicus est
Christianorum.*

nounceth *Vanity*, in what shape soever, nor loosens it the Reins to all *lawful* things, lest it be tempted to some things *unlawful*, (as He that walketh as near the Pits brink as he can, will at some time or other fall in.) This practice of *Mortification* kills the *Lusts* of the *Flesh*, by subtracting of its *Fewel* and *Incentives*; and by using to contradict the *Sensive Appetites*, inureth them the more easily to obey the *Rational Faculties*: And in a Word, is nothing else but a *strict Guard* against all *Sin*, and a wise *Improvement* of those *Means* and *Remedies* which *Grace* and *Nature* have made apt for the *Productions*. Toward which habitual *Temperance*, frequent *Abstinence*, and constant *Devotion* do the most contribute. * And therefore let us *subtract* from the *Fewel* of our *Sins*, and every day steal something from the *Pleasures* of this *World*: Enter the way of *Penitence*, and let it not seem grievous to thee, to omit those things prudently which have pleased vainly. The flower of our *Youth* (perhaps) we have sacrificed to the *World*; Let us offer (at least) the dregs of our *Age* to the most *High*, and with the short remnant of this miserable *Life*, let us purchase that *Life everlasting*. And indeed this *Duty* well performed, is the great *Distinction* of *Christianity* from all *Religions* and *Institutions* in the *World*, and the best *Preparative* and *Disposition* unto *Prayer*. It consists of many *internal* and *external Offices*, (which this *Volume* affords not space to dilate on.) And because our

L

wills

Rogas ad jucunditatem? cogis ad mortem. Ambr. in lib. de Eliah. c. 13.

Natura parum, Appetitus nihil satis. Senec.

* Subtrahere & jurare aliquid singulis diebus de hujus mundi Voluptatibus: ingredi Penitentiam viam, nec tibi videtur auferum, si ea prudenter omittas, quae inaniter placuerunt. Florem nostrae juventutis immolavimus mundo; saltem faciem Senectutis immolemus Altissimo, & residuo brevis ac misera vita nostra Regnum eternum aeternum. Petr. Blesensis, in c. 42. Job.

2 Sam. 11.
Gen. 39

Rom. 6. 4

2 Cor. 7. 4

Rom. 5. 3

Corpus anima
officina. S. Jor.
Domabo te, &
felle, faciam te
non recalcitra.

Wills are our greatest dangers, as being oft contradictory to God's Commands; We must endeavour to mortifie, that is, to deny our Wills and strongest Desires, in all the Instances of Sin (whatsoever) both as to Justice and Temperance of all kinds; not my will, but thy will be done. While our Appetites are full and high, there's no Safety; we are apter to be surprized than David: but honest Joseph suppressing all loose Inclinations, no Circumstances could make a Breach upon his Vertue, Mortification tells us, we should be all dead Men, that is, neither move nor answer to the Challenge of Temptations; for so a Spirit mortified is without Indignation at Injuries, not Impatient in Troubles, indifferent to all Accidents; and that not out of a Stoical Apathy or Inapprehensiveness; but out of a Christian Magnanimity, which is far above all natural Antipathy; for we must mortifie not our Vices only, but our Passions also; there being a Tempest in the Soul of every passionate Person; but when these are killed, then Grace lives; then our Life is hid with Christ in God; and then, with St. Paul, we shall be ready to rejoice in Tribulation, (so far from fear of them) not that the Sensitive can, but the Spiritual part of man shall rejoice; looking thro' the Clouds of outward sorrow, at the great felicities that are the Consequents of such a sanctified Affliction, the glory in bearing the marks of the Lord Jesus, that is, in a proportionable Conformity to the Passion of Christ.

This day hath also some designs upon the Body (that being the forge or shop of the Soul, where all her transient Acts are framed) which (like those Elements, Fire and Water) is a good Servant, but a bad Master! which made one call it his *Ass, and say He would keep it from Kicking: And

† S. Paul

† S. Paul himself was at this Discipline (how much more need we ?) to keep his Body under, and bring it into subjection, lest it should become a Cast-away. For bodily pleasures draw us, as Loadstones do Iron; that is, not for Love, but for a Prey and Nourishment; it feeds upon that metal, as these upon the life of the Spirit, which is lessened as those grow big and stronger. Our Lusts are as wild and as cruel Beasts, unless they feel the Fetters of restraint, they will grow insolent and dangerous: and therefore here * Subtractions are rather needful than Impositions; and bating of the Fevel within, a more hopeful Remedy than Austerities without. Yet Church-flories afford strange Instances of that kind: What hardship that Royal † S. Lewis put upon himself, the like Zenobius, Paulinus and others, so that Sackloth became intituled the Garment of the Church; they laid aside the secular Silk, and put on the mourning Garment of humiliation: To say nothing of some elder Christians, that used to ward themselves such harsh and uncharitable offices, as excell'd the cruelty of many of their Persecutors: And yet (as a great † Gamaliel of our own observeth) all these corporal Austerities and Self-afflictions are no where precisely commanded, no instruments of union with Christ, nor any immediate parts of Divine Worship, and of no use in spiritual Temptations (as of Pride, Envy, Blasphemy, all degrees of Malice:) these externals so little co-operate to their Cure, that sometimes they become their Occasion; and that they are in use only for carnal and natural Temptations, while both are incumbent, and no longer: Such corporal Mortifications are most reasonable (tho

Rom. 6. 4.
1 Cor. 9. 27.

* Latius regnes avidum domando
Spiritus, quam si Libyam reme-
tis Gadibus jungas, & uterque
Pannus Serviat uni.

Horat. Od.

|| Deposuerunt
seculi Byssum,
sumpserunt Ec-
clesie vesti-
mentum. Rur.
Ep. 29. Eu-
seb. 1. Hist. 12.
Cl. Alped.

† D. J. T.
Gr. Exemp.

* The Flacel-
lairet, an ig-
norant Echi-
on, like Baal's
Priests, which
Nigrinus scott
in Lucian. l. i.
usque recurrit.

Coloss. 3. 5.

Νεκροῦσι τὰ
μαλα Ἀπόδε-
δι τὰ μέλα.

Principiis ob-
sta, sero medi-
cina paratur
Cum mala per
longas invalu-
ere moras.
Ovid.

Psal. 18. 23.

Heb. 12. 1.

Frequens pug-
na, rara vi-
ctoria.

'none for themselves valuable) whose effect is per-
'manent, and which take away most Fuel from
the Fire. Mortifie therefore your earthly Members,
and he instanceth in Carnal Crimes, Fornication, Un-
cleanness, inordinate Affections, &c. which may be
something abated by Corporal Mortification. (And
distinguishing them from spiritual Vices) he adds,
But now therefore put off all these, Anger, Wrath,
Malice, Blasphemy, filthy Communication and Lying:
Where he seems to distinguish the Remedy, by the
different nature of the Crimes, sc. corporal Mortifi-
cation to the former sort, and spiritual more pro-
portionable to the latter; and perhaps no less
is intimated by the several words, Mortifie, refer-
ring to carnal sins, and Put off, meaning spiritual
offences.

In this duty, it is prudence, not to neglect the
least evils of Concupiscence, because dangerous in
their growth, and easily extirpated in their weak-
ness; while twigs, they are easily pull'd up. But
our greatest care must be in mortifying our predo-
minant Sins and Passions (and each one knows
best the Dalilah of his own bosom) here our main
force and diligence must be against our greatest Ene-
my: And this was David's practice, I have kept me
from mine iniquity. Every one hath some sin or
other of peculiar propriety (as the Apostle hints)
that doth most easily beset him! And beset him!
take heed of that especially. Those that have no
Conflicts (may be feared) will have no Victory,
but are totally subdued! Such have the Peace of
Tributaries; for in the sense of Religion we are all
Warriors or Slaves; either we are dead in trespasses,
or stand upon our Guard continually, against our
Lusts and Passions. And as some are at an ill
League, so other some multiply their troubles, by

too

too nice and impertinent *Scruples*; thinking every *Temptation* a degree of *Immortification*, which it is not, unless yielded unto; here we are in a *State of imperfection*, and can never be free from such *Solicitations*, but it is only our *consent* that rendreth them *criminal*.

Lastly, help all these acts of *Mortification* by fervent *Prayer*, that's the *Musick of God's ear*, and, like the Dove, will at length return the *Olive-branch of Victory and Peace*: The sum of all this was mystically signified by the two * *Altars* in *So-* * *Exod. 30.*
lomon's Temple, in the outward Court whereof *Beasts* were sacrificed; in the inner Court an *Altar of Incense*: The former representing *Mortification*, or slaying of our *beastly Appetites*; the latter, the offering up our *Prayers*: Which are not likely to become a pleasant *offertory*, unless our *Impurities* be removed by the first *Sacrifice*; without our *Spirit* be mortified, we neither can love to *pray*, nor *God* love to hear us.

Now, I say, the *Christian Church* first put on her *Blacks*; *David*, *St. Peter* and *Mary Magdalen*, being now fittest *Companions* for our *Meditations*: Not *David's Harp*, but *Eyes*! The noise of his *Water-pipes*! Not *S. Peter's Confidence*, but his *Penitence*! Not *Magdalen's Sins*, but her *Tears*! Than *David*, none ever wept more constantly, more continually, even till he had wept away his sight, and sighed away his voice: *My throat is dry* (saith he) *mine eyes fail*! Tears were his *Food* by day, and his *Bath* by night! *I have eaten ashes as it were bread, and mingled my drink with weeping*: and *I have watered my Couch with my tears*! Than *S. Peter*, no man ever mourned more bitterly, with greater compunction of heart, *more*, bitterly! Than *Mary Magdalen* none ever wept

David, nemo constantius;
Petro, nemo acerbius; Ma-
ria, nemo abundantius flevit.
Psal. 6, &c.

*Quos secutus es
peccantes, se-
quere peniten-
tes.*

*Hic Fluxus
seculorum, nō
posthac stridor
dentium.*

*In odore horum
unguentorum
sequamur.*

*2 Cor. 7. 10,
&c.*

Joel 2. 12.

Luke 14. 20.

2 Cor. 7. 11.

more, for the time more abundantly, even till she almost actuated *Jeremiab's* Wish, her eyes turned rivers, and her head a fountain! Her locks, by a just penance, of nets becoming towels for the feet of *Christ*. This day calls on thee, to follow those in penitence, whom, perhaps thou hast out-gone in wickedness. We fill the World with sin and sin fills us with sorrow; which that it may not be eternal, must be temporal: Here must be a sorrow of *compunction*, that hereafter none of *condemnation* (as one saith sweetly.) We cannot possibly follow *Christ* in the Scent of sweeter Oynments, than of *These Examples*. This *ἡ ὁδὸς θανάτου*. (The other worketh Death) this is the godly sorrow, that by *Joel* and his other Prophets, God so earnestly, so often calls for. Not that he is an hard Master, and delights in his Servants affliction, but only because we are so apt to be wanton with prosperity; and that affliction brings in far more Guests unto *Christ's* Supper, *Luke 14*. While all the prosperous make bold excuses, the poor, and halt, and blind, filled his house, *Luk. 14*. This way God is pleased to use, only as it is the furnace to burnish his Gold and Silver, purging out the Dross, and taking away the Tin: And you may see the rare Effects of it, *2 Cor. 7*. (and may we feel them too) well ushered with an *Ecce*; Behold (saith the Apostle) *this self-same thing, that ye sorrowed after a godly sort: What carefulness it wrought in you? yea, what clearing of your selves? Yea, what indignation? Yea, what fear? Yea, what vehement desire? Yea, what zeal? Yea, what revenge? In all things approved of God. Such are the happy Consequents of true Contrition; Circumspection without, Renovation within, Approbation above, Consolation in all: Yet all this amount-*

eth

eth not to any precedent or encouragement for those *antick formalities* and *bloody Disciplines* now used by some. I will not say from what Originals, or to what Ends; not only to the impairing of health, but sometimes to the hastening of death also; and too far approved by some * *Casuists*: Which if free from Delusion, whether such be not half Felons of themselves, or false Martyrs my *charity* forbears to censure: While others think they have no better rise than that of *Is. 1. 12.* *Who hath required these things?* &c. And no better close than that of *Solomon, Prov. 19. 29.* Indeed there was a laudable custom in the *primitive Church*, of a godly * *Discipline* (used about this time) against notorious Offenders, of an open and severe enjoined *Penance*; the manner and *solemnity* whereof, is their *Penitential Habit*, *Distance*, *Mourning* and *Prostrations*, coming no nearer than the *Church-door*, until permitted by the *Bishop*; and their *expulsion* afterward, and *excommunication*, from which they were not (nor then without great evidences of sorrow and *Reformation*) *absolved* until *Maundy-Thursdai* following. But of these you may read enough in *Gratian*, *Durandus*, and others: and I must forget what *Page* my *Book* is of, to swell it with every circumstance of this kind. That their *punishment* being as *publick* as their *scandal*, it might at once both reform themselves, and deter others (as in her Office of *Commination*, our Church prayeth for its restitution, as we do now for hers). But the voluntary *Humiliations* were not of that nature and severity, but only by lessening of † *Diet*, humbling the *Habit*, and multiplying of *Devotions*, by giving up bodies and souls a *reasonable service* acceptable unto God, *Rom. 12.* But of what kind soever, certainly

L 4

they

* *Toletus & alii in Cas. Com. Felones de se aut & de*

uapropes. V. Dr. Donn's Pseudo-martyr.

Quis requisivit?

Flagellum sequitur flagitium.

* *De quâ vide Gratian.*

Dist. 50. c. 64.

† *Quanto magis que sibi placet negaverit, & diis plura faceret. Hor.*

Apoc. 12. 1. & c. 12. 1. & c. 12. 1.

Viventem hominem.

Rom. 12. 8.

Micah 6. 7.

Ex necessitate
Præcepti, non
Medii, Ilā. 22.
12.
Debemus ferre
Crucem, non
creare.

* 1 Cor. 8. 12.
ἐν τῷ
σώματι.

Ex infirmitate
nostra foras
sunt Tentatio-
nes.

Ἀποχρὲν ἄλλο
ἰσθὶ οὐκ ἔστιν
ἄλλο, ἢ ὁ
ἡδοναῖς δι-
αλῶν. If. ad

Demonic.

† Mat. 17. 21.

Heb. 13. 6.

they build on sands that lean on any such duties, as a *satisfaction*: To Man, that may be, must be made, to God it cannot, but alone by him that was both *God and Man*: There being nothing of proportion (in the very *Height* and height of our performances, *Mortifications* and *Austerities*) either *Arithmetical* or *Geometrical*; either to our numberless offences, or the *object infinit*, Micah 6. *Will the Lord be pleased with thousands of Rams? or ten thousands of Rivers of Oyl? &c.* Yet however, these duties of *Mortification* must be performed, not as the formal means, (that is, *Christ's merits* only) but as commanded, *Isa. 22.* and out of conformity to *Christ*, 1 Pet. 2. 21. who though he humbled, yet (you know) he *tormented not himself*, nor did any of his *Apostles* do so. We must bear his *Cross*, when imposed by him, but not make our own. We may, and now must with **S. Paul*, subdue the body, by *Mortification* and *devouter Abstinence*; thereby disarming the *Strong-man* of the weapons that our *Flesh* lends against us; who is indeed most strong by taking advantage of our weakness. Subtract we but the combustible matter, and his *fiery darts* will out of themselves, and prove but as *Granado's* against a wall of *Adamant*. *Pride* and *Lust* are the *Devils*, not to be cast out but by such *Mortification*, *Prayer* and *Fasting*: Of which, and all other good works, I may say as *S. Paul* doth, *Heb. 13.* (not as the *Rhemists*, *Promeretur Deus*, but) *ἐν αἰσῶν ὁ Θεός*, With such *Sacrifices* God is well pleased; as it is exemplified in *Nineveh*, and even in *Abab* himself, 1 *Kings* 21. 19.

POEM IX. { On Ash-
Wednesday. }

NOW fast, and welcome to the Churches chear
Of strict Devotion, thriving all the year.

This is a *Day Antiquity* enrolls
Among the blest *Festivities* of *Souls* :
For though designed a *Corporeal Fast* ;
Yet is't each *pious Spirit's* choice *Repaſt*.
The *Soul* is gayest, when the *sable weeds*
Of true *Remorſe* o'er-spread her *blacker deeds* ;
Ashes and *Tears* are the best *Cheer* of *Saints*,
A *Balm of Gilead*, easing all *Complaints*.
Then bate your wonted *Measures*, now go less,
Clog not the *Soul* with custom'd *Exceſs* ;
Away with your *Fantaſtick Modes* of *Sin* :
Racers do use to *ſtrip*, that mean to *win*.
Your *Scarlet* doth but *figure* out the *Hue*
Of *Sins* in *Grain*, and *Vengeance* to them due :
Your *Silks* decypher but a *Life of Eaſe*,
Which doth not *God*, but *idle Wantons* please ;
Your *Crimſon* and your *Purple* but display
The deeper *dyes* of your *polluted Clay* ;
Your *Rainbow-Colours* lead us to deſcry
Your *Proteus-Mind*, and *fickle Vanity*.
But Oh how thoſe *Religion* do diſgrace,
Whoſe *ſpotted Sins* are written on their *Face* ;
Fond Faſhions, that make *People* ſcarce be known
To others, or themſelves ; will *God* ſuch own ?
Away with *Theſe*, and cloath thy humble *Back*
In *mourning Weeds*, and *penitential Black* ;
In *Duſt* and *Aſhes*, thus thy *Sins* lament ;
This *Garb's* the bravest *Chriſtian Ornament*.
Pour out thy *Soul* in *Prayers*, thy *Sin* in *Tears* ;
Thy *Heart's Confeſſion* in *God's* pard'ning *Ears*.

From

From *bended Knees* shoot up thy *mournful Eyes*,
Winged with Sighs; Such *Shafts* will pierce the
 Such *holy Water* makes the *Soul* more fair (*Skies*;
 Than all their *Disciplines* and *Shifts* of hair:
 And who such *Penance* on themselves but urge,
 Shall need no lit'ral *Ostentations* Scourge:
 This roots out *Sin* that in the *Bone* is bred,
 While t'other's in the *Flesh* determined.
 I, these *Suppressions* more extinguish *Sin*,
 Than all their *Whips* can lash out of the *Skin*.
 Poor *Childish Satisfaction*! hugely short
 Of wrong'd *Omnipotence*, and *Justice Court*:
 Your inward *Medicine* 'tis expels the *Pain*,
 While all such outward *Application's* vain.
 Retrench then your *Devotions* from their fray,
 And with *Heart-Sorrow* vindicate the Day;
 A *Joel's Day*, our *Sins* so to lament,
 As may the *Judgment* of the last prevent:
 That in *Job's Ashes* and our *Dust* abhorr'd,
 We yet may find *Acceptance* of the *Lord*.
Sackcloth doth best resemble the *dark Hue*
 Both of our *Sin* and *Sorrow* to it due:
 And *Ashes* equal *Monitors* may be
 Of our *Corruption* and *Humility*.
 These *Blacks* should serve to *chasten* our *vain Drefs*;
 And *Ashes* to *scour* off our *Wantonness*.
 The *Calf of Sin*, that's framing all the Year,
 Should thus be *sacrific'd* to *Ashes* here.

PRAYER

PRAYER IX. {On Ash-Wednesday.}

O Father of Mercies, who as thou desirest not the death of a sinner, so neither his afflictions, any farther than as necessary Instruments of his Conversion; that he might turn from his wickedness and live: Our corrupt nature being like the Prodigal, very apt to fly out and riot in Prosperity! But in the day of Adversity docible, and ready to consider and return unto our Father's House! O therefore sanctifie unto us, (we beseech thee) those involuntary Chastisements which thou art pleased to dispense among us; frame them into David's practice and conclusion, that it may be henceforth good for us to have been afflicted; since before we went astray, but now do we keep thy word. To which end, (O Lord) assist and accept also the voluntary humiliations of thy Servants (for without that there is nothing in them) and those more especially, which the whole Christian Church, and thy faithful people in it, this day tender to thee; with Prayers and Fastings, Sighs and Tears, Sackcloth and Ashes; for all the Abominations and multiplied Transgressions that have displeased the eyes of thy Glory! O give us affections of sorrow and penitence, as real and hearty as ever were our sinful pleasures! And then wash over all our Tears again, with the blood of that immaculate Lamb, that so we may be thoroughly cleansed from all filthiness of flesh and spirit. Let us not do this serious business by halves! But take care of the inward and outward Offices of Mortification; the spiritual part of it, both as to our Vices and our Passions; and the corporal, as to all kinds of Intemperance and Injustice, Lord, help us, (for without thee we can do

nothing) help us to mortifie our spirits, by actions contrary to our particular Transgressions: As our Infidelity by acts of bearing and reading of thy Word; our Impenitence by a true sense and sorrow; our Pride, by humility and lowly carriage, our Enmity by effects of Love and Charity; our Anger, by exercise of mildness and moderation; our Diffidences, with Hope and Patience; our Presumptions, with Fear and Trembling; and let the outward Court of the building be answerable to the inward: Let corporal Mortification also change our Flags of vanity, into Ensigns of mourning; and substract we the fuel of Concupiscence, that those foolish fires may go out by abatements of Diet; (since little serveth Nature, and less sufficeth Grace) by quitting Opportunities (because those oft make the Thieves) and by supply of business, knowing that Idleness invites Temptation: Thus let us mortifie our earthly Members, by an heavenly conversation. And as our sins have been habitual, so hereby make our vertues (O Lord) help our endeavours, to multiply them into frequent actions; those actions to raise them into habits; and those habits to be advanced into constancy and perseverance unto our lives end.

Mean time (O Christ) thou, who hast told us, that the Kingdom of Heaven suffereth Violence, give us such measures of Grace, that we may offer this same holy violence to our corrupt nature, for the purchase of that Kingdom; and give us such strong assistances, that the violent may take it by force, by spiritual force offered to our perverse Wills, to our vain desires and sinful Lusts; we may, as it were scale Heaven by our Prayers and Tears; and (by these little Martyrdoms) become more than Conquerours, in laying hold upon eternal Life. And most especially we crave thine aid in the mortification of our many Corruptions, in keeping us from our iniquity, from the sin that claims

an interest, and is ours by peculiar appropriation; assist us against this Jebusite that dwells within us; against these sons of Zerviah, that are too strong for us; against the sins of our Inclination, Employments, Constitution! Herein, O Lord, rebuke Satan, give us a constant guard and vigilance, resolute conflict, and frequent victory: And because these are commonly of that kind, which are not cast out but by Prayer and Fasting; vouchsafe us fervency of Prayer (to sanctifie our Fasting, as that elevates our Prayer) to cry mightily unto thee for the suppression of them; setting our own shoulder to the Wheel, endeavouring also by all Christian prudence the effect of what we pray for; until (through thy Grace) we become as dead unto the World (doing none of the Acts of the Life thereof, either in seeking of our selves, or building Tabernacles here) but living unto God, in the works of Piety and Charity, of Holiness and Righteousness; till this state of Mortification shall be happily advanced into one spiritual Vivification, and that into a state of Glorification in the Region of Spirits, in the Kingdom of Heaven. Amen, Amen.

{ The COLLECT }
{ for the first day of Lent. }

Almighty and everlasting God, which hatest nothing that thou hast made, and dost forgive the sins of them that be penitent, create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wickednesses, may obtain of thee the God of all Mercy, perfect remission and forgiveness, through Jesus Christ.

Our Father which art in Heaven, &c.
The Grace of our Lord Jesus Christ, &c.

UP.

Epistle.

Joel 2. 12. to 18.

Gospel.

Matth. 6. 16. to 22.

M.
Psal. tor
D. M.
E.
Psal. for
D. M.

UPON
The Solemn Fast of
LENT.

M. Less. 1.
Gen. 9. 2.
Matth. 16.
E. Less. 1.
Gen. 22. 2.
1 Cor. 13.

DISQUISITION X.

Fig. X.

LENT (which is the *Saxon Appellative* of the Spring) is so ancient and solemn a *Fast*, that like the River *Nilus*, we can scarce find the Head of it; of very eminent credit and continuance in the *Christian Church*: We read of it both in the Greek and Latin Fathers (though not without some difference of their several times: 'Tis mentioned by * *Ignatius* and *Irenaeus*, two of *S. John's* Scholars, by † *Origen*, who liv'd not long after them; by the famous Council of *Nice*, little above three hundred years after *Christ*, where they mention the forty days of *Lent*, as a thing known, and long observed before their time; by *Tertullian* the first of the Latin Fathers (and perhaps too highly;) so by *S. Cyprian* his Scholar, and by that renowned *Triumvirate*, and contemporary *Pieties*, *S. Am-*

* Epist. ad
Philip.
† Hom. in Lev.
Con 5.
de Quadrage-
sima.

* Ut quadragesima dies ante
Pascha observentur, Ecclesiae con-
suetudo videretur, Epist. 519.

† Nos unam quadragesimam
toto anno tempore congruo jejuna-
mus secundum Traditionem Apo-
stolorum. Ad Marc. Hooker, l. 5.
Field, l. 3. Church.

† Jejunium triplex, viz. Expe-
ctationis, Contemplationis, Re-
fragationis.

brose, * *S. Augustine*, and † *S. Hierom*, in their Writings frequently; besides a whole Cloud of *Witnesses* since, even down to our own * *Times*. Some Observators distinguish it into a † *threefold Fast*. The first was a *Fast of Expectation*; and such were those of the *Jews* for the *Messiah*, before the *Bridegroom*

came. The second was a *Fast of Contemplation*; such as of *Moses*, and *Elias*, and others, sublimating the Spirit, by unclogging of the *Flesh*. The third

was



CHRISTUS TENTATUR A DIABOLO. *Mark 1.*
Christ tempted by the devil. *Luke 4.*
L. Remond carver.



PETRUS NEGAT CHRISTUM. *Mat. 26.*

Peter denieth Christ. *Mat. 26.*

J. Boucho sculpsit.

was a Fast of Restraint, and bridling in Corruptions. The two former directly concern not us (only in the Figure, as to *Grace* in present, and *Christ's future coming*.) But the third, the Fast of Refrenation, we all must stand in need of; I, the best of Men, the very *Apostles* themselves, as our blessed *Lord* himself told them, after the Bridegroom was once taken from them, then should they fast, which having him, they needed not; who on all occasions was a Bridle to their Extravagancy; whose *Eye* only, or *Word* being present, could do more in them than all *Austerity* and strictest *Discipline* can in others: Yet after such Example and Instruction, they are enjoined *Fasting*, after *Christ's* Departure; then shall they fast in those days. Shall they? How much more then need we; all whole Helps are too little to restrain Corruptions? The first Command we read of laid on Man after his Creation was this of *Abstinence*, Gen. 2. And you know the Law of *Justice* was given *Moses* by *Fasting*, Exod. 24. And so again restored by *Elijah*, 1 Kings 9. The Jews had all their Weekly, Monthly, Yearly *Fasts*, as well as *Festivals* (as is shewed before;) and this Duty was frequent among the *Prophets* and holy *Saints* of God: witness *David*, *Daniel*, *Esther*, *Judith*, the *Entire* Mothers of *Sampson* and *Samuel*, the *Ninevites*, &c. And afterward the Law of *Grace* was proclaimed by abstemious *John*, Matth. 11. He and his *Disciples* fasted; nor were they, or the *Pharisees* themselves blamed by *Christ* for often *Fasting*, but for their Boasting and *Hypocrisie* therein, Mar. 16. In such holy Duties, he loving *Cheerfulness*, *Sincerity* and *Secrecy*. The designed Eyes of Men, being the Basilisks of all good Actions. Moreover our blessed *Lord* himself, by his own

Gen. 2.
Exod. 24.
1 Kings 9.

Mat. 11. 18.
Nec manducant nec bibunt.

Chap. 16. 16.

Oculi hominum Basiliskorum.

Chap. 4. 2.

* Hieronym. in
2 Amos. super
3 sceleribus
Juda: Avarus
Aurum, Gula-
sus Ventrem,
Libidinosus
Baalphegor co-
lit, &c.

own Practice did Canonize the sacred use of Fast-
ing, Matth. 4. Fasting forty days and forty nights
at the Dedication of the New Covenant, as Moses
at the Old. During which Time, we know the
Devil tempted our Blessed Saviour; and as with
subtilest * Arguments, and most alluring Objects,
(scil. with Plenty for his Hunger, Protection for
his Danger, and Empire for his Poverty :) so some
say, he appeared in a Religious Habit (supposing
the better to prevail) as they picture him com-
monly in a Fryar's Gown, and with a Monkish
Cowl or Hood: And if so, certainly he was the
First of the Order. But all these Overtures Christ
repelled as easily, as Satan made fallaciously: giv-
ing him enough of scriptum est, It is written,
Thou shalt not tempt the Lord thy God, &c. Teaching
us what Ward to lie at, Fasting, Prayer, and the
Sacred Scriptures, Fasting forty days and forty
nights, &c. In pious Imitation whereof (not E-
mulation) hath his Spouse the Church since deri-
ved her Quadregesimal Solemnities; yet not as ne-
cessarily imposed from that example, but voluntar-
ily thence devoting some such time to Christian
Abstinence, looking at the Moral of it, and not
at the Miracle, *modo possibili* (as the School) not
wholly abstaining *à toto*, all sustentation, yet at
least, *à tanto*, bating both of the measure, and the
manner of our usual Diet, like Daniel 10. *I was*
in heaviness three weeks of days (saith he) *and eat*
no pleasant bread, neither tasted flesh nor wine. The
better to prepare our selves for holy Duties, by
subjugating the Flesh, and infranchising the Spirit
to liberal Contemplation. And this
is it one * intimates, when he
saith, that Christ would not yield
himself to be tempted until he had
first

Janfenius de
Quadreges.

Dan. 10. 3.

* Christus noluit tentari, us-
quedum jejunasset. Bern.

first armed himself with *Fasting*; yet not, as if he could have otherwise incurred any danger; but thereby (saith he) to reach his Church and us what *Guard* to stand upon; that *Fasting* and *Devotion* were the only Armour of Proof against Temptation. To which end (as Ecclesiastical History telleth us) the Western Churches, *Rome* and others, fasted three whole Weeks before *Easter*; but the Eastern Churches, all *Greece*, *Illyrium* and *Alexandria*, continued this solemn Fast (as we should) for full six Weeks before the *Resurrection Festival*: And 'tis fit (saith one) so grand a Feast should have such ample Vigils; and all Churches agreed, that *Lent* should end in *Easter*, though some difference there was when it should begin; intimating, all our sufferings shall (at length) end in a joyful Resurrection, and that our Fast should be at this * time of the year especially, both for prudent and pious reasons. Now the Body best can bear it, and with most advantage to the general increase; and 'tis fit sure some time should thus be set apart, at least once a year, for the Soul, for each one to take an account of himself, as well as of his Shop or Estate; wherein by *Fasting*, *Prayers* and *Tears*, those three heavenly Companions, like *Abraham's three Angels*, to make his peace, with his offended God: And none so fit a season as this wherein we celebrate the *Passion*, *Christ's* suffering for sin! (the strongest motive in Repentance) to see their painfulness no otherwise expiable than by the Blood-shed of the Son of God! And now did the Church humble her self with *Fasting*, *Prayer*, and other holy duties that God would

* *Adesto castis Christo, Parsimentis,
 Festinus nostrum Rex serenus aspice,
 Jejuniorum dum litamus victimam:
 Hinc subjungatur luxur, & turpis gula,
 Hinc atque somni degener sacordia,
 Libido sordens, inpersecundus lapsus,
 Variæque pestes languidorum sensum,
 Pericam subacta Disciplinam sentiant.*
 Prudent. Hymn. Jejunant.

* vouchsafe a gracious acceptance of such as were presented by her, either in the holy Sacraments, or Ordination; both being as about this time more solemnly performed. This was the convenient Tra-

dition of Antiquity touching *Lent* and solemn Fasting. And as *Lent* is the *Terra firma* of religious Abstinence, and the * *Ember weeks* (as it were) the four main *Continents* thereof; so are the *Vigils* and *Eves* of *Festivals*, even as so many *disperſed Islands*; yet not without their native *Treasures*: and because our *Memories* are so elapſive, that an *Annual Monitor* of *Lent*, or the *Quarterly Remembrancer* of *Ember weeks*, are not a ſufficient *Bridle* for our *Looseneſs*! therefore did the *holy Church* recommend theſe monthly and weekly *Admonitions* to her *Children* (*Wedneſdays* and *Fridays* anciently being taken into her *Faſts*) that no abundance of *Caution* might oppose abundance of *Temptation*: we having need of *Philip's* daily *Memento*, and each morning to be minded of our *Frailty*, nay, and each evening alſo, eſpecially at *Eves* of *Festivals*, wherein (for the moſt part) the *World* hath, and will ever deſerve *Blame*; as *Job* was not ignorant that his *Childrens Banquets* (though intending *Amity*) might need a *Sacrifice*: And therefore have theſe *Faſting Eves* been ſet as *Uſhers* unto *Festivals* (except only thoſe which fall out in the *Chriſtmas Holidays*, or *twixt Eaſter* and *Whiſunday*, whoſe ſober *joys* are no whit to be ſadned with intervening *Faſts*) which beſe lead in all the *Festivals*, to caution and prevent diſorder in them: And a very whoſome

Job 1. 5.

method it is both as to Soul and Body. It were but a
 * fond thing to think we can honour *Christ*, or
 the memorial of any *Apostle*, *Saint* or *Martyr*, with
 excess; whom we know to have pleased God with
Prayer and *Fasting*: And therefore (I say) these
 lesser Fasts are added as frequent *circumspections*, to
 oppose all such *intemperances* and daily *incursions*; *Hier. Epist. ad*
 that so, often *Payments* may make our *Debts* the
 lighter, and such *even Reckonings*, keep God and us
 long friends, even everlasting Friends in Heaven.
 Yet neither that *Fast of Lent*, nor these, as abso-
 lutely commanded, or accepted (of God) barely
 for themselves, as of some special merit in their
 own nature (as some strain up the pegs too high)
 but *respectively*, and only for such ends as follow,
viz. as Fasting is a devout *Handmaid* both to *Piety*
 and *Charity*, *Isa. 58.* As it sets the greater edge *Isa. 56. 4, 6.*
 upon our *† Prayers*, kindles
 our *Zeal*, and enableth us the
 more to every good work; it
 testifieth to the World our
 pensiveness for *sin*; doth (as it
 were) amerce and punish us
 for former excesses, undermi-
 neth the strong holds of *Satan*, hardneth whom
 pleasure would melt; it not only relieveth, but
 encourageth the poor to patience, in that hard-
 ship which they see voluntary in others, out of
 religious purposes; and it checketh and admonisheth
 sensual persons with wholesome examples of fru-
 gal and severer life. Lastly, by these abstemious
 contemplations, we here (as it were) begin the
 life of *Angels*, fore-taste the sweetness of that
 heavenly *Adanna*, anticipate the excellency of that
 life, which we shall one day live in Heaven, where
 we shall hunger and thirst no more after such out-
 ward nourishments; fed only with the *spiritual*

*† Fidei aspec-
 tum est, simul
 Satisfactio velle
 honorare Mar-
 tyrem quem
 scias Deo pla-
 cuisse Jejunare.
 Hier. Epist. ad
 Eustoch.*

*† Exoneratur ergo Corporis Cupidine
 Deterse ut intus omnes Prudencia,
 Sic excitato perspicax Acumine
 Liberque flammâ lucidior spiritus
 Rerum Parentum cœliis præcabitur.
 Prudent. Hymn. Jejunant.*

Vision of the Lamb, and the Fountain of living water.

Yet for all this *Antiquity and Instrumental Piety of Fasting*, some are cloy'd with it, stomachful at very Abstinence, and even uncivilly disgorge themselves against it, both in their practice and in-
 jectives! So that the Church complains with *David*,
Jejunavit anima, My Soul fasted, and it was turned to my reproach! These Fast-breaking Hereticks are as old as *Epiphanius* his time, who writes against *Arius* upon this account (I might have said as *Epicurus*) *castus est, Sine Bellis* (saith the Apostle;) He meaneth not at their meat; but at all good inclinations; *Belly Gods*, that thought the best Feast-maker the perfectest Saint (and especially if on an *Ash-Wednesday*, or a *Good-Friday*; and yet so meer Spirit forsooth) that all our corporal assistance to Devotion pleaseth not. *Epiphanius* bestoweth on them his 73 *Heretic*, and they deserve it (you shall meet their Objections answered elsewhere) I will not here spoil the *Harmony* of our *Speculation* with their discord. Passing then the Adversaries, look we unto our own practice, lest some as justly complain of us, as honest

† *Fejunia no* *Limamus* doth of the other persuasion. † Our
stra vini copia *Fasts* abound with lusty Wine (*faist be*) and with
natant, & pisci *variety* of choicest Fish; we out-vie the luxury
cium varietate *of* fleshly delicates! Or if not so; yet are there
carnium deli- *other* abuses of this Fasting, some making it their
cias superant. *Gain*, some their *Physick*: some their *Art*, and I
Panoplia, l. 5. *Gain*, some their *Physick*: some their *Art*, and I
c. 11. *Gain*, some their *Physick*: some their *Art*, and I

Verse, the sick man fasts, but 'tis for want of
appetite; the poor man fasts, but 'tis for want of
nourishment; the covetous man fasts, and 'tis for
want too, for want of the gift to eat of his la-
bour. The Poet laughed to see an Ass laden with
Gold, feeding on Thistles; but a good man may

mourn to see this folly among the Sons of men. The Hypocrite fasteth too twice a week, (if you will believe him) but that Fast is a pampered body in a Pharisee's dress (a short hair perhaps, and a sower look) but a meer Phantasm, an appearing unto men to fast. The fifth is the *Glutton's Fast*, whose stomach doth but *Arietate*, that is, play the fighting Ram, goes a little backward (as part of a meal, or so) to return with a stronger Appetite. The last and best is the Fast of *Virtue and Religion*; which besides habitual temperance, is the bodies parsimonious fare, for *spiritual advantage*; and this goes still accompanied with prayer in Scripture. *Nebemiah fasted and prayed before the Lord*; so *Anna*, so the *Disciples*. I, these two together cast out the worst Devil that is. This is that acceptable Fast, by which God woos his people so: *Joel 2. Turn unto me with fasting, weeping, &c.* to which they should answer with *David*, *We have humbled our selves with fasting*, *Psal. 96.* And then (as *S. Austin* saith) they would compleat each other: *Fasting corroborateth Prayer, while Prayer bettereth and sanctifieth our Fasting. *Hippocrates's Aphorism* is true on both sides; † *Diseases for the most part both of Soul and Body, owing their Original to fulness, and redundant humours.* And indeed, where *Satan* tempteth one fasting, he tempts a thousand full, *Prov. 30. Left I be full and deny thee, and say, Who is the Lord?* And therefore to be compelled to drink, is as great an evil as to be compelled to thirst; there was a law against this among very heathens, *Hesl. 1.* And many are the Eulogies of such a Fast; it is the *August*, that is, the Harvest of the Soul; the Tyth of our time, an unbloody Martyrdom: Such a Fast, saith *Cyril*, is a greater Sa-

Neh. 14.
Acts 13. 3.
Mat. 17. 29.

Joel 2. 12.

* *Jejunium orationem corroborat; oratio Jejunium sanctificat.*

† *Νόσοι πλεονεξίας ἐν τῷ πλεονεξίᾳ. Prov. 30. 9. Τὸ πρὸς ἐλαττωθῆναι ἰσχυρὰ καὶ πικρὰ τὸ δὲ πρὸς ἰσχυρὰν.* H. ltr. 1. 8.

crifice than that of *Abraham*; for that was to be done upon another's body, saith he, but this upon our own.

*Jejunium est
Scutum contra
adversarium
& fundamen-
tum virtutum.*

Fasting is one of the best *Shields to quench the fiery darts of the Devil*; the foundation of many other Vertues; an Oar, a Spur, a Wind to Goodness; as *Chrysologus* notes of the Prodigal, his *Rams* perco brings him to his *ibo ad Patrem*; his hunger makes him resolve of penitence and diligence: *I will arise and go to my Father, &c.* Yet Fasting is not a *Vertue* in its self, nor to be rested on as a *Duty*, without superstition, unless in order to the end thereof; and so it may be an *Instrument* and *Help* to *Vertue* and *Religion*; it is *Operative* principally to the mortifying of carnal *Appetites*, while on the contrary, *Feasts* and repletion minister fewel to those *Lusts* and *Inclinations*, *Jer. 5.*

Jer. 5. 7.

*Εν τῇ γαστρὶ
ἐστὶν ἡ ἀντίστασις
κατὰ τὸν ἐχθρὸν
καὶ τὸ θεμελίωμα
τῆς ἀρετῆς, &c.
Achaens apud
Athenæum.

When I fed them to the full (saith God) *then they assembled by Troops in Harlots houses: Without Ceres and Bacchus fewel Venus sits a-cold, and Cupid lets fall his Arrows.* These *Assistances of Abstinence* seem to have a *treble Aspect*, according to three special *Objects of fasting*, and the three main *Circumstances of Time*: either it looks *backward* in order to *Repentance*, or beholds the *present* in reference to *Prayer*; or respects the *Future*, for mortifying of *Lust*; And in all these, receives its value from the *holy ends*, and good performance of it. *Fasting*, that looks back, becomes an *Instrument of Penitence*, a *punitive and afflictive Action*, a part of that same *holy Revenge*, which the *Apostle* accounts one of the effects of

2 Cor. 7. 11.
Penitentia ip-
sa quoque habi-
tu ac visu
mundatur, &c.

godly sorrow. 2 Cor. 7. a *Testimony of contrition*, a *judging of our selves that we be not judged of the Lord.* And this must be severe and sharp, to express an *Indignation* to the *Sin*; must indeed be

pro-

proportioned to the Sorrow, as that should be to the sin of the Repentant, as that Fast of the Nine-vives, Ezra, Daniel, &c. This Fast is to be renewed often, and like our Repentance it must be habitual and lasting. Secondly, Fasting, as it is inservient to Prayer, need be no protracted Abstinence, but an ordinary Act thereof, short and sharp, as the missing of a Meal, (the deferring or lessening of it) that Prayer may be the more elevated, proceeding from an unloaded breast, a more pure and defecated spirit, and an undisturbed Brain. Prayers are the wings of the Soul, and Fasting are the wings of Prayer. One calls Fasting the * nourishment of Prayer, and another the Aliment of the Soul it self, if it be qualified as Isa. 58. negatively, as vers. 4, &c. and affirmatively, as vers. 6, &c. Thirdly, Fasting, as it looks on Mortification, must be in long and lasting Austerities, increasing by degrees, and not violent in any : 'Tis not an Act, but a State of Fasting that must effect this business, and cast out this Devil of Concupiscence ; a perpetual Temperance, an habitual subtraction of nutriment from the Body ; and this must be with respect had to Sex, Age, Season, Constitution ; (Children, Pregnant Women, aged and sick persons not obliged :) and for others † S. Hierom's advice is very rational, not allowing violent and tedious Fasts, and then returns to wonted Plenty ; (those extreme changes doing more harm to the Body, than good to the Mind) but gradual Abatements of Diet, and answerable increases of Religious Duties, Meals little and necessary, at no time Extravagancies, this would be found to be a Fast best availing to suppress our pungent Lusts, and fond Desires : As was visible in the story of a Religious Virgin, whom an

Joel 2. 15.
Ezra 1. 21.
Dan. 10. 12.
Psal. 35. 15.

* Jejunium
anima nostra
Alimentum, le-
ves ei pennas
producens.
Bern. Serm.
in Vigil S.
Andree.

† Parcus cibum
& venter sem-
per esuriens
triduanum Jeju-
niū superans.
S. Hier. Ep. ad
Demetriad.

importunate *Lower* soliciting to *Re-Affection*; she told him that she had put on an holy *Resolution* of fasting forty days with bread and water; and till that were performed, she could give no further account of her *Affections*; only in the meantime desiring him to evidence his Love, by joyn-
 ing in the *Abstinence*: which he undertaking, to express his *heartiness*, proceeded unto half the time, by which he was grown so weak and feeble, that he thought more of *Death* than *Love*; and so was ingeniously cozened into a *Remedy* of his *Intemperance*.

The best Companions of our Fasts, are the retirements of *Religion*, and the Enlargements of *Charity*, giving to others what we deny to our selves, making all our *Actions* pursue the same *Design*; that we restrain our *Thoughts* from *Cares*, and all our *Senses* from loose *Objects*, as well as our *Palates* from *Dainties*, or else we make that become a *Sin*, which is not in it self a *Vertue*, but may be a *Foundation* of it, by the *End* and *Manner* of performance. The † great and perfect Christian *Fast*, is not only to abstain from Meats and Drinks, for that the *Devils* do; yet cannot it be called a *Fast*, because it is Meat and Drink to them to do evil: but also from the *Vanities* of the *World*, and all the *Vices* of our *sinful Nature*. If the belly only have sinned (saith * Bernard) let that *Fast* alone) go about to starve the *Belly* again (but if the other parts (as which hath not?) have offended, let them all fast for company; I, all our *Senses*, for being the *Cinque-ports* of *Sin*! Let the *Eye* fast from all *uncovenanted Gazes*; look not on fair duff, but on the real *Stars*; shut those *Casements* unto *Vanity*, and open them toward *Heaven*, for which they were so elevated: Let not our *Eyes* be

fixed

Jejunia nos
 contra Peccata
 faciunt fortio-
 res concupiscen-
 tias vincunt,
 tentationes ex-
 pellunt, &c.
 Leo Serm. 4.
 de Jejun.

† Perfectum &
 magnum Jeju-
 nium est, non
 tantum à cibis,
 sed ab omnibus
 iniquitatibus,
 & illicitis se-
 culi voluptati-
 bus abstinere.
 Aug.

* Si sola Gula
 peccavit, sola
 jejunet, & suf-
 ficit; si vero
 peccaverunt
 cetera membra
 jejunent omnia.
 Bern. de Jej.
 Psal. 113.

fixed upon *Dunghills* while the eyes of all things else wait on the Lord (saith David) even as the eyes of a maiden on the hands of her mistress. Let the Eye fast, and desire none to the beautifying Vision. Let the Ear also fast, shut its doors against all looser and prophane Discourses; opening to the dictates of the wise Charmer: Let not Satan, or his Fishers of Men, angle thy Soul out of thy ravish'd Ear; but whensoever Vertue speaks, He that hath ears to hear, let him hear.

The Tongue too above all needs Fast, that little busie Film it is, that fills the World with Fars; and therefore need keep Fast with David, That we offend not with our tongue: A double Portcullis Nature hath made, and all too little to keep in that unruly Member: And better it is by Silence to express some wisdom, than by much Talk much Folly: Yet when God's Cause requires, let the Tongue be the pen of a ready writer, refrain not without Grief; but better were it, the Tongue should cleave to the roof of that mouth, that spends its self in putrid Language, customary Oaths, Lyes, Blasphemies, and Imprecations; since of every idle word that men shall speak, they shall give an account at the day of Judgement. Let the Tongue therefore fast and pray too (with David;) Set a watch, O Lord, before my mouth, and keep thou the door of my lips. Let the Hand also fast from idleness, and all evil Works; from Achan's Theft, from Ahab's Oppression, from Haman's Projects, from Nabal's Gripping, and from Belsazzar's Sacrilege: each of which is inscrib'd with a Touch me not, and it is one of the Qualifications of a Saint, that he be a man of clean hands, Psal. 24. The Foot also must overtake the rest in Abstinence, and fast from all guilty paths, from bloody swiftness, and the ways of Rapine;

Psal. 39. 1.

Mat. 12. 36.

Psal. 141. 3.

Noli me tangere.

Psal. 24. 4.

Prov. 7. 27.

*Quod cor non
facit, non fit.**Os anime
memoria.*

Rom. 12. 1.

pine; from the black steps of ill Society, whose paths
tend to the Grave, and lead down to the Chambers of
 Death! And last of all, the Heart must fast (or
 all the rest do nothing) an heartless Sacrifice was
 never offered, I am sure never accepted; that (I say)
 must go along with all; nay, before all the rest in
 holy duties. The Understanding must fast from Errour
 and Scrupulosity, the Will from precipitate Elections,
 and the Memory (that mouth of the Soul) from
 eating so much *rash*, and from storing up so many
 gross Crudities, and trivial matters. 1, such an uni-
 versal Abstinence of soul and body, will give up both a
 living sacrifice, holy and acceptable unto God,
 Rom. 12. Such a penitential Lent shall find a joyful
 Easter, so pious a Life a blessed Resurrection. But
 lest while I treat of Abstinence, I glut your Pa-
 tience, I here enjoin my Quill forbearance.

P O E M X. { On } Lent.

LENT signifies the Spring, a Spring of Grace,
 Where Pray'r and Fasting keep their ancient
 Which sometime in a treble Aspect stood, (place;
 To God, our selves, and to the Common Good.
 God's honour here below expressly stands
 In due observance of Divine Commands;
 Those call for Fasting, with Contrition joyn'd,
 For which the Church this Season hath design'd :
 That all in penitent Dejection, now
 Their Souls and Bodies at his Fox-stool bow.
 Uncage the Bird of Paradise, that she
 On wings of Abstinence may homeward flee.
 The Epicure but thickens the Mud-walls
 Of that Flesh-Prison which his Soul enthrals.

VVine

Vine is a mocker, and deludes the brain,
Transporting wis and health to solid pain.
 Then who doth not fond *Appetite* withstand,
 But *arms* his *Foe*, and lies at his *command*?
 While *Pray'r* and *Fasting* are the wings of Souls
 Whereby they mount above the starry Poles,
 Not as though these could *satisfaction* make,
 Or our unprofitable *service* take
 So far with *God*, as the least grain to *merit*;
 (By whose sole *Promise* we all good inherit;)
 But to declare, that who *commands*, doth prize
Obedience here above all *Sacrifice*.
 And as *Lent* upward, so it downward looks:
 This solemn Fast sends *Christians* to their *Books*,
 That they as well as *Tradesmen*, once a year
 At least, might cast *Accompts* and *Reckonings* clear:
 And if they thrive in *Grace*, bids them improve
 Still more and more in *Gratitude* and *Love*;
 But if they find *decay*, and *debts* increase; (*yeas*
 Warns them compound with *God* and make their
 By *Pray'r* and *Fasts*! mourn, but the *stock* is lost!
 And with red *Ink*, *Christ* all their scores hath *cross*.
 Your *Fasting-Spitte* *Serpents* kills (they say:)
 True in the *Figure*, it helps *sin* to slay.
 'Tis your *fed Horses* neigh, and are so rude;
 Most *pamper'd* bodies meagre souls include.
 Fewel substract, fond *Fires* will out again;
Satan shall blow his *Bellows* but in vain.
 Whose *Piety's* their Sauce, have *Angels* fann;
 But who for *Mischief* fast, right *Devils* are!
 Nor less contributes *Lent* unto the health
 Of *Body*, or the gain of *Common-wealth*.
 The best *Preservative* against *Diseases*,
 While most of them flow from *Redundancies*.
 And all this *Abstinence* may best be born
 When the *San* cheers us with his kind return:

And

And now most opportunely we give way
 For *Creatures* to recruit their long decay.
 Now then to spare their teeming generation,
 Prevents unnatural depopulation;
 Encouraging the *Seas* industrious Trade
 With strange *Varieties* not vainly made:
 Else, while the ranfack'd *Earth* endures vastation,
 The *Seas* may multiply to Inundation.
Souls, Bodies and *Estates* need ne'er repent
 Th' observing this same treble good of Lent.

PRAYER X. { On
Lent. }

O God of infinite compassion, since dust and ashes
 hath begun to speak unto thee, let not our
 Lord be angry that we still sollicite thee, since all our
 importunity proceeds from our being angry with our
 selves for sin! And why should our transgressions
 call louder on thy Justice, than our Prayers on thy
 Mercy for penitent Sinners? Of which number we
 now unfeignedly desire to appear before thee, be-
 ing heartily displeas'd with our selves (above all
 things) for displeasing thee: not only putting on ex-
 ternal weeds of sorrow, but also intimately grieved
 in our Spirits, for our so frequently grieving of thy
 holy Spirit, and violating those Seals of Grace, as
 far as in us lies, by which we were consigned to the
 day of Redemption: For these and other our sins (O
 Lord) we justly deserve to be abhorred of thee, and
 now therefore abhor our selves for them in Dust and
 Ashes; humbling our Souls with Prayer and Fasting.
 Thou (O Christ) who for our sakes fastedst forty
 days and forty nights, not needing for thine own De-
 fence

fence any such Fortification, or for thine own Orizons any such elevation; but for our sakes, both as to Satisfaction and Imitation; Conduct and sanctifie our Humiliations (at this season) into some answerable proportions to our Crimes, that we may recover our lost Virtues, by Acts and Habits fully opposed to our Sins; that as we have formerly offended by Intemperance and Excess, we may now deny our selves the wonted measures even of our lawful Comforts; as we have often trespassed more than on the Borders of Epicurism, let us now embrace such a charitable Abstinence, as may afford to others what we deny our selves: And as we have oft wash'd out thine Image with Inguinations of Ebriety; let us now practise stimed and restrained Appetites; knowing that the evil Spirit wanders up and down in dry places, seeking rest, and finding none while he hurrieth the drunken Swine into the Sea of Riot and Destruction. And though we have exchange'd dispositions with Goats and Apes, and other wanton Animals: Yet now we endeavour to imitate the Lamb, and mourning Turtles; by substracting Fuel from those Lusts, possessing our Vessels in holiness, and giving our Bodies a living Sacrifice: And though formerly we have delighted in luxury of Passions, (those Effects of Shame, and Flags of Vanity) yet this holy Season doth admonish us to cast off the old Man, with his corrupt Affections, and the Garments spotted with the Flesh; nor fashioning our selves according to this world, but to put on the new Man in holiness and righteousness all the days of our life: And though heretofore transported with the abuses of rare Musick, the looseness of amorous Songs and recreations; yet now we hang those Harps upon the Trees of Sorrow; chearing our Souls with inward and retired Mirth, with Psalms, and Hymns, and spiritual Songs, making Melody to thee in our hearts. Thus, thus (O Lord)

Lord) at this time, we desire and endeavour with the penitent Prodigal, to return unto thee: Father, we have sinned, and are no more worthy to be called thy Children, make us as some of thy hired Servants: Because we have broken all thy Commandments; Lord, here we tender thee a broken heart; and such a Sacrifice (O God) thou wilt not despise: Hear therefore, and have mercy: Thou that healest those that are broken in heart, and givest Medicine to cure their Sicknesses, raise up our prostrate and dejected Souls: Why didst thou fast so long, but to teach us what Guard to stand upon? Why didst thou hunger and thirst, but to satisfy for our excess? Why didst thou mourn, but to expiate our sinful Joys? Wherefore thine Agonies, but to sweat out our sinful Pleasures? Why thine ignominious Death, but as a Ransom for our shameful Life? O thou that offeredst up Prayers with strong Cries and Tears, hear now the Prayers and Cries, and vocal Tears of us and other thy penitential Suppliants; Thou that fastedst forty days and forty nights, give us grace to follow thee, though not in the Miracle, yet in the Moral; though not with equal Paces, yet so as we are able; that so our Fast being neither envious nor ostentatious, not for strife and debate, or any Pharisaical Ends, but Charitable and Pious, loosing the Bands of VVickedness, and dealing our Bread to the Hungry; our sowre Herbs may prepare for a comfortable Passover, our penitential Lent may end in a glad Easter, and all our Sorrows in a glorious Resurrection. Amen, Amen

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The

Christ riding to Jerusalem *Mat 21*



HOZANNA FILIO DAVIDIS.

P. Bourdieu sculp.

{ The COLLECT }
for the first Sunday in Lent.

Epistle.

2 Cor. 6. 1.
to 11.

O Lord, which for our sakes didst fast
forty days and forty nights; give us grace
to use such Abstinence, that our Flesh be-
ing subdued to the Spirit, we may ever
obey thy godly Movings in Righteousness
and true Holiness, to thy Honour and
Glory, which livest and reignest, &c.

Gospel.

Matth. 4.
vers. 1. to 12.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M.

Psal. for
D. M.

E.

Psal. for
D. M.

UPON

Palm-Sunday.

M. Less. 1.

Exod. 9. 2.

John 12. 1.

E. Less. 1.

Exod. 10. 2.

Ephes. 4.

DISQUISITION XL

THIS Day (for some Considerations) beareth Fig. XI.

T away the Palm from all the rest, as beginning
the * Great, the Holy and the
painful Week. The great, as being
that, indeed, wherein were the
most various Scenes, and greatest in-
terchanges of our Saviour's life and
death: The holy, as that wherein
our Meditations should be such, in
conformity to Christ, by the appre-
hension of our sins, and his suf-
ferings: and the painful, as that
wherein was more than personated

*Heldum ad magna, Sancta, Pa-
nosa (as Antiquity calleth it.)*

The Latin Fathers call this
Week before Easter, *Heldum
magna panosa seu dolenssa*. By
the Greek Fathers it is called,
*Εβδομήκαιδεκαήμερον, ὅτι ἡμερὰ
ἡμῶν γέγονεν ἐν αὐτῇ*
τῷ θανάτῳ καὶ ὁδῷ ὁδούσῃ.
Chr. Tom. 5. Sav. Ed. p. 140.
Where he hath writ a pecu-
liar Homily, *Εὐχὴ ἡμετέρι*
Ἐφ' ὅσον &c.

the

Rom. 4. 2.

p. 112

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Zech. 9.

Math. 21. 4.

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the last Act of our blessed Saviour's Tragedy on the Cross, for the *Mortification* of our Sins; and yet the great Week beyond all this again for the happy *Catastrophe* of his *Resurrection*, both for our Souls and Bodies *Justification*, Rom. 4. And first, this day openeth a pleasing Scene, presenting us our blessed Lord riding in *Triumph* to Jerusalem, and that in some measure of befitting equipage, suiting (at least) the *Prophecy*, if not his *Majesty*, Zech. 9. yet with general acclamations round about him, *Behold thy king cometh, the king of Israel and Glory in the highest*; cheerfully, and with a double *Hosannab* acknowledging his *Godhead* and *Humanity*, and the dignity of both: Where I shall contract your *Speculations* unto *Christ's actions* herein, and theirs, the Jews. St. Matthew registreth the History at large, Ch. 21. where at the second Verse, *Christ sends two of his Disciples for the Ass and the Colt*: In the very circumstances of which *Message*, as well as in the substance appeared some Glimmerings of the *Deity*, foretelling them some contingencies, whereof *Angels* have no cognizance, but in the prospect of their Causes; and likewise his *Authoritative* sending for those *Beasts* (whosoever was the owner) this speaks no less than his *divine Prerogative*, as the School speaketh, that he was the grand *Master* of the whole Creation, by which he might at any time *curse the barren Fig-tree*, command the *Fish* to be his *Treasurer*, send whom, and whither, and for what he pleased, with a *Dominus opus habet, the Lord hath need of him*. And therefore such actions of our Saviour are no Object of our *Imitation*, unless we will become like the *Beast* he sent for, and that was an *Ass*, both as to the *Prophecy*, Zech. 9. &c. and as to the *mystery* of his

his taking our flesh, compared unto such a riding, and as to the *Allegory of Christ's*, and all true *Cbristians* meekness, laboriousness, and patience; *Asinus est laboriosus, patient* this being a laborious, meek, and patient Creature: And in this sense 'tis good to say with *David*, *Psalm 72. I was even as a beast before thee.* Again, *Psalm 72. 24. 'tis said, an Ass used to the yoke, Verse 5. Christ* *Martha. 21. 5.* loves no Sons of * *Belial*, that is, such as have cast off the yoke, whether of Church or State, by Rebellion or Sacrilege; *obedience to him being better than sacrifice: And too this Ass used to the yoke, may signifie the Jews mancipated to the Law, whereas the Colt whereon never man sate, (till Christ now riding on both by turns, as some observe) signified the Gentiles used to the liberty of Nature. He thus came riding that came to save both.* *Psalm 72. 23. fine jugo. Vide Eoyas in Fests.*

And now let us look a little on their Actions, wherein they are grown so officious in attending *Christ*, as though they would become his *Prose-* *The Jews* *lytes* rather than his Persecutors, and *Jerusalem* actions. happily exchange her old bloody title, of *stoner* of the *Prophets*, for an *honourer* of them, if not *Mar. 21.* an *adorer* of their *Master*; evidencing their affections by flocking out in throngs to meet him; *Mark 11.* which when they did, they cut down branches and strewed them in the way (so hot on it) as they *Luke 18.* would make every Tree pay a Tribute to his welcome. *John 12.* *Luke 19.* From the story, as described by *S. Luke 19.* and *Martha. 21.* *S. Matth. 21.* Some of the ancient Church took occasion, as on this day, to go in Procession with *Palms* in their hands, and denominate it *Palm-* *Dominica in* *ramis Palmarum.* *Sunday*; and these Trees being *Palms*, though native to that Country, and very numerous there, were nevertheless *Emblems* *emphasical* of his *Victory* and *Patience*: We too should strew his way,

N

that

* ἡ δὲ ἑλπίς
ἀρετῶν ὡς
φάνος ἀνίσταται
ἐν τοῖς
ἁγίοις. Pind.
Altissimarum
virtutum &
Coronarum
flore sua-
ven.

† Psal. 92. 12.
Matth. 21. 9.

Psal. 118. 25.

.. Hosanna.

Vocabulum Sy-
riacum ex He-
braeo.

הוֹשִׁיָּא
q̄uāso. Ps. 118.
25.

Salvare, aut
salvificare. ser-
va, O quæso,
Regem Dom.

Exoptatio si-
milis illi 1 Kin.

1: 34. Vivat
Rex Solomon.

|| De vocibus
Hebr. N. T.

c. 19.

Matth. 21. 15.

that is, our life, with * flourishing Vertues, break-
ing down boughs, from Abraham obedience, from
Joseph chastity, from Moses humility, &c. and
then as David saith, † Psal. 92. The righteous shall
flourish like the Palm-tree. Besides, as if the Trees
yielded not Ornaments enough, they even strip
themselves to dress his way, spreading their Gar-
ments : And so should we cast our Garments of
Pride, into his way of Humility ; and our Gar-
ments of Charity to his poor servants, like Job, cast-
ing garments to the poor ; that would make
Christ exchange garments with us, even the robe of
righteousness wherewith he is clothed, as with a gar-
ment.

And then, that their hands might not out-act,
nor their feet out-run their tongues, they make a
consort of both Sexes, and all Ages ; distributing
themselves in Royal method, vers. 9. The multi-
tudes that went before, and that followed, singing al-
Hosannah to the Son of David, as though it had
been no other than the solemn Proclamation of the
King of Israel : for the .. word signifieth to save,
and is taken, Psal. 118. as a Prayer for the King,
and like that, 1 King 1. God save the King. Nay,
some carry it higher, affirming Hoshiannab, or Ho-
sannab, to be a form of Exclamation used to the ho-
nour of God, and that in great Solemnities ; and
signifies (saith Learned || Drusius) Adoration to
the Son of David, by the right of carrying bran-
ches : An honour so great, and unusual to be done
unless to Princes ; that the Pharisees were like to
burst with envy, Matth. 21. nay, they disdained,
knowing this to be an appropriate manner of Ad-
dress to God : vers. 15. Hosannab in the Highest :
and said one to another (between anger and aspe-
rity) Hear ye what these men say ? vers. 16. for
they

they were troubled to hear the People revere him as a God: and this *Hosannab* was the cry of both of them, the *Ante-nati* and the *Post-nati*, The *Ante-nati* and *Post-nati*. Those that were before, were the *Patriarchs* and *Prophets*; they that followed after, are the *Apostles*, *Martyrs*, and all pious *Christians*; all whose Praises and Gratulations make but up the same *Hosannab*, either of Acclamation to *Christ*, or Appreciation to themselves; *Salva obsecro*, or *Gloria* to the Saviour: The *Ancients Faith* and ours is the same, though the manner of believing diverse.

But alas! how soon the beams of Popularity are be-clouded! Their *Sun* goes down at noon! (as is said in another case) the Scene again is suddenly and sadly changed, their *Acclamations* turned into *Accusations*, their *Benedictions* into *Blasphemies*, their *Palms* into *Thorns*, and their *Hosannab* into a double *Crucifige*! No stone so rolling as the *Mobile vulgus*; it is like its Gender with *Grammarians*; the Common People sometimes *Masculine*, and sometimes *Neuter*. So fluctuant and unsteady is popular Affection, that *David* calls it madness, and paralleleth it with the *Seas* tumultuousness; and there is but one hand only that can still them both, and therefore let him caution how far to trust to it, *Psal. 118. Trust in the Lord, cease from man, whose breath is in his nostrils, &c.* See the instability of earthly favour, and learn to scorn it; how aguish the temper of the many-headed Monster? against which, of all Beasts, make use of your Litany, *Good Lord deliver us.* Their *Magnificat* is soon turned into a wronged sense of "Come let us sing, let us heartily rejoice, &c. as our Saviour this day found (and we have often seen!) who was never in any great honour all his life, but

Neutrum modus modo, vulgus.
Psal. 65. 7.

Psal. 118. 8, 9.

Venite exultemus.

twice ; externally had but two chearful days, one was that of his *Transfiguration*, yet *there he talked with Moses and Elias of his death*, whereby that was *soured* ; and here *he is going to his death* indeed, and weepeth even in the *midst of his glory* ! Luke 19. and this honour continued but a very little while. So slippery a pinnacle is the Bottom of a multitude, *a reed shaken with the wind* ; nay like the wind that shakes it ! for they that so admired him in the morning, would none of them vouchsafe him a lodging a night, *Mat. 21. Fain to go back to Bethany*, there he supped ; his goodly day of Triumph having been a Fasting-day with him, and a day of Mourning ! and when we come to weep for sin, it will be our Souls bell day of Triumph and Jubilee. Their affections cooled faster, than ever before they kindled, till that fire became a frost ! They that even now cried him up as the King of *Israel*, soon after cry louder, *We have no King but Cæsar* ; and they that ere while cut down *Boughs* to strew his way, soon after cut down a Tree to hang him on the Cross, the *Curse* ! and those that cast their Garments in his way, now soon cast lots for *his*. So that the Church (as by her Devotions on it appeareth) may well call this the *Passion-Sunday*, as being but one Step short of *Calvary*. We see how danger read upon the heels of Triumphs ! how near our sorrows border on the confines of our joys. This is the Stage of changing Scenes, be not therefore high-minded, but fear. Fear, like the timorous Hart, in fattest pasture, *Let him that standeth (especially that standeth highest) take heed lest he fall.*

Dominica Passionis.

POEM XI. { On Palm-Sunday. }

WHat means this *Multitude*? say, what's
the *News*?

With this strange *concourse*? Is't the King o'th'
Jews

Inauguration-day? look how they throng,
As they to swear *Allegiance* to him long.
Their *Love* out-runs their *Patience*, they contend
Whose *Duty* shall him *first* and *last* attend.

Hierusalem runs out of t self, as 'twere,
To meet him by the way, and greet him there:
The *Trees* are clambred, and each breaks his *bough*,
Nor have their num'rous *Palms* Branches enough
To dress his way; their *Garments* too they strew,
To fill the *Ostentation* of their show.

Mean time, behold his *bumble Highness* pass,
On the meek *Emblem* of a *sluggish Ass*;
To fulfil *Prophecies* and *Patience* teach
To all that learn, when *Word* and *Action* preach.
Thus *Equipag'd*, they wait on him to *Town*.

Where, of all sorts, what hurrying up and down
To have a *sight* of him? the windows throng'd
With *Gazers*, who for the *Messiah* long'd,
And that, with *holy Austin*, most desir'd
To see him in the *Flesh* ere they expir'd.

Now all the way as this *King* pass'd along,
What *Acclamations* both of old and young?

Children their *Cries* into a *Treble* raise;
While *Parents* chant the *Bases* to his *Praise*:

Ages and *Sexes* both in *Consort* sing,
Hierusalem doth with *Hosannah's* ring.

So should we *deck* the places *Christ* frequents,
 With inward *Praise* and outward *Ornaments*.
 All this was right and due, what *his Desert*
 Challeng'd, not only from their *Hand*, but *Heart*.
 And from *Ours* too ; but both are *Jews* ; alas,
 What *venom'd Serpents* lurk in *pleasant Grass* !
 All these are *pious Frauds* ; in this *sweet Calm*
 A *Storm's* wiapp'd up ; a *Snare* in every *Palm*.
 This very day *Christ's Passion-week* began ;
 'Twas but a *Preface* to — *Behold the Man* !
 What *Vanity*, what *Danger*, O what *Death*,
 Sculks in the fond *Applause* of *vulgar Breath* !
 And whosoever *thereupon* relies,
 Must look at length, to prove a *Sacrifice* ;
 And in mean time like a *Camelion*, lives
 On *Air* and *Fancy*, that no *Nurture* gives.
 Then 'ware the *gilded Pills*, the worldly *Palm*.
Storms oft *assail* us, when we dream of *Calms* :
 Listen not to those *Sirens*, unless ye
 With wise *Ulysses*, first *secured* be.
 The chafed *Hart* here well *instructing* us,
 In *fattest Soils* to be most *timorous*.
 Thus having heard how *Jews* their *King* proclaim
 See next his *Coronation* by the same,
 Both *strange* and *true* : The *Passion Muse* will sing
 How *feigned Saints* did use their *real King*.

PRAYER XI. { On Palm-
 Sunday. }

O *Condescendive Saviour*, who *vouchsafedst*,
 about this time, to chuse no *statelier Creature*
 (being *Lord of all*) than a *meek Ass* to ride into
Jerusalem ; and that not only to fulfil a *Prophecy*,

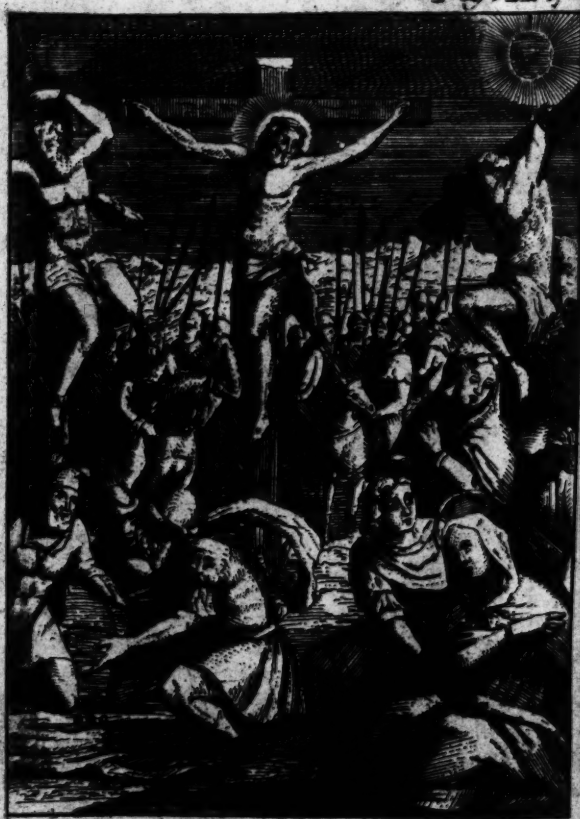
instruct us to Humility; but further teaching us to lay aside all Ostentation and Ambition, and to stoop below our own Condition, whenever it may advantage or advance thy Service: Give us grace in the mean time, to be still thankfully contented with such Accommodations as thine all-wise Providence affords us; knowing that if our State be not of the Upper Form, yet neither of the Lower, but such as thy Goodness knows to be the best and fittest for us of all the World. O therefore grant us all Minds unto our Means, which is better than Means unto our Minds; unless thou shalt be pleased to better both, that so we may comfortably enjoy our selves, and progress in thy Service, with all submissiveness of Spirit, and lowliness of Mind. And as thou didst now also set us a Pattern of great Prudence and Consistency, of Evenness and holy Gravity, in the midst of general Acclamations, this being the greatest Day of Triumph (if not the sole) of thy whole Life on Earth: So guide our hands to write after this fair Copy, that we may be wise and humble, modest and pious, even-temper'd and un-transported in all our Elevations, whether on the wings of Parts or Favour, born up in the estimation of the People, that we may like our Master here) improve them to thy Glory, and not our own, that Satan may not throw us down from the Pinnacle of Vain-glory; nor such waxen Wings let us fall into a Sea of Ruine; that we may not be one day answered among those that have received their reward, even frothy popularity! O let us never be like vaunting Herod, smitten in the midst of his pomp, because he took, and gave not thee the glory! but like high, yet lowly David, Not unto us, O Lord, not unto us, but unto thy Name, be all the praise and glory; Hosannah in the Highest. And this, O Lord, we tender out of duty, though common prudence also challenge it; observing here the aguish distemper of popular affecti-

on, the fickleness and instability of earthly favour ! that even the same day wherein they honoured thee as a Prince, nay as a God, they dismiss thee from Jerusalem, and put thee to seek a lodging in Bethany ! How soon their Palms are turned into Thorns, and their Hosannah's into Crucifixes ! And if the World deals so with the Master, what may the servants look for ? O let us never lean upon such reeds, to receive both a fall and a wound ! but on thy cross (O Christ) that Tree of Life, whose fruit is for the saving souls, and whose leaves are for the healing of the Nations. Let us never build upon the sands of secular insinuations, which the next Tides washes into Gulphs and Graves ! But on that Rock of thine, where all the angry Elements can do no violence. Cease we then from man, whose breath is in his nostrils ! whose life is in his breath ! and therefore whose kindness can be no more ! but stick we up all our confidence in thee, in our God, whose favours are unchangeable ; whose affections, like thy self, are everlasting. Trust not then in Man ; no, not in Princes, or any child of Man, for in all cases and calamities vain is the help of man, and of all things that belong unto him. Vanity of vanities, all things are vanity ! Our help standeth in the name of the Lord. Thou art our helper and defender, our refuge whereunto we must always resort ; our Castle and Fortress, and all our other instruments of safety ; in whose favour is Constancy and Life, loving unto the end, without end, even till our Hosannah's be exalted into Hallelujah's : To whom therefore be all Honour, Praise, and Adoration, henceforth and for evermore. Amen, Amen.

! u r v t h ? a t d t L d 7 y i k L 7 d s s e L 2 L - s s E



Fig: 21.



CRUCIFIXIO CHRISTI

P. J. Bouché ex.

F
Phi
II.

P/a
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P/a
D

A
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in
W

{ The COLLECT }

Epistle.
Phil. 2. 5. to
11.

*Almighty and everlasting God, which
of thy tender love towards man, hast sent
our Saviour Jesus Christ, to take upon
him our flesh, and to suffer death upon
the Cross, that all mankind should fol-
low the example of his great Humility:
mercifully grant that we may both follow
the example of his patience, and be made
partakers of his Resurrection, through
the same Jesus Christ our Lord.*

Gospel.
Matth. 26. 1.
Chap. 27. 57.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for
D. M.
E
Psal. for
D. M.

*Christ's Passion, commonly
called Good-Friday.*

M. Leff. 1.
Gen. 22. 2.
Matth. 27.
E. Leff. 1.
Isa. 53. 2.
Rom. 8.

DISQUISITION XII.

AS an affectionate and loyal Wife, that hath
had her most indulgent Husband wronged,
wounded, murdered! telleth it ever after with
tears and sorrow to her Friends and Neighbours: So
likewise doth the Spouse of Christ the Church,
in these her solemn Anniversaries, story to the
World her Well-beloved's Passion; How that
Bride-

fig. XII.

As in the Pro-
phets, Canti-
cles, Gospels,
and Apoca-
lypse.

*Sponsus Eccle-
siae, Sponsus
Anima.*

*Quotidiana
lectio Passionis
recordatio.*

*Bern. in Passi-
onem.*

John 19. 5.

Ad minus

septies in die.

*De vita Chri-
sti in John 19.*

Judg. 14. 21.

Ecce Homo.

John 19. 5.

Ruth 1. 26.

Bridegroom of the Church and of each pious Soul was scourged, thorned, murdered, crucified! and once brought forth by Pilate, (as by Marcus Antonius sometime the mangled body of Caesar) with an *Ecce Homo*, Behold the Man! Indeed our Saviour's Passion should not only be an Annual, but even a Christian's daily Contemplation; this Christ-cross-row should be our constant Lesson, which we should read (saith * *Ludolphus*) seven times a day at least; it being *Liber vitae*, a Book of Life to us, although of Death to Christ; prefigured in *Sampson*, who was ploughed against by his own beifer, and, as it were, killed into the hands of his malicious Enemies, who having first cruelly tortured him, by putting out his eyes, and binding him with fetters of Brasses, they bring him forth afterward in a general conflux, led in a ridiculous manner, to exercise their wits and spleens! And here behold the Body of that Figure, the substance of that shadow, Christ, the true Nazarise and Champion of our Souls, betrayed also by one of his Bosom, by his own familiar friend, too familiar, so to kiss him into bloody hands! who having inhumanly scourged him, bloodily crowned him, and ridiculously clothed him, next add Scorn unto their Tyranny, bringing him forth into the clamorous Throng of his insulting Adversaries, to be the Subject of their scoffs and fury; Behold the Man! For that's the most contracted passage of this main ground of Christianity, diffused through both Testaments, the Centre of the whole Circumference; yet like a curious Perspective, shewing the most ample view of him even from his Cratch unto his Cross! all the while that he was man — This Usher Behold, going along with him as *Ruth* and *Naomi*. Wheresoever is this Man

Man of Sorrows, there is likewise this same *Ruthful Ecce, Behold the Man!* which Text I may call a safe and inoffensive *Crucifix*, to be worn not so much in the *Eye* or *Ear*, as in the *Bosom*, in the *Heart*; lively representing our dying, yet ever living, our life-giving *Saviour*, to each faithful *Soul*: *Behold the Man!* *Pilate* spake this in part despisingly, and partly (saith *Ludolphus*) to move the *Jews* to pity. As well it may bear either sense either a *Qualm* of *Pity*, or a *Belch* of *Envy*! *S. Augustine* is for his *Pity*, whether rais'd from any *Justice* in himself, as seems, *vers. 4.* or from his *Wife's* caution, it matters not, but that they are words of *Compassion*, he argues.

Despectivè loquendo, vel ad misericordiam provocando. De vit. Christi in loc. cit. &c.

He here cry'd out to them, *Behold the Man!* * *Ut ejus ludibria inimici biberent, & alterius sanguinem non sicerent.* *S. Aug. in Pas.* * that they might satiate their *Malice* on his *Reproaches*, and so thirst no further after *Innocent Blood!* as much as if he had said, If you envy or fear his being a *King*, yet be appeased now, seeing him debased thus below the form of a *servant*! not swelled with any *Ambition*, but even like to burst with *Grief*! not glittering with *Pomp*, but soiled with *Abuses* (as that sweet *Father* warbles on.) Since then he trieth in such a *fiery Trial*, let now your *Envy* cool (saith he) and be extinguished. † Look well but on his bowed head, his smeared face and furrowed body, and see whether he be not likelier for a *Grave* than a *Throne*; *Ecce Homo, Behold the Man!* Yet all this is not enough for *Jews* or *Jewish Spirits*! And therefore *Venerable Bede* and others are for the latter, and think that these words were a *Belch* of *Envy*; whether from fear of *Cæsar*, or to please the *Jews*, not much material; and they prove it by the close; For whom *Pilate* clearth in word, he doth condemn in action. *I find no fault in*

Nam quem absolvit Judicio, crucifigit him; ministerio.

him ; take ye him, and crucifie him ! Behold the Man ! So that all the washing of his hands, though he rubbed never so hard, would hardly ever fetch out the stains of this Blood from his heart.

But here not to build a *Myndus* (Sorrow loving no descant, and being but an ill *Methodist*) I shall briefly resolve this Subject into these three Circumstances (reserving the * *Ecce* to attend the Application, if not rather carrying it along with us all the way) viz. the *Quis* ? the *Quid* ? the *Quare* ? and consider the *Person*, the *Act*, and the *Reason* of it : Who it was ? What it was ? and Why it was he suffered ? All wrapped up in this same *Ecce Homo*, Behold the Man !

First, for the *Quis*, who, as to his being the Son of God, is answered with another Question, Isa. 53. 8. *Who shall declare his Generation ?* Not the Tongues, or Quills of Men, or Angels ! as he is St. John's Eagle in the Clouds : Yet may we look upon him as David's worm in the dust, and out-cast of the people. Though we cannot reach his Deity, yet as this Text inviteth, we may Behold the Man : And so indeed was he too plainly seen, by the eye of an oppressive World : no sooner man than center of calamities, one acquainted with griefs ; His only Intimates and Familiars, his inseparable Companions : Thus, as in relation to his sufferings (our business here) this word particularly answereth the Person with the Man, Behold the Man : Man, and Son of Man, our Saviour's usual Compellation, John 8. and frequently elsewhere, the Son of Man : And that for weighty reasons. As first, to strengthen his Disciples Faith ; Whom say you that I, the Son of Man am ? Secondly, to demonstrate his Humanity, as his Miracles did his Divinity : And here most properly Man,

as

* *Hæc demonstrativa particula Ecce, ut plurimum veris bonis & magnis proponitur & hic officio sanctæ Baptisæ prodromus est Christi.*

Isa. 53. 8. *Quis enarra- bit generationem ut est Aquila in Nubibus ? sed ut vermis in pulvere insueri potest.*
Vir dolorum.

The *Quis* ? answered with *Ecce Homo*.

John 8. 18.

as being *Passive* only in his *Humane Nature*. Thirdly, called *Man*, to shew *Christ* was not ashamed of our *Infirmities*; but, as the *Prophet* speaks, *bath born them and our sorrows*! meaning all those infirmities that are *painful* without *sin*; but none of those that are *sinful* without *pain*, as *Lombard* well distinguisheth. And yet wistful *L. Distin. 4.* he is *Man* with an *Article*, that imports an *Emphasis*, ὁ ἄνθρωπος, that is, among *Men*, as *Demosthenes* among *Greek Orators*, or as *Tully* among the *Latin*; as *Homer* among the *Grecian Poets*, or *Virgil* among the *other*. The *Man*, by a *Figure of Excellency*, *Behold the Man*! *Christ* here emphatically stiled *Man*, and by a transcendent singularity above all others: Not like ordinary men propagated in *Sin* Original, and by a double *Parentage*: This *spotless Lamb* having in *Heaven* no *Mother*, and on *Earth* no *Father*: No, nor like *Adam* in his best state, with a *Possè labi*, with any possibility of falling into actual: But the man in all things like unto us, but that which is nothing, *sin* excepted, *Heb. 2.* 'Tis remarkable, that none is called *Son of Man* in *Scripture* (except *Daniel* once) but only the *Prophet Ezekiel*; and *Hob. 2. 17.* he so called near an hundred times in his own *Prophecy*, as being more conversant with *Angels*, and *Divine Revelations*. *Dan. 8. 17.* How much more *Christ* in that regard, here stiled emphatically, *Behold the Man*! Nor yet is this all his Excellence; he was *Innocent*, he was *Beneficent*, he was a *King*, *Innocens, Benefaciens, Rex,* he was the *Son of God*; all easie to dilate on (I can but name them.) He was *innocent*, and declared so by his *Judge*; *Insons ante Reum*, the *Just before the Guilty*; the *Dove of Innocence* the *Lamb without blemish*, the *true Nathanael*. *Dei filius.* He was the *Universal Benefactor* of the *World*, to all

all parts doing good, according to their several *Receptives*.

* *Pilatus jubet ignorans, Tu scriba triplicis Digere versiculis, qua sit suffixa potestas. Fronte Crucis titulus sit triplex triplice lingua. Agnoscat Judæa legens & Græcia norit, Et venerata Deum percreseat aurea Roma. Prud. Apotheos. adv. Jud.*

He was a King, acknowledged not only by the *Scriptures*, but by his *Enemies* at his *Crucifixion*, by his *Title* on the * *Cross*, &c. He was the *Son of God*, testified by *Miracles* on *Earth*, and thrice at least by a *voice from Heaven*; and the *Devil* himself was tormented to this *Truth*, *Matthew 8*. Behold the *Man* that was the *Sum* of the whole *World*, both *God* and *Man*.

The *Quid*?

Infandum scelus, infandique dolores!

Psal. 129. 3. Isa. 53. 7. Rom. 4. 24. John 3. 16. Luke 22. 47. Phil 2. 8. Hapodōn

Traditus mundo, Traditus dolori, Traditus populo, Traditus morti, Traditus cruci!

* *Christ duplex Passio, prior & posterior, cujus tota vita continuata passio.*

And all this Excellency of *Person* doth infinitely heighten the indignities of his *Sufferings*, which are the next considerable, the *Quid*? What this person underwent? But soft, let me not promise more than I can perform, alas; more than can be performed! This being on the *Jews* part a wickedness unutterable; on *Christ's* part sorrows inexpressible! and therefore fitter here to be effigied with *Agamemnon's* veil of silence for sacrificed *Iphigenia*! How hard the holy *Penmen* labour here for *Metaphors*? He was ploughed upon, saith *David*, Dumb before the shearers and butchers, saith *Isaiab*; Given up, saith *St. Paul*; Given up of *God*, betrayed of *man*! *John 3*. Delivered to the world, that Scene of miseries, and vale of tears! Delivered up to sorrow, *Luke 22*. Delivered up to the people (and no wild Beast, or Sea so raging) Delivered to death, even to the death of the *Cross*, as the Complement of all Tortures!

And this is the general Prospect of *Christ's* innumerable *Sufferings*! which come on so thick and fast upon us, that they will not permit us here to glance upon his * *former Passion* (as the *Fathers* call

call Christ's life from his Birth to the institution of his last Supper) whose whole life indeed was but one Crimson Thread, spun out to make a Garment for us! But his latter Passion now calleth us into the Garden, John 18. Where think not of a place of Recreation, but of Passion! Dream not of Beds of Roses, and delicious Flowers, but think of bitter Herbs, of Rue and Wormwood: There Behold the man! there weeping, sweating, bleeding for us! till he becometh *πείλυντος*, even a Circle of Calamity, made an Island in his own inundation of Tears, of Sweat, of Blood, a treble Island! as Bernard passionately: * Christ wept (saith he) not only with his eyes, but with all the members of his blessed body, to wash away our sins! And whosoever would scan the supernatural Causes of these unnatural showers, must think well on the weight of Sin, and wrath of God! and then he shall find much comfort in them; shall find the first a Bath of Tears, for every Naaman to wash in and be clean; the second, one of Sweat, to purge the slothful servant; and the third of Blood, wherein a murderous David (that can be but as penitent) may white his purple Soul.

* Non tantum oculis, sed membris singulis.
Serm. 3. de Ram. Pal.

These are the Fountains open to Judah and Jerusalem, for sin and for uncleanness, the Fountains of Christ's Garden. And if you ask me why he chose no sadder place, a Cave or Desert, but thus began his Passion in a Garden? I answer with † *Ludolphus*, that Man's Recovery might echo to his Fall, as 'tis easie to carry on the Metaphor, but I would fain avoid prolixity. Next, ∴ Behold the man is become, behold the multitude of men, or rather of armed Murderers come forth against him, as if one of their own Fraternity; and (as the manner is)

† *Ut medelo responderet morbo.*
De vitâ Christi in loc.
∴ Ecce homo!
Ἰδοὺ ὁ Χρῆστος.
Luke 22. 47.

is) no sooner are his *Enemies* in sight, but his *Friends* are out of it : One tarrieth to betray him, another to deny him ! but of the people there was none to help ! And he that e'erwhile so over-prized

* The Roman penny about our 7 d. or if those pieces were of silver *Shekels*, the single *Shekel* was 15 d. that of the *Sanctuary* double : At most then not above 3 l 15 s. sterl. tho some raise them to ten Deniers a-piece, to make up the loss *Judas* pretended in *Mary Magdalen's* Ointment of 300 d. (to say nothing of those that think so many pieces so many pounds of Silver.)

† *Campus Acheldama sceleris mercede nefandi*
Venditus, exequias recipit tumulosus humandas.
Sanguinis hoc pretium est Christi ; Judas nimis arctas
Infelix Collum Laqueo, pro crimine tanto !
 Prudent. in *Enchirid.*

Psal. 109. 8. fast, &c. But *David's* Prophecy of him and *Christ's* calling him *Devil*, doth befool this *Phansie*, as well as his own after-game, betraying his own neck into the Halter of *Despair* ! and it was the *Wit* of *Justice* that he should lose his *Bowels*, who was ἀσπλαγχι before, and he lost his *compassion*. But *Ipse viderit*, see, he saw the insulting *Jews* are gone away with their self-yielding *Captive*, (who yet had he so pleas'd) could with more ease than *Sampson*, have burst their bands, and cast away, &c. but only to shew thee, penitent

Soul,

a little Ointment, more undervalues now the *Lord's Anointed* ! For * *Thirty Pence* sells the Rich Ransome of the World, and with a *Joab's kiss* seals up his hellish Bargain ! But let his Brother *Judasses* remember, what such ill gain doth purchase in the end, viz. Nothing but † *Acheldamab's* and *Fields of Blood* ! 'Twas but a trick of more wit than judgment, in him that *Apologiz'd* for *Judas*, as not acting out of malice, but only out of hope to cheat the *Jews* both of their Money and their expectation ; for that *Christ* (he thought) could easily pass through the midst of them, as he often had done, and convey himself from Danger, and so only in derision bid them hold

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Soul, that he *who led captivity captive*, was content himself to be enslav'd and bound, to expiate thy *looseness* and abus'd *Liberty* ! See next his travelling *Affliction*, haling him to the *Mint* of all his miseries, the *Higb-Priests* * *Council*, where † more *Mischiefs* are shower'd on him, than he hath parts to bear them ! The pitiful sport and Tennis-Ball of those unrighteous *Judges* ; among whom he is hurried up and down from one Tribunal to another, from *Annas* to *Caiaphas*, from *Caiaphas* to *Pilate*, from *Pilate* to *Herod*, from *Herod* back again to *Pilate*. Foot-ball'd between *Jews* and *Gentiles*, all having a hand in *his* death that *died for all*. Mean-while his Torment, like the Stream or Snow-ball, still gathers by the motion ! all tending their inventions for his shames and tortures : Such indeed as ——— *Perillus* his Bull was but a Calf (and a Colt as it were) unto their worse than *Trojan wooden Horse* ! || How unweariedly busie is their Malice ! as though their *Mouths* had not sinn'd enough before in *Blasphemy*, they spit upon him ! Him, whose *healing spittle* their own ill eyes had need of : And then to make him somewhat like themselves, they blind-fold him, thinking to buffet forth some new *Prophecy* out of him : But when they ask him, *Who smote thee* ? Each of us may well answer in the words of : *S. Ambrose*, Thou smartest, O Lord, not with thine own, but with my wounds ! — † I am the *Jenab*, and for my sake (dear Lord) is this great Tempest come upon thee ! Some set *David's* ploughs upon his back, that make long furrows there, stripping him not more of his clothes than of his skin ; while others witty malice studieth a torture for his head, and that shall be a double one, *scilicet* a Crown to delude him, and of *Thorns* to torment him ; and was it

* The *Sandrum* which consisted of all sorts.

† *Ab omnibus patitur, & in omnibus.*

Ducitur, reducitur, a judicio in judicium, de opprobrio in opprobrium, a supplicio ad supplicium.

Crescit eundo. Siculi non invenire tyranni tormentum majus.

|| *Horrendum noctiludum.*

Mat. 26. v. 67, 68, &c.

: *Doles, Domine, non tua, sed mea vulnera ! In his Comment. on S. Luke.*

† *Me, me, aileum qui fecit !*

Et propter haec tempestas.

not a strange Coronation (think you) where *Briars* were the *Crown*, and *Blood* the *Oil*? And because a *Crown* implieth a *Sceptre*, they proportion that with a *Reed*! a *Reed* put into that *hand*, which could have pluck'd the *Oak* up by the *Roots*, and crush'd the *Cedar*: But only to cheer the penitent *Soul*, to assure thee and me, that he will not break the bruised *Reed*. To these they add the *Mockeries* of *white* and *red*: Yet fit *Emblems* of his *Innocence*, and their *savage Cruelty*! Behold him next at the *Jews* strange election! when *Custom* more than *Mercy*, freed one at the *Passover*, see their unworthy choice, not him, but *Barabbas*! preferring *Dross* to *Gold*, the *Wolf* before the *Lamb*. We will not have this man to reign over us; No, not to live among us. And what else was this, saith *Ludolphus*, than as they should have said, Let him be killed, that hath oft (among us) rais'd the dead! and let him live that hath, and yet will kill the living! Not him, but *Barabbas*. If *Pilate* preach to them his experienc'd *Innocency*, they rage at him: Let him wash his hands, can he not? (but such had need rub hard!) Let the *Blood* light on them and on their children; the *Guilt* they mean but not the *Benefit*! and so indeed it did (as our *Venerable Bede* observeth.) How closely to this day doth their wish stick to them in a double *Curse*, *Spiritual* and *Corporal*! Some *Authors* reporting that their *Bodies* monthly suffer an *unnatural flux of blood*! but infallibly fulfill'd upon them at that general *Devastation* of their populous *Jerusalem*, where such was the wit of *Justice*, that thirty of them were sold for a *Penny*, who sold our *Saviour* for *Thirty Pence*. Others telling us what those that bought them did with them, affirming that the *Romans* had no such manurance for their *Fields*

Nolumus regnare, nolumus vivere!

Quid hoc est aliud? &c.
In Locum.

Hæret usque hodie Judæis sua petitio!
In locum.

and

and Gardens, as was the *Blood of Jews*; his *Blood* was so upon them, even corporally also (God grant at length its *spiritual* benefit may be on them) that their own *Josephus* tells us, that 1100000 of them there became as *Dung of the Earth*. The thought of this (methinks) should bind all barbarous hands and stay the swiftest feet from Blood-shed. This you see out-crying all Sins; and for which God commonly makes *Inquisition* here, even in this Life (whatever else he bears with till the next;) *The voice of thy brother's blood crieth unto me*, Gen. 4. 10. *Each one then, with David, cry as loud against it, Deliver me from Blood-Guiltiness, O God, (whether of the past, or future Tense) thou God of my health.* 'Tis for desperate *Jews* to be so bloody; for *Christians* to be merciful, as their heavenly Father, who will have Mercy, and not Sacrifice; no bloody Sacrifice, but this of *Christ's*. Take but a view of that, and I have done.

And here behold obedient *Isaac*, the willing Porter of his Funeral Pile: loyal *Uriah*, carrying the Instrument of his own Destruction; where (by the *Riddle of Tyranny*) his Enemies make good that double *Crucifige*, as 'twere twice crucifying him; once as with a Burthen, and secondly with a *Cross*: The *Cross*, the worst of all the *Jews* four *Tortures*, which for their Slaves they had borrowed from *Heathen Cruelties*; *Suidas* tells us, that if any one died a fatal and unfortunate death, they were wont to set a *Cross* upon his Grave to intimate the shame and horror; and *Tully* himself is here at a *Non-plus*. To bind a Citizen of *Rome* (saith he) is hainous, to scourge him, villany, a kind of *Parricide* to kill him; but *What shall I call it, to put him on the Cross?* O, that were (sure) a strange *Piaculum*; *What shall I say to this?* the Apostle

Quid dicam?
In Oratio
contra Verum.

Ἐκένωσεν
ἑαυτὸν.

Phil. 2. 8.

*Brachia in
amplexus di-
mittit, in os-
cula vultum.*

Lud. de vita
Christi, in loc.
*Granatenfis,
Acoſta, & O-
ſorius in Poſſi-
onem.

*Pauperis eſt
numerare.*

*Cerne, Homo, quid pro te patior;
Vide penas quibus afficior,
Vide clavas quibus conſedior;
Cum ſit tantus dolor exterior,
In:us tamen planctus eſt gravior,
Tam ingratum dum te expetor.*

Hug. de Paſ. Chriſti.

answereth somewhat, *He humbled, be emptied him-
self*, Phil. 2. *Christ emptied himself of Glory, of
Beauty, of Help, of Company, of Life; all his
veins of Blood, all his Senses of delightful objects,
for the contrary; nay, emptied his Soul of Divine
Comfort; emptied, humbled himself even to the
death of the Cross, that Sin might be carried out of
the World as it came in, that is upon the Wooden
Horse; whereon his nailed Body is extended, as
the Hieroglyphick of his ample Mercy. See how he
boweth his Head, as 'twere to kiss his Church, and
spreads his Arms to embrace all penitent Sinners.
What should I here trouble you with the nice Spe-
culation of some Friars? How big the Nails were?
whether big enough to make Constantine an Hel-
met and a Bridle? What several sorts of Wood
the Cross was of, and why? with the strict num-
ber of his stripes and wounds. * Let Granatenfis
and Acoſta answer for their boldness, numbring a-
bout five hundred, while more exact Oſorius argueth
from the Band of Soldiers, full six hundred and
sixty in the Body, seventy two in the Head, beside
the five main Wounds in Hands, and Feet, and
Side: But, numbering is an argument of paucity,
though Stars, and Sands, and every Leaf in Autumn
score a grief, all this were but a Subſtraction to
Christ's infinite Sorrows. Who
therefore in this Type assurèth us
Innumerable Troubles have compassed
me about, Psal. 40. And if any
thing in this World could come
ought near them, (methinks) our
sins were likeliest! O then, let each of them num-
ber out a wound in him, and find its cure there!
And if they come short, why, then to reach his
multiplied miseries, to our offences add his Ene-
mies;*

mies;

mies; who had they been either Graves or Rocks, or any thing but Jews, how would they have opened, rent and quaked in compassion? and added no more scoffs, and sponge and spear unto his Crucifixion? which yet they do, even till the Sun's ashamed! the Temple's angry! and the Earth's afraid! Insomuch that the very Astrologers of that Age acknowledg'd from that total unnatural Eclipse of the Sun, the Moon being then at full, that either the World or its Maker was then a dying! And Josephus tells us of the Angels valediction, a voice heard in the Temple about that time, *Transamus hinc, Let us fly hence*, and pitch our Tents no longer about such wicked persons! And now one would think we were near the Consummation est, his Passion finished. Indeed of his outward suffering is somewhat opened to you; but I have said nothing as yet of his internal Passion! The deep Impressions of all those Ignominies and Ingratitudes cast on him! Nothing of the Burthen of his Father's Anger, and our sins! which caused that second Agony on the Cross, My God, my God! wherein his Soul complaineth, and even descendeth into Hell! And therefore we may well joyn prayer with that old Greek * Liturgy, *By thine unknown sufferings, Good Lord deliver us!* And here that *Ecce homo*, is lost into an, **Ecce Agnus Dei*, Behold the slain Lamb of God, that taketh away the sins of the World. Not only Heaven and Earth, but Hell it self also seemed amaz'd at the Passion! by the Cessation of all Oracles (as Plutarch tells the story) how in the Reign of Tiberius, a voice came to certain Mariners, they knew not whence, that great Pan was dead: And Nicephorus (who reports the story) affirms that this great Pan was this *Ἐβραῖος*, an Hebrew Child, and that that

Aut Deus Natura patitur,
aut machina mundi dissolvitur.
Ἐξ ἡδὲ τῆς φύσεως καὶ τῆς μηχανῆς τοῦ κόσμου.
L. 7. de Bel. Jud. cap. 14.

וְאֵלֵינוּ

* Διὰ τῆς ἀγνωσ-
τῆς πάθης καὶ
πᾶσι τὴν βαρ-
ύαν, &c.

Child was Christ, and that was the last time that ever Oracle was heard. And here standing by his Cross, 'tis considerable how Christ six several times

*Trajectus per utrumque latus la-
ticem atque cruorem*

*Christus agit : sanguis victoria,
lympha lavacrum est.*

*Tunc duo discordant crucibus
hinc inde latrones*

*Contiguis ; negat ille Deum, fert
iste Coronam.*

Prudent. in Enchirid.

hath shed his Blood for us ; five times in his life, and once here after his death ! First, at his Circumcision ! Secondly, in the Garden-Agony, & Sweat ! Thirdly, at his Flagellation or Scourging ! Fourthly, at his being Crown'd with Thorns ! Fifthly, at his Crucifixion ! and lastly, here after his Death, by the

Spear broaching of his Heart : whence flowed both the Sacraments, to the comfort of all Believers on him : Yet scarce warrant enough for canonizing the Soldier that did it, into a Saint called * Longinus.

* Vide Dr. Sut-
cliff's Exami-
nat. of Rom.
c. 7.

Here I might wind you into the Labyrinths of School Disputes, Why Christ so earnestly did deprecate his Passion with a frequent *Transseat Calice*. Let this Cup pass from me ! whether out of the Dominion of his Inferiour Will, or no ? or only out of humane infirmity ? How far then and after, he was relinquished of the Deity ? whether only in regard of momentary Suspension, or of any Separation. As also how his Temporal Passion could satisfie for our Eternal Debts ? Whether by the Excellence of his Person, or by the Prevention of his Graces in us ? But aiming more at the kindling of Devotion, than swelling up a Volume, we will send these Questions back again to School ; while with more profit we now apply the QUARE ? Why all this was done and suffered ? What David said of his Brother Eliab, 1 Sam. 17. when Goliath defied the Host of Israel, Is there not a cause ? The same (methinks) Christ here answereth his brethren of flesh and blood, to their treble *Ecce* of Attention.

The Quare.

1 Sam. 17. 29.

Admiration and Compassion, demanding also, why camest thou down hither? Down from Heaven, down to Earth? down to misery? down to the Grave? nay, down to Hell it self? (as an inchoation of his Triumph, after the Consummation of his Passion.) Why is there not a cause, saith Christ? Doth not Sin play the insulting Philistine? and Satan defie the Israel of God? and therefore here encountereth him like David, with the Staff and Sling of his Cross and Passion, slaying the Goliath, Death, and with his own Sword beheading him. Is there not a Cause? Yes, hence we see a double one! on Christ's part love, on Man's part sin and danger! on Christ's part, not only, that all the Prophecies and Prefigurations might be fulfilled, though even in that sense also, saith the Evangelist, ought not Christ to have suffered these things, and so to enter into his Glory? but likewise an invaluable love, an incomprehensible affection to poor mankind: Not Faith, or any works foreseen which were effects, not causes of this mercy) but only that *evdokia*, Ep. 1. that same free Grace, Ephes. 1. 9. good will and pleasure of the Deity, of all the glorious persons of it. Their actions outwardly being undivided, though distinguished: The love of the Father sends the Son, John 4. the Holy Ghost overshadowed the blessed Virgin-Mother, Luke 2. yet neither impedeth the voluntary coming of the second person, who layeth down his life here, none taketh it from him, John 10. Thus the whole sacred Trinity wrought this great work of man's Redemption. Whatsoever one worketh, the other two co-operating, consenting; as here the Father of Mercies, and Spirit of Consolation, joyn'd with the Son of everlasting love, yet is it notwithstanding principally attributed to the Son, the work of

Ecce, nota Attentionis, Admirationis, Compassionis.

Us implemur omnia.

Luke 24. 26.

Non praevisa fides, non opera.

Ephes. 1. 9.

Quorum opera ad extra sunt indivisa.

John 4. 16.

Luke 2. 34.

John 16. 16.

Nisi scia

Trinitas.

Unicuique operanti co-operantibus duobus.

Specialiter tamen filio attribuitur.

our tributum

- our Redemption, because (as his Word witnesseth)
 Matth. 1. 25. 'twas his Person that became *God with us*, Mat. 1.
 &c. in whom we have redemption through his
 blood, according to the riches of his Grace: I, that
 only was both the leading and impulsive cause of
 all Christ's woes and sufferings! the sole *Quare?* why
 this good Shepherd left the ninety nine in the Wil-
 derness, (i.) the fallen Angels in their sin and pu-
 nishment: and died to ransom this one lost sheep,
 Mankind! Well therefore may the vulgar Latin
 read it, *Nimia charitas, greater love hath no man*,
 so great a love, too great on both sides! the *Quare*
 on his part, being the expiating of sin, Rom. 4.
 1 Cor. 1. 30. and conferring of Grace, 1 Cor. 1. being hereby
 made unto us *Wisdom, and Righteousness, and San-
 ctification, and Redemption*. The riches of his
 Grace paid our *Talents*, and much more will our
 Pence, we doing our Duty in mean time, and
 giving but all diligence, 2 Pet. 1. satisfied both our
 Eternal and our Temporal Debts to God, can-
 celled Satan's *ῥεῖμα*, that black Scrowl
 against us, and is to us, as the Angel to S. Peter
 bound in Prison; as the indulgent Father to the
 returning Prodigal, and the very good Samaritan
 unto the wounded Traveller: For by his stripes we
 are healed, Isa. 53. *τὸ λύτρον*, 1 Tim. 2. His we
 are by Ransom, his by purchase, *ὑποτίθητε*, ye
 are bought with a price, &c. 1 Cor. 6. and his by
 Conquest, John 16. *ἐγὼ νίκηκα*, Be of good cheer,
 I have overcome the World. Thus Christ's suffer-
 ings were proportioned to his Person suffered in,
 to the sins suffered for, to the Good will he suf-
 fered with, and for the end he suffered to; all
 Universals and Superlatives, all inexpressibles! our
 business is to be *συνμορφούμενοι*, conformed in
 some measure to his Life and Death, that being
 par-

partakers of his Sufferings, we may be also of the Consolation : And that's done two ways chiefly, *When we beat down the body with Abstinence and Devotion, and the Mind with Patience and Compassion.* Sit thee down then my Soul, this day, and make it thy Good Friday by application, that was so bad to Christ by bloody passion! Chear up to think, with how many Privileges this day was honored, viz. Sin cancelled, Death subdued, Hell spoiled, Heaven opened, Scriptures verified, Man redeemed, and all this by this thy Saviour * crucified.

Cum per abstinentiam affligitur corpus & per compassionem animus.

* Πόσω καλότερον ὁ Σταυρὸς ἢ θάνατον κατέλυσε, ἢ αἰματώσας ἱσθμους, ἢ Ἄνω ἀρχαίων ἐποίους, τὸ Διαβόλου ἢ δυνάμιν ἐξέλυσε. S. Chryl.

This Meditation would allay all our Extravagancies, and moderate the excesses of our former Pleasures : 'Twould sweeten all our bitter draughts, and fit us in some measure to pledge Christ in this bitter Cup, if he should please to call us to that honour, as we have comfortably seen in others; this would fortifie us against the worst could happen. Then let not Ignorance (for shame) be more busie with superstitious Figures of the Cross, than true Devotion, with this frequent Meditation; and the more lively representations of it, in the Word and Sacraments: For ἐν τούτῳ νικά is the Motto of every true Christian as well as Constantine: Under this Banner only shalt thou overcome.

From the Quis, the person of this glorious subject, if we behold it with Attention, we may gather, first, Obedience and Compassion (among many other Fruits on the Tree of the Cross.) Obedience to God, Psal. 40. And to his legitimate Viceregents, Rom. 13. And never was there such compassion. Indeed 'tis storied of Trajan (that was stiled the Good) that he tore off his own Robes all

Heb. 10. 9.

The Ecce Assensionis.

to

φιλαρθεωπία
τῷ Θεῷ, φιλα-
δελφίαν τῷ
ἀνθρώπῳ.

John 15. 13.

1 Pet. 4. 8.

* In utroque
foro, in inferi-
ore, præveni-
endo, excusando,
ignoscendo: in superiore, inclinando Deum ad implendum promissi sui
misericordiam.

* This is at-
tended with
an Ecce of Ad-
miration.

to pieces, to bind up the wounds of his *Loyal*
Souldiers, and 'twas a noble Pity: But our great
Captain here (though *Monarch* of the World)
throws off his Robes of Glory, and imparts them:
Suffereth not his *Garments* only, but his *Skin*, his
Flesh, his very *Heart* to be all rent and torn! that
through his *Death* we might have Life: though so
great love hath no man, yet each one may gain
somewhat from it. This boundless love of *Christ*,
with all its *Distances*, may teach men how to stand
affectioned to each other. Men, I say, 'twixt
whom (unless in some few *Transitories*) there is
no difference, as after a few years, whoso looks
into their *Graves*, will find but little difference
between their *bones*; Love is the Christian *γνώρισμα*,
the *Ear-mark* of Christ's sheep, *John* 15. And
therefore the Apostle presseth it with a *πρὸ πάντων*,
Above all things have fervent love, &c. 1 Pet. 4.
And he gives a good reason, *For love covereth a*
multitude of sins: * Here, by preventing, by ex-
cusing, by forgiving; hereafter, by returning
mercy.

From the *Quid*, what our Saviour suffered, * we
may learn *Mortification* and *Submission*, *Phil.* 3.
Crucifying the old Man with his corrupt affections.
There is a story of *S. Francis*, that by austere me-
ditation of the Passion, he had Christ's five main
wounds imprinted on him, and so plain, that many
since seem scarce to know the one from the other;
and that *Ignatius* by the like *Mortification*, had the
Holy name of Jesus written visibly in his *Heart*.
However these may stand in Credit, I am sure the

Apo-

Apostle cannot fail, who maketh Fellowship of his Sufferings the best assimilation unto Christ, Phil. 3. Nay, even incorporates us into his Body, and writes that new Name upon us, Rev. 2. And for sub-
mission, remember the Demeanour of this Sheep before the shearers, and let not each trivial Injury incense us into such an unusual Fury: Look on him here, who lost all but *Patience*, and be not so crucified with a few worldly losses: Whatever is thy Distress, it cometh far short of His: Let some of His *Patience* bear thee company, and he that gave Himself, will not deny thee succour: Mean time accept of his own Legacy, Luke 19. without which no man is possessor of his own Soul; and we should look to this especially, living in an Age wherein none knoweth how long he may possess any thing else. And now the last Circumstance, the Quare: Why all this, calls for an *Ecce Compassionis*: a *le- holding with Compassion*; hints to us *Gratitude, Emendation, Comfort*: Love is the Loadstone of Love. Let not Christ ask again, *Where are the nine?* Nor forgetful Israel be the Type of us: *Dis- obedient at the Sea, even the Red Sea*, Psal. 106. Let us not pledge Joseph's Butler in his Cup of Oblivion; but David rather in his Cup of Salvation, praising the Lord for his Goodness, and declaring the wonders that he doth for the Children of men. Prayer and Praise (saith the Jewish * Proverb) is the Sum of all Devotion. If then a single Heart be too barren of Thankfulness, borrow a Magnificat of Mary, My Soul doth magnifie the Lord; Job's grateful Extasie, *Quid faciam?* (as if all were too little) What shall I do unto thee, O thou Redeemer of men? A Te Deum of all the Saints, We praise thee, O God, &c. Joyn with that grateful Consort, Rev. 5. *Worthy is the Lamb that was slain*

Rev. 2. 17.

Luke 19. 21.
Sine patientia
nemo compos
Anima.

Magnet Amo-
ris Amor.

Quanto prae-
vilior, tanto
mibi charior.
S. Bern.

Psal. 106.

Rev. 5. 11.

to receive Power, and Riches, and Strength, and Glory (all outward and inward Gratulation) for ever and ever. And because true Gratitude is *Gratiarum Actio*, not a Thanks-saying, but a Thanksgiving, it must be evidenc'd in our Emendation, our bettered Conversation. Sin hath cost so dear, as the dear Son of God: O beware how we come ever so in debt again. As 'twas our Sins that crucified him once, so our Sins will even crucifie him again: Believe S. Paul else, Heb. 6. They crucifie (at least to themselves, and in his outward Honour) the Lord of Glory. Every unrepented Sin is as a Thorn, a Nail and Spear unto him: In a word, those that are the Flesh's Soldiers, crucifie Christ; but those that are Christ's, crucifie the flesh, with the Affections and Lusts thereof. Gal. 5. And to close with comfort (as an Effect of all Christ's sufferings) How can we but rejoice to see our Reconciliation made with God? of Enemies, thus to become Friends, Sons, Heirs, Co-heirs with Christ? and all this (saith the Apostle) through the blood of his Cross, 1 John 2. O what a comfort is it to spiritual Israel, to see the sinful Pharaoh and his numerous Host all drown'd and overwhelm'd in this same Red Sea! Well may that Father invite here to a Feast of Joy. (And let the Apostle English it unto the Readers Heart) Phil. 4. Rejoice in the Lord always, and again I say, Rejoice: Rejoice in as much as ye are partakers of the sufferings of Christ, that when his Glory shall appear, you may rejoice. And now to shut up all, shut up thy Saviour in thy Bosom, go act the devout Arimathean; as thou hast hitherto beheld Christ on the Cross, so now take him down from thence, and bury him in a new Tomb; that is, in the Tomb of a new Heart; embalming him with sweet Odours, that is, of Faith,

Heb. 6. 6.
Ἀναστυνῶντες
ταυτοῖς.

Gal. 5. 24.

1 John 2. 2.

Jubilate Celi,
plaudite Terra,
& universas
Creaturas.
S. Bernard.
Phil. 4. 4.
1 Pet. 4.

Faith, Prayer, and good Works: And at least so far imitate the *Jews*, that you do seal the *Sepulchre*, and the seals must be thy *holy Resolutions*, and his *Word and Sacraments*; which if well impressed, will hold him faster than the *Grave and Death*. Thus, as stout *Luther* said, Who takes such a care of the *Good Friday* of his *Death*, need never doubt a joyful *Easter* of his *Resurrection*.

P O E M XII. {On the
Passion.}

I F grea^{est} *Griefs* be *dumb*, then *this* to speak
Who can expect; and yet must *Silence* break,
Or each good *Heart*: therefore to save the *Cask*
By a small *Vent*, I enter on the *Task*;
But how shall I begin with *Words* or *Tears*?
Informing of your mournful *Eyes* or *Ears*,
Or both! O where shall I begin this *Act*?
Plenty doth *stifle*, *Copiousness* distract;
Shall we forthwith (as with an *Onslaught*) scale
The *Mount*? *Mount Calvary*! and give you all
His *Sufferings* (at once) in *total sum*,
To shorten your *Laments*? or shall we come
To each peculiar act? That so my *Pen*
Take some *Revenge* on those *accursed Men*
That were so barbarous; as this might fit
Such *Subjects*, and a *Grief-distracted Wit*;
Though *Sorrow*'s an ill *Methodist*, yet we
(Like *him* we treat) will *grieve* more orderly;
And with an eye of brief *Reflection* cast
On his first *Passion*, fix upon the last:
Both speaking his *whole life*, one *Crimson Thread*,
From *Cradle* to the *Cross* bescarleted:

(His

(His *Stable*, *Flight* and *Travels* toucht before,)
 His *Dangers* and long *Hardships*, I pass o'er ;
 Speeding unto the *Garden*, and see there
 Our dear *Lord* turn'd all *Agony* and *Fear* ;
 A sad *Transfiguration* ! opposite
 To that of *cheerful Tabor's* glorious *Light*.
 The *Cure* grew where the *Curse* ; a *Garden-Plot*
 'Twas kill'd our *Sins* (you see) as 'twas begot.
 But what strange *Fountains* in this *Garden* run,
 Of *Sweat*, of *Tears*, of *Blood* stream'd all in one ?
 Oh may that threefold *juice* of his press'd *Soul*
 Purge *Sloth*, melt *Hardness*, *cleansing* what is foul !
 But see, an *armed Crew* as 'gainst a *Thief*.
 To seize him comes ; and who commands in *Chief*
 But ev'n his own dear *Judas* ! heightning this
 With the *dissembled Badge* of *Love*, a *Kiss* !
 Of treacherous *Designs*, there's none to those
 Of our own *House* ! Take heed of *Bosom-Foes* !
 Their black approach with *lanterns*, *swords* & *staves*
 Speaks them the *Prince of darkness* bloody *slaves* ;
 Yet *Christ* accosts his *Danger*, scorns to flie ;
Amazeth them with answering — 'Tis I :
 And if his *veiled Presence* strike to ground ;
 How shall his *open Glory* such confound ?
 But coming to *Themselves* ; they transport him
 (For all's kind *Miracle* to *Malchus* Limb)
 To their *High-Justice-Court*, that *Forge* of woes,
 Where he the *wit of malice* undergoes !
 There they begin with *Accusations* high,
 'Gainst *Cæsar* *Treason* ! 'gainst *God* *Blasphemy* !
 As he, so his traduc'd ! Though both in this
 Giving to *God* his own, and *Cæsar* his :
 No matter, 'tis so constru'd, and he's try'd,
 'Tis voted, and he must be crucify'd !
 So fatal are *Elections* popular,
 That oft to *Christ* they *Barabbas* prefer :

He that had kill'd the Living must be spar'd :
 But he that rais'd the Dead no mercy shar'd !
 Nor is their Rage so kind, as soon to ease
 Him of a burthenom life : themselves they please
 With varying his reproach, and lingring smart,
 As they would crucifie him in every part !
 Right; Sampson's Antitype, in thronged Court
 Brought forth to exercise their wits and sport :
 They blindfold him, that unto all gives light,
 And spit on Him, whose spittle rescu'd sight :
 And when, who buffets Him, they make demands:
 It needs no Prophecy, our impious hands.
 While their own Souls are clad with Rags of sin,
 They strip his Body both of clothes and skin !
 Some trouble their own heads to torture his,
 For which a double Engine studied is :
 A Crown, his Kingly Office to delude ;
 And Thorns his sacred Temples to intrude :
 Strange Coronation, is't not in mean while ?
 Where Briers are the Crown, and Blood the Oil !
 Thorns too that grew in our own Sluggard's field ;
 Yer planted there, will us Grapes one day yield.
 Others, to suit that dismal Crown, command
 A Reeden Sceptre into his right-hand :
 Who made and could blast all with equal speed ;
 But that — He will not break the bruised reed.

On still proceeds insatiable Scorn !
 Which woundeth more than either Scourge or Thorn:
 Him next with Robes of mockery they dres ;
 That best his Candor, and their Guils express ;
 (By whose Celestial Garment over-spread
 His Servants, all their sins are covered.)
 Thus sadly digbt, they publickly expose
 Him to the view and fury of his foes.
 Pilate presents him with — Behold the Man :
 Whether in scorn or pity, do you scan :

But

But whatsoe'er he did, with *pitying Eyes*
 We look upon our bleeding *Sacrifice*.
 See willing *Isaac* bear his funeral Pile,
 That must requite him in a little while.
Loyal Uriah, poor *Bellerophon*
 With *Engines* of his Ruine marching on ;
 And such a *Burthen* to his *Shoulders* tied
 That he's with *Sin*, *Weight*, *Cross*, thrice crucified:
 Exceeding what the *Jews* petitioned,
 And *Christians* sins have too much echoed :
 Thus *panting*, *swounding*, up a tiresom hill,
 (Not out of *mercy*, but of *haste* to kill)
 Another's forc'd to help ! but happy be
 That freely bears, O *Christ*, the *Cross* for thee.
 Being come to *Calvary*, that fatal Mount,
 Where *Adam* was interr'd (as some recount)
 And *Isaac* t'have been *sacrificed*, there
 Him and his *Cross* together up they rear.
Prophetic Pilate doth un'wares command
 His *Scribe* to set down with a careful band
 What suiting *Inscript* to the *Cross* belongs ;
 An *envy'd Title* in three *Mother Tongues*
 He fixeth on't, that all the *World* may know
 To whom, as *King*, they their *Allegiance* owe :
 That wilful *Jews* might the *Messiah* read
 In their own *style* ; and *Learned Greece* be led
 Ev'n by their *sense* to *Faith* ; and *gilded Rome*,
 Instead of *Pagan*, *Christian* might become.
Hard-hearted Nails, that bore each *Hand* and *Foot* ;
 But what, chide you ? alas you're driv'n to't !
 Ah *stinty Jew* ! that still remorseless stands !
 But why rate you ? our *sins* did arm your *hands* ;
 Yet hereby this great *Good* was done, at last,
Sin, *Death*, and *Hell's* hand-writing nailed fast.
 So well confutes be their contrary *Brave*,
 Sav'd not himself, that he might others save.

He's

He's number'd with Transgressors, whose device
 Commits a Burglary on Paradise: yet all to even,
 And though the Thieves in Fates and Faults seem
 Yet one robs God, while th' other stealeth Heaven.
 Thus on his Cross Christ making his last will,
 (And leaving all to him that can fulfil)
 His mournful Mother and Disciple he
 Bequeaths a rich, and mutual Legacy.
 And then, that nought without a Prophecy
 Might happen to him by a Lottery,
 They share his Vesture, and the Seamless Coat
 That figur'd out his Church; the Soldiers got
 Whose Pristine Glory 'twas for to defend
 Her Patrimony, and not for it contend.
 Thus was the healing Serpent lifted up,
 Who to our Health, drank off this bitter Cup:
 Bitter indeed, as Gall and Vinegar!
 Yet, all the Cordial Jews administer
 When Custom taught it Mercy to propine
 To dying men, some draught of chearing wine!
 As he did unawares, who pierc'd the side
 Of our dear Lord! a Fountain broach'd, whose Tide
 Shall know no ebb, whence two such Torrents ran
 As glad (in Life and Death) the heart of Man:
 From Christ's transfix'd side a double Spring
 Of Blood and Water issues, figuring
 His Churches breasts, both sacred Mysteries
 Of cleansing Baths, and Ghostly Victories.
 And now to kiss his Spouse, he bows the head!
 His arms embracing all Believers, spread!
 Oh when shall we have done his outward wo!
 But for his inward, that no Pen can do!
 These Tortures, though methodical to sense,
 Nothing to those of his Intelligence!
 The Apprehensions of his Father's wrath,
 An unknown Continent no limits hath!

This *Body's* pain was but the shell of wo ;
 That of his *Soul* must for the kernel go !
 All those were *Feathers* to his heavy Load,
 Which wrung out that strong cry—my God, my God!
 How justly may our *Litany* run thus,
 Lord, by thine unknown *Griefs* deliver us !
 Yet were these hinted by those *Prodigies*
 That then astonished both *Earth* and *Skies* !
 The *Rocks* did rend, teaching hard-hearts to mourn
 When *Seas* of blood this *Rock* did overturn !
 The *Graves* did open ! either to present
 Each of themselves his willing *Tenement*,
 Or else to swallow up those murderous *Jews*
 That so inhumanly their *King* did use !
 The rending of the *Temple-Veil* in sunder
 Was both a mystical and lit'ral wonder.
 The *Earth* shook with an *Ague*, quak'd for fear,
 Such cursed *Burthens* as the *Jews* to bear !
 And *Heav'n* had view'd so long their cruelties,
 'Twould see no more, nor longer lend them eyes.
 At once, the *Sun of Light* and *Glory* set
 And to the world a double *Night* beget !
 Which so prodigious an *Eclipse* did make
 As ne'er was read in *Nature's Almanack* !
 The *World's* in black, all things in *Sable-weed* !
 The *Garb* of *Mourners*, when their *Lord* is dead !
 The *Cross* (of all death's vizors) known the worst,
 If not for shame, or pain, yet as accurst !
 But as our *Woe* grew on a fatal *Tree*,
 So doth our fruitful comfort too (you see.)
 Our bitter water's sweetned by this *Wood* :
 True *Lignum vitae* for the *Nation's* good.
 Then with his *Friends*, let us not only mourn,
 But bury him, like *Joseph*, in our *Urn*,
 In our own *Tomb*, that is, our heart of stone !
 He make it new, and then the fittest one :

While

While Pray'r doth watch, and Faith impress a seal,
That nothing of this World him thence may steal.

PRAYER XII. {On the
Passion.}

O All-sufficient Saviour, teach us this day, by thy great good Example, obedience and submission to thy Divine Will; give us Resignation of spirit to practise what we pray for, that thy will be done, though in a sense of our undoing: Thy will be done and suffered too, in any measure or manner, that may seem good unto thy Providence, or may glorify thy Name: To which end, O Holy Jesu, fit us with all those Graces thou knowest fitting for our Callings and our Trials; from that fulness by which thou underwentst the greatest Tortures that ever were inflicted upon Mortals, (take them all together) considering the double Burthen (sins of Earth, and wrath of Heaven!) Vouchsafe us some measure of that fulness, of that supporting Grace, having left us here as Lambs among Wolves; as Doves among Birds of Prey; like enough to meet with some of thine own hardships, in these worst Ages of an evil World. O therefore give us leave, and also give us Grace, to stand at the foot of thy Cross (this day) to beg and to learn Patience and Humility, Affiance and holy Resolution: Especially thou having in thy last Will and Testament bequeathed to thine Apostles persecution, and thy Cross unto all Christians! that so we may imitate (in some measure) as well as contemplate thy Passion! O infinite Justice of the Almighty, in taking so full a vengeance upon Sin! even upon thee, his own, his only, his beloved Son! that we might fear and tremble at the effects of Sin! O the infinite mercy

of the Almighty, ever to bethink him of a remedy, for that same one lost sheep; of such a Remedy for miserable Man's Restauration! and O the equal Goodness of thee, our dearest Lord, who wast the willing Sacrifice, and as it is written in the volume of thy Book, thou wast content to do it, (a most voluntary Agent in the Work of our Redemption) content, nay ambitious, hungering and thirsting our Salvation, by thy dreadful Passion! for which we throw our selves at the Footstool of thy Cross, with thy holy Mother and beloved Disciple, mourning thy sufferings as occasioned by our Sins! O let the drops of thy Blood trickle down into our Bosoms, and wash out the Stains there! Let thy Thorns prick us at the heart; and the Nails fasten us to thee, as much as ever they did thee unto the Cross. Thou that entertainedst Judas with Tranquillity, and sufferedst him to kiss thy cheek; reject us not (unworthy as we are) but kiss us with the Benedictions of thy lips, and with the Affections of a Saviour. Thou that permittedst the Soldiers to bind thee, to expiate our Looseness and abused Liberty; O let those bands that tied thee fast, bind us unto thee, &c. the Chains of Love: That such holy Union may dissolve the Cord of Vanity, and confine all our unruly Passions.

Dearest Lord, as in our Body of Sin, so in thy suffering Body, there was no whole Part! nothing but Sores, and Stripes, and Wounds, and Bruises! Because our Heads had imagined Mischief, thine (O Lord) was crown'd with Thorns! our Eyes having been Casements of Vanity, thine were blind-folded, and bedewed with Tears! And because we have spit Blasphemies (as it were) into the Face of God! Thine Angelical Face was spit on! Our Ears have been open Doors to Looseness and Prophaneness, and therefore thine were buffeted and sawed with Scoffs and Taunts,

and

and Blasphemies! our Nostrils have trespassed in the
 Luxury of Perfumes and sweet Odours, and therefore
 thine were offended with the Stench and noisome Scents
 of Golgotha! Our Palate oft transgressed in Riot and
 Excess; and therefore thine dis-relished with Gall and
 Vinegar! our Feet having been swift to bloodshed, thine
 were nailed to the Cross! and our hands being defiled
 with Idleness and evil works, thine were bound and
 bor'd and nail'd to the Tree! We having offended in
 all Parts; thou wast tormented in all thine! and our
 whole Bodies having been stretch'd upon our Beds of
 Idleness and Wantonness; thine was extended with
 the Tortures of the Cross; and because our Hearts are
 pierced through with Sin and worldly Sorrows; thine
 (O Lord) was pierced with a Spear! never Sorrows
 like unto thy Sorrow! never such a cause, the Sins of
 the World! never such an Inflicter, the Almighty's
 wrath! never such a Sufferer, the Excellence of whose
 Person sets a Rate beyond all Valuation! O Lord, we
 are appalled at thine Agony, we are astonish'd at thy
 Fear, we are amazed at thy Patience, we are ravish'd
 at thy Love: Our Spirit riseth, our Veins swell, our
 Blood boileth against thy Persecutors! If in our power,
 how would we return their Tortures upon their own
 Heads, and put them to a thousand Deaths? False Ju-
 das: but betrayed thee, and Temporizers that condemn'd
 thee, the envious Pharisees that ensnared thee, the
 perjured Witnesses that rose up against thee, the Bar-
 barous Soldiers that (in that Night of Horror and
 Collusion) so abused thee, and that execrable Rout that
 crucified thee! But O, when we consider thoroughly, we
 find our selves as deep in all this Guilt as they, our Sins
 (O Lord) did all this to thee by their Hands; Each
 of us was thy Judas, and we all thy Jews! and
 therefore we condemn our Eyes to Tears, our Hearts to
 Sighs, our Thoughts to Pensiveness! O let the Spear that

pierced thy Heart; (sweet Jesu) pierce ours with compunction! Let the Nails which printed thy Flesh, imprint thy Love in our Souls; the Thorns that pricked thy Temples, let them suffer the Temples of our Heads to take no Rest in Sin! Let the Vinegar which was given thee, melt our adamantine Hearts into Repentance: And, O let the Sponge presented to thee, wipe out all Satan's Hand-writing, and all our Scores of Sin; which dipped in thy Blood, it easily will do: and so turn all our sour Passions into sweet; our Anger into Gentleness; our Fear into Hope, our Sorrow into Joy: To which end (O thou Redeemer of Men) deal with each of us (this day) as thy Prophet with the VVidow's Son; for thy Church is a VVidow since thou leftest her; and we are some of her dead Children: Dead in Sins and Trespases; and thou the true Elias, apply thy Body stretched on the Cross, to all the Members of us thy Children; that thy Head, and Mouth, and Hands and Feet may revive ours into Newness of Life! Thou let us mind thy Passion with infinite hatred of sin, that occasioned it: with infinite Gratitude to Love, that performed it, being that of God the Father, Son, and Holy Ghost, to whom, &c.

{ The COLLECT. } PRAYERS. {

A Almighty God, we beseech thee graciously to behold this thy Family, for which our Lord Jesus Christ was content to be betrayed and given up to the end of into the hands of wicked Men, to suffer death upon the Cross, who liveth and reigneth, &c.

Epistle.

Heb. 10. from
ver. 1. to 16.

Gospel.

Joh. 18. v. 1.

Chap. 19.

Al.

Almighty and Everlasting God, by whose Spirit the whole Body of the Church is governed and sanctified, receive our Supplications, and Prayers, which we offer before thee for all Estates of men in thy holy Congregation, that every Member of the same in his Vocation and Ministry, may truly and godly serve thee, through our Lord Jesus Christ, who liveth and reigneth, &c.

Merciful God, who hast made all men, and hastest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Turks, Infidels and Heresicks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home (blessed Lord) to thy Flock, that they may be saved according to the Remnant of the true Israelites, and be made one Fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth, &c.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M.
Psal. prop.
 2, 57, 111.
 E.
 114, 114,
 118.

UPON
 Easter-Day.

M. Less. 1.
Ezra. 12. 2.
Rom 6.
 E. Less. 1.
Ezra. 14. 2.
Alti 2.

DISQUISITION XIII.

Fig. XIII.

Euf. l. 3. c. 17.

*Christiani sine
 Christo.*

* The Eastern
 and Greek
 Churches Sa-
 lutation.
 * *Arise* &c.

† Not well
 derived from

the Latine *Hestia* (i. e.) a Sacrifice, but rather from *Ostere*, corruptly from *Urstend*, (i. e.) Resurrection. The old Saxons called April (in which Easter is commonly,) *Oster-monat*. *Verslegan ant.* p. 60. And the very word *Easter* is used in the Saxon Gospel, *Mat.* 26. 19.

term;

Fig. 12



RESURRECTIO DOMINI.

P. P. Blucke. sc.



REQUIRE THE HONOR

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term; the former of which the Saxons brought in among us, *sc. Ost*, signifying *Arising*, or the *East*, and *Star*, we know imports a *Luminary of Heaven*, the chief whereof at this time of the year are in their *Culminations*: And both therefore now most emphatically suited unto Christ and his *Arise*, whose Name is the *East*, Zech. 9. 12. and whose Nature is the *bright Morning Star*, Rev. 2. 8. so that reflecting on this *Star in the East* (like the *Wise-men*) we are come to worship him, and by Piety endeavouring to make his *Easter* ours, the *Day-star of Grace* arising in our hearts. The *Fathers* (of both Churches) generally call it *Pascha*, as succeeding, and in many fit Analogies answering the *Passover*, (Christ being the *Lamb of GOD* whose blood lately besprinkling us in his *Passion* now taketh away our sins by his *Resurrection*.) And hence it is that *St. Austin* notes, the *Passover* and this *Feast of Easter* (both under the old and the new Law) was much about this time to be solemnized; yet not precisely at the first full Moon of the first Month (lest we should Judaize, and comply exactly with them in their *Passover*, which was but typical, ours being gratulatory) but as the *Nicene Council* determined, and *St. Augustin's* Phrase is, *Statim post*, presently after, *scil. the next Lord's Day* after the first Full Moon following the *Vernal Equinox*, because both *Sun* and *Moon* at that time hint to us *Conversion* and *Increase of Light*; for the *Moon*, while at *Full*, is most diametrically opposed to the *Sun*, (as we in our *Full Naturals* are to *Grace*) but now being come to her *Point Vertical*, she draweth nearer daily and nearer to *Conjunction* with the *Sun*, as he doth heighten and increase in *Strength*. So God would demonstrate by this *Sign Celestial*, that man who formerly was full opposite

Epist. 19. 4. 5.
ad Januar. post
primum plenilunium.
Exod. 12. 1, 6.

A Rule to find Easter for ever.

to

to Him by Sin, should now (by the Passion and Resurrection of our Saviour) meet with his spiritual Tropic, and Term of Reflection, and thence date his Conversion unto God; hastening to a nearer and nearer Union with him, till he grow in heat and lustre, till he arise and mount up with this Son of Righteousness.

The first stone of the Building of the Christian Faith was laid in this same Article of the Resurrection; in this was the first Promise performed, *Ipse conteret, He shall bruise the Serpent's head*: For in this he triumphed over Death and Hell. And the last stone of our Faith is laid in the same, that is, the Day of Judgment, of which God hath given assurance unto all men (saith S. Paul at Athens) in that he hath raised Christ Jesus from the dead: In this Christ makes up his Circle, in this he is truly Alpha and Omega. His coming in Paradise in a Promise, and his coming to Judgment in the Clouds are tied together in the Resurrection; and therefore all the Gospel, all our preaching, our believing, and endeavour are all contracted into this one Article of the Resurrection, 1 Cor. 15. And that being all the Sign Christ would at any time afford the Jews, the Pharisees, Sadduces, or any that importuned him the Sign of Jonas, and the destroyed Temple still turning upon the Resurrection, Matth. 12. And so true is that of Tertullian, The Resurrection of the dead is the main Consolation of the living, as without which, all Christ's former Actions and Passions had been fruitless, 1 Cor. 15. But by which we hold our hopes of Immortality, from whence all the Sundays of the year cheerfully borrow new Denominations, and are (as 'twere) new Christened, The Lord's Day, in memorial of this happy Reparation. So that Ludolphus (out of Nazianzen

Gen. 3. 15.
*Trophæum de
morte excitavit.* Aug.

Acts 17. 3.

1 Cor. 15. 15.

Matth. 12. 35.
*Resurrectio
mortuorum, est
summa consolatio
vivorum.*
John 4. 18.
1 Cor. 15. 17.

*Solemnitas so-
lemnitatum.*
*Ludol. de vit.
Christi in loc.*

zianzen

anzen and others) may well call this day the Fe-
 stival of all Festivities: Most of the Learned apply-
 ing that of David to it, *Psalm 118. This is the Day*
which the Lord hath made, &c. And not only for *Psalm 118. 24.*
 our gladness, but also inverting it for his honour: *Hac est Dies,*
 So S. Cyril, *This is the Day which* (in a sense) *quam fecit*
made the Lord, that is, declared him. Dominus. For hereby *Hac est Dies*
 (saith the Apostle) *was he wonderfully declared to qua fecit Do-*
be the Son of God. minum. Wonderfully indeed, the *In locum.*
 Wonder of all Miracles, wrought by a God, testi-
 fied by Angels, seen of Men; of Men, not only
 as Witnesses, but Partakers: And yet a no less Be-
 nefit than Miracle; a Benefit both corporal and
 spiritual, extending to both Parts of Man. And
 whereas Christ's former Miracles (for the most
 part) tended but to the Bodies good, as Restitu-
 tion of Limbs, Eyes to the Blind, Ears to the Deaf,
 Tongue to the Dumb, and Feet to the Lame; or
 else for Restauration of Health, as healing Diseases,
 casting out Devils, raising the Dead; or for Hu-
 mane Sustenance, as feeding many thousands with
 few Fishes, multiplying the Loaves, metamor-
 phosing of Water into Wine, &c. But this mi-
 raculous Benefit, and Beneficial Miracle of Christ's
 Resurrection, extendeth it self both unto Soul
 and Body. And first it cheareth up the droop-
 ing Body, comfortably telling it, that it shall
 not always sleep in dust! not ever be the food of
 Worms, and companion of creeping things! but
 shall be one day raised, raised to Incorruption, to
 the society of Angels, and vision of the blessed Tri-
 nity: That even Flesh and Blood (though not as yet
 a-while) shall one day inherit the Kingdom of God.
 So that the Body (now) the Body of every faithful
 Penitent, may be as confident as ever Job was, I
 know that my Redeemer liveth, and that he shall
 stand

This is an ex-
 tensive bene-
 fit to both
 parts of man.
 Scilicet Philoso-
 phico Resur-
 rectione est tan-
 tum corporis,
 sed Theologico
 est totius com-
 positi.

Job 19. 25.

stand at the latter Day upon the Earth. And though after my skin worms destroy my body, yet in my flesh shall I see God; whom I shall see, &c. And that not only in Calvin's sense of a Temporal Resurrection; but even in Job's own sense, and the Fathers Exposition, of a Literal and Numerical Resurrection. Again, this likewise secures the Soul, that she is Christ's holy one, whom he will never suffer to see corruption; assureth her, that she neither hopes nor believes in vain, * 1 Cor. 15. This is the Foundation Article. But happy time this, happy day for us, whereon Christ became the eldest Child of the Grave, the first-born of the dead, the first-fruits of them that sleep; all comfortable Relations, first still implying the latter: Christ's Resurrection altogether as sure as death; Rom. 4. Who died for our sins and rose again for our justification. For us you see, both, not for himself, but us; and that for both parts of us, our Souls and Bodies. And if your meditation please to draw near the Sepulchre, † Luke 24. you shall there meet with two Angels, that will witness it, and tell you, He is not here, but is risen.

Calv. in loc.

Quid hoc prophetia manifestus? nullus tam apertè post Christum, quam iste ante Christum, de Resurrectione loquitur; nondum erat mortuus Dominus, nondum vivus & Athletæ Ecclesiæ Redemptorem suum videbat ab Inferis resurgentem, &c.

Hieron. ad Pammach.

Nosce meum in Christo corpus consergere, quid me Desperare jubet? veniam quibus ille revenit

Calcas de morte viis, quod credimus hoc est:

Et totus veniam, nec enim minor aut alius quam

Nunc sum, restitui, vultus, vigor, & color idem,

Qui modo vivus eris; nec me vel dentis vel unguis

Frangitum removet patet illi fossa sepulchri,

Prud. de Resur.

* 1 Cor. 15. 20. † Luke 24. 6.

But here with Peter and John we enter the Sepulchre, it will be nuncivil Discretion to take notice of the Company we meet with there, that were the

the first *Evangelists* of these glad tidings; and those were no less than *Angels*, *vers.* 4. to no greater than *Women*, *vers.* 10. Some mention but one, yet *St. John* expressly telleth us of two *Angels*. Two for a full and sufficient testimony by the *Jews* own Law. Witnesses of all sorts, from *Heaven* and *Earth* too: *Angels* tell the *Women*, *He is not here, but, &c.* *Angels*, I, they were always ready Attendants on our *Saviour*; and most fit it was, that the *King of Heaven* should always have such a *Guard*, such a *Retinue*, and such *Harbingers*; and had so, at his *Conception*, *Luke* 1. an *Arch-Angel*; at his *Birth*, *Luke* 2. a multitude of the heavenly Host; In his *Temptation*, *Mark* 1. In his *Agony*, *Luke* 22. *Angels ministered unto him*: At his *Apprehension* (had he so pleased) he could have easily prayed down more than twelve Legions, that is, an innumerable Company of *Angels* (had he meant to countenance the propagating of Religion by the *Sword* :) And to come home here to his *Resurrection* (and so likewise afterward to his *Ascension*) miraculously proclaimed by *Angels*. And if these to the Creature be appointed *ministering Spirits, how much more ought they to be always ministering Spirits to their Maker, *Heb.* 1. 14. These † winged *Mercenaries* of Heaven here tell the seeking *Women* to their Joy and Astonishment, *He is not here, but is risen*. To *Women* then *Christ* first was manifested, to three *Women*, and to them doubly by the Voice of *Angels*, and his own first Appearance, *John* 20. Three pious *Women*, *Mary Magdalen*, *Joanna*, and *Mary Mother of James*, *vers.* 12. who (to the glory of their Sex) were led by their Devotion, as the three wise Men by the Star, unto their Saviour for they were seeking *Christ*, *Matth.* 28. 'Tis not here worth while to dis-

Due propter testimonii conscientiam.

Et congruum fuit, ut Rex Caelorum Sacellitium haberet Angelorum.

* *Ministeria*
† *Pensari proceres induit vestitus albis, Martine di Christum gaudere servasse reperiunt. Virg. Evang. Joan. 10. 13.*

Matth. 28. 3.

*Apostolorum
Apostola.*

* *Quæ prima
ad culpam pri-
ma ad veniam.
Beda in loc.
Contendit de
morte rapere
vitam, quæ
prius de vita
rapuit mortem.*

*Emulamur
saltem Femi-
næ.*

dispute, whether or no *Christ* first appeared to his *Mother* (as some contend) since the *Evangelists* mention not his appearing unto her at all ; but sure we are, 'twas to her Sex, I, and to her Name also, *Mark* 16. *Mary Magdalen*, she was the first Preacher of the *Resurrection*, the *Apostles* of the *Apostles*, as *Cajetan* calleth her.) And various are the reasons of this *Condescension*. I pass the Fancy of some *Misogynists*, (as too light) that it was because they are the more garrulous, the more divulging Sex, to spread a rumour (sticking too rigidly on the tenth and eleventh Verses.) This might hold in secular affairs perhaps, but here too contrary to *Christ's* humble modesty. — *Nemini dixit*, still prefaced to all those acts tending to his honour, *See thou tell no man*. More probable is that of *Ludolphus*, — in *lenimen doloris*. On *Christ's* part, as an Antidote and Cordial to their deeper sorrows. First, he appeared to them, lest by his longer absence, their griefs should prove too strong a *Passion* for those weaker *Vessels*: *Woman, why sleepest thou?* vers. 15. To assuage their sorrow, and comfort them. Then on the other side, (saith *Beda*) *Woman* that *first made haste to sin, now came first to pardon ; she that first broke her Faith in *Paradise*, first recovereth it at the *Sepulchre*: That Sex (saith he) which first snatch'd Death, as it were, out of Life, here contends as much to fetch Life even out of Death. Though that Angelical Attendance on our Saviour pass our dull Earths Imitation ; (I, our Souls, and their most active Graces :) yet let us, at least, emulate these *Womens* Piety and Charity. Men for shame, lest that feeble Sex prove the strongest in Devotion ; and *Vertue* appear so far of the *Feminine Gender*, as not derived *a viro*.

Again,

Again, let *Women* imitate them, lest (with the *Foolish Virgins*) they eclipse the Glory of their virtuous kind; and honour their Sex only with that worst of Arguments, The corruption of the best proves the worst. Those that will accompany them, must note, how they came early, and not empty. Early; In the *dawning* (saith S. John) *while it was yet dark*. No deferring holy Duties, especially delay not Penitence. Christ himself must be sought early, in the day of Life, Age and Sickneſs being *Dies Mortis*, Days of Death, in the morning of this day, that is, in times of strength and health. Early in this morning, that is, in the prime of youth, with *Samuel* and *Timothy*; nay in the very *dawning*, viz. in the time of tender Infancy, as S. Hierom of *Eustochium*; *materno lacte*, that she sucked in Piety with her Mothers milk, loving to hear Children *Balbutire Christum*, as it were, stammering out and chanting *Hosannas* ere they well could speak. None ever came too soon to Christ, or can make too much haste to Heaven. Many *Esau's* with too late tears to gain a *Blessing*! And as early, so these came not empty; reflecting upon that of Ex. 23. *None shall appear before me empty*, saith the Giver of all things. And mind it, you cheap Auditors and Readers, *Each here brought her Ointments and sweet Odours*. And such must be our Addresses to Christ, with * flowers of Vertue, and fragrancies of Prayer, Rev. 8. With the precious unguents of Alms and Hospitality. All which indeed are like *Mary Magdalen's* effused Ointment, *Matth. 26*. And to close this with St. Bernard's sweeter Allegory: The three good Women here bringing precious Oynments, and sweet Odours, must be, saith he, the *Mind*, the *Tongue*, the *Hand*. Those of

Corruptio optimi est pessima.
Nec ubi nox abiit, nec tamen orta dies.
Ovid.
John 20. 1.
Penitentia sera, raro seria.

Epist ad Eustoch.

Nemo in conspectu meo vacuum.
Exod. 23. 15.
Qualibet Aroma & Unguenta.
Odore virtutum, & suavitate Orationum, Rev. 8.
Psal. 141.
Tres mulieres aromata fuerunt sunt Mens, lingua, manus.
Bern. Serm. in loc.

the

the Mind, are Zeal, Compassion, Patience: Those of the Tongue, are Prayers and good Exhortations: Those of the Hand are Charity and Distributions.

Persons &
Mour.

John. 1. 1.

The Person
He.

Luke 24. 35.

Thus having saluted the Company, observe next the Person and his motion: *He is not here, but is risen. He,* a word of the Person. *He that was the Word,* John 1. *He that was born among Beasts, lived among Publicans, and died among Thieves. He, whom they attached, bound, reviled. He whom they buffeted, scourged, thorned! He whom they nailed, pierced, crucified: whose Sepulchre they stoned, sealed, watched: and that with the Garrison appointed to guard the Temple, saith Josephus, yet He (so little the Plots of the impious prevail against the righteous) He who sitteth in Heaven, so laughed them to scorn, and Catastrophizeth all their wiles into derision, that ——— Ipsissimus, He, the very self-same Christ, awakened his Divinity, which seemed before to sleep, and at once conquereth those fatal Enemies, Sin, Death, and Hell, even to a sensible Demonstration, Lu. 24. Handle me and see me.* When the Priests and Scribes, those grand Counsellors at Law, expected from the Grave an *Habeas Corpus*, the Body which they gave it, they receive from Angels, a *non est inventus*: *He is not here, but is risen.* Hence then our Faith and Hope are quickened, sufficiently both confirmed and fortified.

Now, what though Afflictions and Diseases torture, and even crucifie our Body? what though our burthenous Tomb-stone stop up the mouth of our Grave; and forbid Re-entry into this World? what though the inviolable course of Nature seal up our Sepulchre for Time ne'er to open? what though Corruption set Worms and other noisom

Crea-

Creatures (as 'twere) to watch our carkasses? yet shall they, maugre all these, the very same (I say) shall one day likewise find themselves redintegrated by this powerful Resurrection; we shall not be stolen away either by mortality or time. Then *fear no more to trust thy Body, than the Sower doth his Grain unto the Earth: The Grave must come to Restitution, and give account of each Dust and Atome committed to her trust, and not so much as an hair of our head shall perish, † Luke 21. While the head is above

water, no fear of drowning. 'Twere strange indeed, that the Head should enter Heaven at one door, and the Body at another. Socinus therefore was but sottish, to deny the consequent of ours, from Christ's Resurrection: It is but natural Proportion, that as the Head is gone before, we all the other Members should follow after.

Thus being acquainted with the Person, observe next his Motion. His progressive or egressive motion. Wherein are also those two points of local motion. He is not here, he is risen. The first is, whence he rose: And that was, à statu mortuum, not from any Poetical Limbus, but from the state of the dead; his Body from the Grave, where the unseparated Deity kept it from corruption, and his Soul from Paradise, that Region of Spirits, and place of happiness by visitation of Angels, and irradiations of Glory: Yet a state of incompleteness and expectance, where (as the Apostle saith) our life is hid with Christ in God; and when he who is our life shall appear in the re-union of both parts of us at the Resurrection, then shall we also appear

* Pellite corde metum, mea membra; & credite vosmes
Cum Christo reditura Deo, nam vos gerit ille,

Et secum revocat; morbos ridete minaces,

Institos casus contemnite, tota Sepulchra

Respuite, exurgens quo Christus provocat, &c.

Prudent de Resur.

† Luke 21. 18.

Mirum esset si caput per unum foramen, corpus per aliud intraret.

Decet quemadmodum praecessit caput, sequantur.

Bern. Serm. in Resurrect.

Terminus à quo, & terminus ad quem. 1

Corpus à Sepulchro, anima à Paradiso.

Colos. 3. 3.

Zech. 9. 11, with 12.

Pfal. 16. 10. *David's*
 .*תנו*
 and the Sep-
 tuingint els
 & *slu pro en*
 & *sy* will bear
 it all.

* *Agnus occi-*
sus jam Leo
vincens.
Accedas Sad-
ducee, & Se-
pulchrum in-
spice, Linte-
mina posita, &
bene disposita,
&c.

Quam oppor-
tunitatem ha-
buisse? Bern.
in Fest.

* *De vesp.*

Mat 1. 28. 4.

with him in glory, and full beatitude; yet in mean-
 time a fulness of joy, proportionable to the Soul's
 Receptivity, which doubtless shall be much en-
 larged at re union and entrance into the *body of Ho-*
liest, the highest Heavens. His Soul returned also
 from visiting those dark Regions, triumphing and
 relieving those Prisoners of Hope, Zech. 9. astonish-
 ing and confining those evil spirits; from triumph-
 ing over Hell it self (as the original of Psal. 16.) *He*
is not here: Where our Meditations have overtaken
 the Disciples, and are entering the Sepulchre; where
 we find nothing but the Linen left, and watch-
 men stupified: * But that Lamb which was slain, is
 now the *Triumphing Lion of the Tribe of Judah,*
too holy an One to see corruption. He is not here in
 Earth or earthly Elements, that is every where
 according to his Deity and spiritual Influences.
 Come hither then, Atheistical Sadducee, and let
 thine eye tutor thine infidel heart to a belief of the
 Resurrection. Mark but the method of the Li-
 nen; that not only remaining, but keeping the fe-
 veral postures of the parts that wore it. And would
 a Thief have left it (thinkest thou) or left it so dis-
 tinguished? Or if the World had a Thief so ho-
 nest, what opportunity could he have had of strip-
 ping off those cleaving Sear-clothes, and bearing
 forth the Body, so many Soldiers, so many
 Watchmen present? No, no, 'twas that same
 Power only which loosened formerly St. Peter's
 Fetters, made this Winding-sheet fall off: The
 Deity it self *so kept this City, that the watchmen*
watched but in vain! In vain indeed; for the sight
 of an Angel, countenanced like Lightning, so ter-
 rified and amazed them, that as though they had
 been struck with Lightning, they became *even as*
dead men! fitter to be buried in the Sepulchre,
 than

than to watch it: So that the envious *Sabbatins* endeavour to revive them with money; (that usual *Aqua vita* of fainting causes) hiring the Soldiers to say, That his Disciples came by night and stole him away; the Jews strong delusion to this day. Alas fond dream of sleeping Watchmen! (saith *Rhemigius*) if they slept, how could they perceive the Theft? if not perceiv'd, how could they witness it? Not taken away, and therefore risen: For he is not here.

And this is the strangest Epitaph that e'er was read on Sepulchre. Turn over all the leaves of Story and Antiquity, become Companions of the Sun; (like *Drake* and *Carvendish*) travel the whole Circle of the Earth, view all the Monuments, Pyramids, and Tombs of Mortals, and you shall still meet with there a Trophy of Death's Conquest, a Stone engraven with a *Hic jacet*, Here lieth such, or such an one. Here he lieth, be he a *Nebuchadnezzar*, a *Nimrod*, or *Belshazzar*; Here the bright *Hellen*, and Great *Alexander*; Here the Wise *Cato* and Learned *Aristotle*; Or whatever other *Grandeers* of the World: Here lie their Bodies, bound in Fetters of Corruption, chambered up in Dust, Prisoners to the Grave, and Captives unto Death; *Hic jacet*! But in an holy Pilgrimage, come we to our Saviour's Sepulchre, and to our equal joy and wonder, we meet with Ensigns of Death's overthrow, the Stone removed from off his Grave, and there an Angel penning this his Epitaph; No, his *Επιτάφιος*, and Song of Victory, *He is not here*. He who is Life it self, could not be detained by Death; 'Twas impossible he should be holden of it (saith the Apostle.) But like his Type *Sampson*, He breaketh the Bonds of Death, and casteth his Cords from him; nor from

1 Cor. 15. 15. himself alone, but from his * Servants also, 1 Cor. 15. Where you may see one of them (through his Conquest) out-braving Death and Hell: † *Where is thy Sting? Where is thy Victory?* To which S. Bernard Cyr. Catech. sweetly alluding, Where now, O stony Jew, are † *Ubi opprobria, Judae?* *Ubi fabula?* *Ubi vasa Captivitatis?* *Ubi Mori viseria tua?* || *Confusus est Calumniator, fitteth in Heaven, bath laughed them to scorn, and Raptor spoliatus.* Beati. in Felt. Death is swallowed up in Victory by CHRIST's glorious Resurrection. He is not here. Mark

(Christian Reader) * Christ is not to be sought for in these earthly Transitories; I am sure, not to be found there. Not in the avaricious Man's

Coffer: Achan found a *Non est hic*, in the Golden Wedge, He is not here: Not on the ambitious Pinacle: Haman found a *Non est hic*. In the Chair of the Scornor; He is not here: Not in the voluptuous man's Bed: The Spouse her self found

a *Non est hic*. In Ease, Idleness or worse, He is not here: And therefore: Set your Affections on things that are above, and not on, &c. Col. 3. 1. and that leadeth to the *Terminus ad quem*, the Point to which Christ arose; and that is, *ad vitam*, unto Life and Glory.

And here is a comfortable Sight to wipe sad eyes. Here is the Sun that was eclipsed, cometh forth like a *Bridegroom*: That *Eagle's* age renewed, by casting off his Bill: The good grain sowed and quickned by dying: The destroyed *Temple* the third day repaired: (but the Glory of the second

Eccle Joseph de
carcere, Samp-
son de Civitate,
son, Daniel de
Specu, Jonas
in Ceto, &c.

cond is more than of the first.) Here is the substance of all those shadows, CHRIST is risen from the dead, and yet no Article of our Faith so much opposed: *Satan knows well, that shaking the Foundation will hazard all the Building!* But all his Poisons are strongly antidoted several ways (besides the mentioned prefigurations.) First, by predictions, *Psal. 72. He shall live, &c. Ezek. 37. in the vision of the Dry Bones. And the Evangelist applyeth that of Jonah unto Christ, Matth. 12. Secondly, by the Apostles Declarations, Acts 1. 3. Chap. 2. Acts 13. c. 2. 24. and 13. 34. But thirdly, and convincingly by his own frequent Appearance (five times on the Day of his Resurrection) 1 Cor. 15. from vers. 4. &c. And that an eminent Jew's testimony might confirm Christianity, hear what Josephus saith of him.*

"There was at that time (saith he) a certain wise man, if it be lawful to call him a man; for he was the performer of divers admirable works, and the Instructor of those that willingly entertain the Truth: And he drew unto him divers Jews and Greeks his Followers. This was Christ (saith he) who being accused by the Princes of our Nation, and condemned to the Cross by Pilate, appeared to his Disciples alive the third day after, according as the Divine Prophets had before testified the same, &c.

What can be more manifest? Why should Philosophizing Flesh and Blood so stick at this, That the self-same thing corrupted, can never possibly be re-entired? Is any thing impossible to Omnipotence? Nay, when as (to say nothing of the Phoenix) we know some daring Chymists have reduced Flowers, at least, to shape and colour, after they had been consumed unto ashes; how much more easily can the Almighty (think you) recal both

Josephus his Testimony concerning Christ.
Idem numero, corruptum nequit reduci. Δυνασται ἀναστήσειν.

Ezek. 37. Flesh and Sinews, till Dry Bones live again, Ezek. 37. Till they friendly jog each other, as 'twere, asking, Livest thou, Brother? Sure it is as easie to reduce, as to create. Methinks the very Author then should take away all hesitations, in that Christ is risen, and that Christ is God; and that same God Almighty.

Author tollit
dubitationem.

1 Kings 21.

2 Kings 13. 21.

Suscitationes

potius quam

Resurrectiones.

Bern. in Fest.

Rom. 6. 8.

Former Re-
surrections
how differing
from Christ's.

For those *Præcursores*, those Harbingers of CHRIST'S Resurrection (as St. Bernard calleth those reviv'd by the Prophets) they were rather to be stiled Raisings than Risings, *Suscitationes* more than *Resurrectiones*, as appears by their Discriminations. First, *Surrexerunt illi morituri*. They rose shortly to die again, and so will one day need another Resurrection; but CHRIST being risen, *diu no more* (saith the Apostle) and in that he liveth he liveth unto God.

Again, *Illi virtute aliena*, Those were raised by the power of another, nay indeed, of CHRIST, who lent that Power; but CHRIST here, *Virtute propria*, by his own Power, by his own Arm, by his own Right Hand hath he gotten himself this Victory. He whose mercy had formerly bestowed many miracles on others, his Power now worketh one upon himself. He, who by his Word raised *Jairus's* Daughter, Mark 1. who by his Touch revived the Widow's Son, Luke 17. who by his Prayer restored unto life putrified *Lazarus*, John 11. Sure, with as much ease could his inhabitant Divinity re-animate his own Body to a Resurrection: And therefore in St. Luke 'tis not *ἐγείρεται*; He is raised, but *ἐγέρθη*, He is risen, and actively translated, not *suscitatus*, but *surrexit*.

The time too of his Resurrection is time well spent to contemplate; and that was the first day

תלמה
קום

Mark 1.

Luke 17.

John 11.

of the Week, and the third of his *Passion*, at once fulfilling the *Prophecy*, and translating the *Sabbath*. Therefore after three days Christ arose, to intimate and manifest the consent of the whole *Trinity*, in the *Passion* of the Son: On the third (saith *Bernard*) that himself and *Prophets* might be found faithful, who foretold it, *Hosea* 2. *Matth.* 27. Within three days indeed; for we know he slept not in the *Grave* above two *Nights*, and one whole day, scarce forty *Hours*; some say but thirty six: and then knitting the end of the first to the beginning of the last, hastned, * lest tedious sorrow should too much wrack the minds and faith of his *Disciples*: For so our dearest *Lord* abbreviates the days of our sorrows, and lengthens the year of our consolations; knowing that a day of sorrow seems a year to us, and a year of joy passeth like a day. And here the *Mathematicians* help out well, to make good that same *Type* of *Jonah*, of three days and three nights, which taken as generally as his death, that is, all parts of the *World* considered, and then his burial cometh up full to that of *Jonah*. Yet but three days at most, to teach us all, not to bury our desires in the earth, to become *Eagles* and not *Moles*, to spend but two or three days, that is, but some small time and industry to gain a competency: For those worldly *Lazarus*'s that lie four days interred, (that is) all the four quarters of their lives groveling for transitorics, stink in the nostrils of the *Almighty*: O happy those, when Christ with an offended eye beholds these earthly vanities, of whose soul he may say, as this Text doth of him, *Luke* 24. It is not here, but is risen. And then more and more still rise it shall, until the scale of *Grace* lodge them among the stars of *Glory*.

Ideo post tres dies (saith *Austin*) *L. 4. de Trin.*
Hosea 1. 6.
Mat. 27. 63.
Intra triduum,

See *D.T.G.E.*

* *Ne doloris adium discipulorum animas cruciaret,*
S. Bern.

Quadrivium
facit.
(Think of that.)

Luke 24. 6.
Surrexit, non est hic.

*Non reditus,
sed transitus.
Bern. in Fest.
Non rediit in
vostam mor-
talitatem, sed
in sublimius a-
liquid tran-
sit.*

*Non humana
natura in
divinam con-
versa. Luke
24. 39.*

*Qualitas
transit natura
non deficit.
Some of the
conditions of
glorified
bodies.*

**Totus surrex-
it gloriosus.*

*Claritas, agi-
litas, subtili-
tas, impassibi-
litas.*

*Exod. 34.
Splendor rel-
latus. Hier.*

*Mat. 17. 3.
Chap. 13. 43.
Beauty.*

Agility.

And this *Resurrection* of our Saviour (saith *Bernard* on this Argument) was not any Regress into his former state again, but a kind of Transmigration into a better. CHRIST returned not (saith he) into our mortality, and the miseries of this present Life again; but rose into some higher degrees of perfection, even to a glorified condition: Yet not as the *Eutychian* Hereticks phantasied, as though CH R I S T'S Humane Nature by his *Resurrection* had been changed into the Divine; *sed servatis essentialibus*, but reserving still the essential Properties of an Humane Body: It remained visible, palpable and circumscribed, *Lu. 24.* The Body was adorned with refined qualities, but not divested of its former Nature. His corruptible here, put on incorruption: His mortal, immortality: * He is risen altogether a Body glorified. Whose eminencies the *School-men* are very busie with (I confess) and write more of, than ever *S. Paul* himself durst, that had been rap'd up into the third Heaven. I shall mention only the most probable. The first is Brightness and *Angelick Beauty*; which was prefigured by shining *Moses*, and acknowledged in *Christ* (by *S. Jerom*) even a starry Lustre. And if in his *Transfiguration* his face did shine as the Sun, and his very rayment as the Light, *Mat. 17.* How bright (think you) how much more radiant was his *Resurrection*? Nay, if (as himself telleth us) *The just shall shine like the Sun, &c. Mat. 13.* with what resplendent Rays (think you) arose this *Sun of Righteousness*, this *Sun of Glory* himself? whereof all other Lights whatsoever are but beams. Answerable to this, the second is *Agility*, and lightdomness of motion, such a supernatural activity of Body, as (if we may believ e the *Schools*) giveth it an equal facility of

either Motion, of *Ascending* or *Descending*; such an imperceptible quickness as made *Christ* sometime seem invisible, when he pleased to pass through, or to appear in the midst of the company, *John* 20.

John 20 6.

Cui aliud non resistit.

But for that which they term *Subtily*, as to which (they say) material things make no Resistance; that seemeth so destructive to the properties of a natural Body, that I pass it as a meer subtily indeed, but ushering the way to a double Heresie, both in Philosophy and Religion, viz. Penetration of Bodies, and Transubstantiation. The last condition of a Body glorified, is *Impassibility*, that is, an incapacity of any further sufferings, or indigence of Nature's Sustenance; after the Resurrection, Man's body shall not need the staff of Bread to walk with, nor any other Antidotes of humane frailty. But did not *Christ* after his Arise, eat? *Luk.* 24. Yes, but that was not to nourish himself, but his Disciples Faith: not out of want, but power; it not turning to Aliment, but (like drops of Water sprinkled on fire) evaporated, vanished: Such glorified bodies hunger no more, and thirst no more, *Rev.* 21. neither do they need Sun or Shield, for the Lamb to them is all in all. These are some of the Transcendencies of a glorious Body.

Subtily.

Impassibility. Aquin. in loc.

Non in nutritionem sui, sed Discipulorum Fidei.

Non ex egestate, sed ex potestate. Rev. 21.

And to satisfy some other Scruples of flesh and blood, How arise the dead? and with what Bodies shall they come? Whether of the same Age, Sex, Form or Deformity they died in (though these are rather Niceties than Necessaries) yet know it shall be of the whole Composition, the whole person, (like *Christ* here) both parts re-united; both have shared here in Good or Evil, so shall they in the Retribution. And for Deformity (*Tertullian*

Et totus veniam, &c. Prud. ante.

tel-

Rev. 21. 4. telleth us) All Imperfection shall be done away from Rev. 21. *There shall then be no more sorrows no more death*: and the lameness or deformity of any part, is the grief (as it were) and death there-

* *Qui jubet ut redeam, non reddit debile quicquam; Nam si debilitas redit, instauratio non est:*

Quod casus eripuit, quod morbus, quod dolor hausit, Quod truncavit edax senium populante veterno,

Omnia revertenti reparata in membra redibit.

Prud. de Resur.

of. So that if Death shall then be totally expelled, then, by * fair consequence, from each particular Member. To this some add that of S. Peter, Acts. 3. 21. *ἀπὸ τῶν χρόνων ἀναρχαίων*, till the times of Restitution; that is according to the perfection of Adam in his innocence: whereupon S. Augustine faith of Ministers, that all defects

shall be amended in that second moulding of the great Artificer. And for the scars and wounds of Martyrs, that those shall make more for their glory, and then be in their bodies, like Stars in the Firmament, the brighter parts of all about them: there and then so much more glorious, as they here have been more dolorous. But as for the wicked, 'tis not so with them, they shall arise with all their Blemishes, with all their Imperfections whatsoever; whatsoever may conduce to the improvement of their shame and punishment.

Non sic impiis.

Mat. 22. 8.

For the Sex, Tertullian again biddeth us remember, that the same Bodies we lay down we shall take up, from that of Mat. 22. where Christ answers the Pharisees, not that there should be no Women, but no Wives at the Resurrection, no marrying, or giving in marriage. but *ὡς ἄγγελοι*, as the Angels; natural Relations cease there; Sexes do not. Lastly, for the Age that all shall arise in, S. Augustine (and from him the whole Cry of the Schools) proportion it unto the Age of Christ, that is, as about thirty three years, asserting it from S.

S. Paul's Oracle, Ephes. 4. and likewise from that Eph. 4. 13. forementioned Reduction: Acts 3. that so, as in Acts 3. 21.

Adam all die, so by Christ (say they) even for the same Age also shall all be made alive. Yet S. John Rev. 20. 12. telleth us of a great multitude be saw before the Throne, both of small and great, whether for stature or degrees of glory, is not manifest; and therefore these things I Intrude not into the Articles of any ones Belief, but only present them modestly, as Scholastic Probabilities; fully contented (for mine own part) gratefully to read, That Christ will change our vile Bodies, and make them like unto his, &c. Phil. 3.

Phil. 3. 21.

And therefore, to turn Scruples into Exhortations, let us σοφροῦν, not ἀσφοδῶν, be wise unto sobriety, and possess our selves in holiness, as those that are (you see) and shall be the Temples of the Holy Ghost. Each one therefore now rouse up his sluggish Soul. Awake, arise, O my slumbering Soul, for thy Saviour is already up; stand up from the dead; for sin is the grave of the Soul, and that dead in trespasses and sin! and buried in the customs of it; yet Christ shall give thee life, Ephes. 2. Yea, * he lendeth the same hand unto us as unto Lazarus, reviving, raising, sweetning of us, with his fragrant Graces. And this may be our confidence of the second Resurrection, if we give but all diligence to be partakers of the first, that is from sin, then no fear of the † second death. Believe Christ's Reason of it, John 6. Whosoever eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. This is the true Nectar and Ambrosia, (the Poets did but feign such fare for their Gods) ἀμβροσία αἷμα, (to use Homer's Phrase) the immortal Blood, the true Nepenthe, that shall make us forget sorrow, world-

Surge, mea anima, surrescit Christus. Bern. in Fest.

Eph. 2. 1.
* Majus est peccatorem in peccato in gratiam migrare quam ex hoc mundo in celum, S. Aug.
† Rev. 20. 6. John 6. 54.

Homer Iliad.

John 6. 54:

Δύναμις
πλαστικῇ.
Non dispute,
sed crede; C
ut crede, edo.

worldly sorrows; that will renew our age better than an *Ason's* Bath: This is the heavenly *Manna*, the living, the life-giving Bread: So that the *Schools* in general, and many of the *Fathers* were opinioned (from this of *St. John* 6.) that there is a kind of *divine Seed* infused by the *Eucharist*, not only into the *Souls*, but into the very *Bodies* also of faithful *Receivers*; whose *vivifying quality* inclineth, and as 'twere fitteth them to a *Revivification* on; How far the words may bear it, I dispute not, but believe him that said it, *John* 6. 54. *Whoever eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.*

POEM XIII. {On the Re-} {surrection.}

YOU *pensive Souls*, who lately by the *Cross*
Stood sadly mourning your dear *Master's* loss!
You that partook his *Agonies* and *Fears*,
Washing his *Wounds*, and bathing them with *tears*:
You that with *John* and *Mary* did lament
The *Tragedy* of that sole *Innocent*;
You *Magdalens* and *Peters*, that wept there,
Until a *Sin* dropt with each several *Tear*;
Come hither, *this day* brings an *Hankerchief*
To wipe your *Eyes*, and *perish* your *Grief*.
Come see (as that sweet *Lark* of *Heaven* sings)
The Sun arise with *healing* in his *wings*;
The Sun of *Righteousness*, that lately late
In a *Cloud* red as *Blood*, yet now in *State*;
Here re-approaching with *refulgent rays*,
Obearing our *sadness*, *length'ning* of our *days*;
Changing our *Tropick* of *Mortality*
Into a *Solstice* of *Eternity*.

This

This is the day which the Almighty made,
 Nay, his *Almightiness* this most display'd;
 That *Power* which had so many wonders show'd
 On others, now *one* on himself bestow'd.
 Here honest *Joseph* from the *Dungeon* hies,
 While from the *Grave's* Inclosure *Christ* doth rise.
 This stronger *Sampson* breaks the knotty bands
 Of *Grave* and *Hell* with his *Triumphant* hands.
 The *Gates* of *Gaza* t'other bare away,
 But *Christ* the *Gates* of *Death* unbing'd to day.
 Stout *Daniel* comes from fierce companions *Den*,
 While *Christ* from vanquish'd *Fiends* returns to men.
 This is the *Temple* which the *Jews* did rase,
 And the third repair'd with greater *Grace*.
 Here too, the *Whale* doth *Jonah* cast on shore,
 The hungry *Sepulchre* doth *Christ* restore.
 A morsel which hath *Death* so surfeited,
 Will make him vomit all that's swallowed.
 Mean time, the *Grave's* transform'd into a *Bed*,
 And warm'd by *Christ*, fear not to rest thy head.
 Though what is sown to die, you see, the *Grain*
 With gay advantages revives again.
 Thus *Christ* our humane Nature doth calcine
 Into a state, short only of *Divine*.
 That now each faithful one with *Job* may sing,
 A song of *Triumph* over *Terror's* King:
I know my corps from the devouring Urn
 (Away *Despair*!) shall one day safe return;
 The same way *Christ* came from the vanquish'd
 Shall I (at length) *Redintegration* have: (*Grave*,
 I shall new moulded from the *Earth* appear,
 And yet none other than I now am here;
 For count'nance, strength and colour, still the same;
 Nor shall the *Grave* e'er mutilate or lame
 So much as *Tooth* or *Nail*, but that great *Whale*
 Sound and entire shall then re-vomit all.

My

My tim'rous *Heart* and *Limbs*, then banish fear,
 Know you shall one day with your *Lord* appear :
He bears, and will return you ; dread not *Ills*,
Afflictions or *Diseases* ; *Death* that kills
 Hath lost his *sting*, *Christ* rising from the *Dead*,
 Draws all the *Members* to attend the *Head*.
 More than *Angelick Beauty* crowns that *Face*
 Wherein of late a *servile form* took place.
 That *Body* new *Agility* doth move
 From Earth to Heaven, Whose Centre is above ;
 Enfranchis'd from low necessities,
 And Humane Succours by *Divine* supplies ;
 Not needing *Rest*, *Food*, *Rayment* (as before)
 Being now to *hunger*, *thirst*, and *tire* no more :
 While in a *Body* rais'd, the *wounds* and *scars*
 In their fair *Orb* become the brighter *Stars*.
 Such the *Prerogative* spiritual is
 Of *Bodies* glorified, of *Christ* and his.
First-Fruits imply the latter ; look what he
 Injoy'd, we shall ; for *act*, though not *degree*.
He that commands our *Rise*, will not restore
 Those *Imperfections* that we had before.
 For should *Defects* revive in their old station,
 It could not then be term'd a *Renovation*.
 But whatsoe'er *Chance*, *Age*, *Disease* or *Grief*,
 Have here impair'd, shall there *all* find *relief* ;
 Each *Vessel* full of true *Felicity*,
 According to its *Receptivity*.
 If we (mean while) but rise from *Graves* of *Sin*
 And *Transients*, which the most are *buried* in !
 If for such *Bats*, we pitch an *Eagle's Flight* ,
 And to be where this *Carcase* is, delight ;
 Then doubt not, but who thus the *first* partake,
 The second *Resurrection* blest shall make.
 Thus by the *Resurrection* of the dead,
 The *living Faith* is chiefly comforted.

PRAY-

PRAYER XIII. { On the
Resurrection. }

O Thou bright Sun of Glory, who didst this day prevent the Sun of Nature, arising from the Chambers of Death (like a Bridegroom, or Mighty Man refreshed with wine, rejoicing to run his course) shining with the Beams of a glorified Body, before the dawning of the Day; make haste also, O thou Son of Righteousness, to arise on our wounded Spirits, with healing in thy wings: As by thy speedy Re-appearance thou didst cheer the drooping Spirits of thy Friends and Disciples; so let thy Beams of Mercy dispel the Clouds both of our Sins and Sorrows! O Lord make haste to help us! O God make speed to save us! O how thy dear Relations hung the head, when-as thy head hung down upon the Cross! How they wrung their hands, when thine were nailed! How their hearts bled, when thine was pierced! Their Spirits deadened at thy Passion, and their hopes even buried in thy Sepulchre! But now thy victorious Resurrection (like another Creation) infused a new life into them, so that their Tears are turned into Smiles, their Hopes into Fruition, and their Desires into Possession of thee; how did their Comforts revive with thee? Giving them Beauty for Ashes, and Garments of Gladness for the Spirit of heaviness; their tongues were filled with laughter, and their hearts with joy. And although those of that age had the advantage of the sense of these Miracles, yet (O Lord) make us also equal sharers of the Benefits thereof, be unto us also a Sun and a Shield: Let the beams of thy Grace dawn on our benighted Souls, to chase away the Shades of Sin and Ignorance, to lengthen the days of our comforts and obedience: Let the Sun of Grace arise on our bewin-
tered

tered hearts, to thaw our frozen Uncharitableness and Obduration; to cleanse our dirty ways, and to make our withered Affections spring into Flowers of Vertue, and Complacencies to thee: Illuminate our understandings with Truth and Knowledge, our Wills with Obedience and Submission, our Affections with love towards thee, (and thine for thy sake) with joy in thee, desire of thee, and the things of that better Life. Put upon us (O Lord) the whole Armour of Light, that we may walk honestly as in the day, not in gluttony and drunkenness, not in chambering and wantonness, not in strife and envying; but that denying Ungodliness and world lusts, we may live righteously, soberly, and godly in this present World. Quicken all thy spiritual Graces in us, by the power of thy Resurrection: And blessed be the right hand of thine Eternal Father for raising thee from the Grave, thereby raising of our Faith and Hope; and what is our Hope? Why our hope is even in thee: Thou art the Resurrection and the Life to all them that believe on thee. Death (like an Hornet) by stinging of thee, lost his sting, and now may make a buzzing noise about us, but cannot hurt us: O Death where is thy sting! The Grave (by thy lodging a while in it) is become a Bed a soft, a warm one, where nothing shall disturb our rest; 'tis made but a with-drawing Room, where we retire a while to put off these old Rags of Flesh, to be attired with the Robes of Glory. Then what though we mourn here? we shall be comforted: What though here disgraced? we shall be glorified: What if our flesh here be eaten with Worms, and those Worms turn'd to dust, and that dust scattered over all the Elements? Why, thou victorious Saviour canst recollect it, canst gather it again all together, unto thy blessed self, who turnest man to destruction, and sayest, come again ye children of men. O establish this Foundation-Article,

thou

thou who art the chief Corner-stone: without which all our Hopes, and all Endeavours too are vain. Let Faith and Religion beat down all the Forts and Scruples which Sense and Reason can raise up against it; and let us ever more and more feel the power of thy Revivification: As the Virtue of thy Birth in our Regeneration, and of thy Death in our Mortification, so grant us the efficacy also of thy Resurrection, in our rising from Sin, unto the life of Righteousness. O thou that art risen, raise us from the dead, from the dead in Trespases and Sins. They that conceive Sin in their heart, are like him that was dead in his Bed, yet thou raisedst him; they who bring forth Sin into Action, resemble him that was carried out upon the Bier, yet thou also raisedst him; but they that live in Custom and long Habits of Sin, are too like putrified Lazarus; yet thou didst also sweeten him to Life: And such as these are we (O Lord) the worst of these! O be thou such to us, and say to each of us, now this day of thy glorious Resurrection, as thou sometime didst to him (now in respect of our Souls, as hereafter of our Bodies;) Come forth, awake thou that sleepest, stand up from the dead, (that is) from dead Works, and I will give thee Life; a Life of Grace, tending to, and ending in a Life of Glory. Amen and Amen.

{ The COLLECT }
for Easter-Day.

Almighty God, which through thy only begotten Son Jesus Christ hast overcome Death and opened to us the Gate of everlasting Life; we humbly beseech thee, that as by thy special Grace preventing us, thou dost put into our minds good Desires, so by thy continual help we

Epistle.
Col. 3. vers. 1.
unto vers. 8.

Gospel.
John 20. vers. 1.
to 11.

we may bring the same to good effect
through Jesus Christ our Lord, who
lives, &c.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M.
Psal. prop.
8, 15, 21.
E
24. 68.
103.

¶
XIV.

John 19. 27.
Μετ' αὐτὸν ἦ
ἡμίση.
Eph. 4. 8.

UPON
Ascension Day or
Holy Thursday.

M. Less. 1.
Deut. 10. 1.
for D. M.
E. Less. 1.
2. Kin. 2. 2.
for D. M.

DISQUISITION XIV.

WE may well say of this Feast, as the Jews
of that same Sabbath, John 19. That this
is an *High Day*; *Dies Solennis*. Christ's perfectest
Triumph, Ephes. 4. opening the Kingdom of
Heaven, &c. carried up the first-fruits of our Na-
ture. A day of Joy to all Generations, both in
respect of Christ our Lord, and of all true Chri-
stian people: as being the first day of Christ's *As-
cension* in the *Flesh*, (for his *Descent* cannot be said ei-
ther to ascend, or descend) this being the first day
of his sitting in Joy and Glory, Rest and Triumph,
at the right hand of God. And as to our selves: This
is the first day (as it were) of our Right to Hea-
ven, or rather of our taking *Livery* and *Seisin*,
and *Possession* of it by Christ: The first day that
our Nature entered there, whence we have both
a Privilege and an Assurance to follow. As this
day the Sentence of our Corruption was changed,
and instead of that Curse in the beginning, Earth

thou



ASCENSIO DOMINI.

J. Bouché. sculp.

The Ascension of Christ. *Mat. 26. Mar. 16.*



The Allegation of Child Neglect

thou art, &c. It was now said unto our Nature, Ascend to Heaven, and (which never was to Angels) Sit thou at my right hand, &c. Heb. 1. Sure, an inestimable happiness was Christ's personal Society, his bodily Presence while he lived on Earth; could the hardened Jews have seen, or seeing, have perceived it; but Light came into the World and Darkness comprehended it not. They, like the brutish Gaderens, had rather have the Swine, than this Pearl; while the devout S. *Augustin* made it (you know) the chiefest of his chief Desires, to have seen Widowed Rome in her Virgin-Felicity; to have heard that Divine Oracle, S. *Paul*, out of the Pulpit; but above all, to have embraced his Redeemer in the Flesh; and could then have sung his Swan-like Anthem, the *Nunc dimittis*, as chearfully as old *Simeon*; could willingly have closed his eyes with that blest Object. How full of Joy needs must his Presence be on Earth, in whose presence is fulness of Joy in Heaven? Ay, and who still carried Heaven along with him.

And so fill'd with this joy of his Presence were his *Apostles*, (he having often miraculously fed them by Land, saved them by Sea, instructed them both by Sea and Land) that they could not with patience endure once to think of his Absence, or hear of his Departure: And therefore one of them to enjoy him longer, dissuadeth him from his sufferings, *Mat. 16.* (though he be called *Satan* for his labour) the rest, in a sad co-partnership of sorrow, lament the death and loss of him. All his other Actions were things to be desired; but this parting as another Death; here their affections cry out with the Pilgrims of *Emmaus*, abide with us, we have now most need of thee; For

R 2

now

S. Aug. Three
chief Desires.
Rome in Fla-
re, Paulum in
Carpeda,
Christum in
Carne vidisse.

Psal. 16. 11,
In conspectu
domini est letitia
vitae.

Matth. 16. 12

Desiderabilia,
Mane nobiscum
Domine,
Adversus asperit.

- now the dark Evening draweth on, &c. All of them at his Final Valediction, his telling them of his Ascending to Glory, seem impatiently unwilling to stay behind him, *John 13.* *Why cannot I follow thee now?* (saith S. Peter.) He hath done with his *Bonum est esse hic*: Now he thinks nothing worse than to be here; his Master gone: How can we know the way? saith S. Thomas, *John 14.* 5. How indeed! Thou gone, who art the ** Way?* Then saith S. Philip unto him, Lord, shew us the Father, ver. 8. hearing Christ speak of going to him. Thus all of them in an united longing, desire either to detain him or accompany him. And sweetly S. Bernard sympathizeth with them: What heart-breaking Grief alas, seized on the Apostles, when he, for whom they had left all, was now leaving them! Oh how could the Children of the Bride-Chamber chuse but mourn, when the Bridegroom was to be taken from them! *Matth. 9.* And if so irksome be thy corporal Absence, O Christ, Let us never know how unsufferable is thy spiritual, thine eternal separation; But since for his corporal Absence there is an *Oportet*, *Acts 3.* for the Heavens must contain him till, &c. and an *Expedit*, *John 16.* that it was expedient he go to the Father, for else the Comforter would not come; see how like a tender Parent, he goes about to wean their affections, *John 14.* Little Children (saith he, admonishing them to be such, in the best sense) yet a little while, and I am with you (our longest abode here is no better, *John 14.*) but let not your hearts be troubled: what need your heart be troubled, when he only leaveth your eyes, and not at all your heart? Therein I am with you to the end, and therefore be not troubled, either to think what shall become of you hereafter; for I go to prepare
a place
- John 13. 17.*
- * Via in exemplo. veritas in verbo, vita in premio.*
Quantus dolor irrupit Apostolica pectora, dum eum propter quem omnia reliquerant, a se tolli viderunt?
In a Serm. Ascens.
Match. 9. 15
- Acts 3. 21.*
- John 16. 7.*
- John 14. 1, 2.*
- Cur turbatur cor, cum tantum desit oculos?*

a place for you, verl. 2. For there was never any place for Humane Flesh, till he carried it up thither. Nor fear your selves left desolate in present, for you shall not lose, but change your Comforter, &c. *Orabo Patrem*, that is his Office of Intercession: *I will pray the Father, and he shall give you another Comforter*; you shall rather have two, than lose one: I pass my word, whose word shall never pass: *Non relinquam, I will not leave you comfortless*, John 14. To which S. Augustine sweetly alludeth, Beholding now ascending, believe in him being absent, expect his second Coming; and yet, by his inward Mercies, apprehend him present with you. 'Tis handsomly observed by some Learned Authors, that those four Beasts (*Ezek. 1. and Apoc. 4.*) mystically represent the four chief Actions of Christ, in his work of our Redemption; the first with the Face of a Man, pointeth at his Incarnation; the second, like a Bullock, denoteth his Passion; the third, like a Lion, speaketh his Resurrection; the fourth of the Eagle, this of his Ascension, flying above the clouds, and perching in the highest Heavens, at the right hand of God. Though our Saviour's first life on earth, (for he lived two, you know, before, and after his Resurrection) although his first (I say) was but one crimson thred, a mere debasement and continued Passion; yet was his second as full of Triumph and Exaltation: Whereof there were three degrees or Sublimations, answerable to those three of his latter Humiliation; viz. his Resurrection, opposed to his Death; his Ascent into Heaven, to his Descent into Hell; and his sitting on the right hand of God, to his lying in the Sepulchre. The first step of this Exaltation, was his step out of the Grave, his Resurrection (as before demonstrated,) The second

John 14. 18.
Videte ascendentem, credite absentem, sperate vententem: sed tamen per misericordiam oculorum, etiam sentite presentem. Aug. 157.
Serm. de Temp. Greg. in Hom. in Ezek. 1. Sec.

Resurrectio Morti, Ascensio Descensui, Sessio ad dexteram permanenti in Sepulchro.
Christ's Exaltation three-fold.
Consummatio reliquarum Solennitatum, & felix clausula totius Itinerarii Christi. In Fest.

stair of his Triumphaney is this which now we contemplate, his translation from Earth to Heaven; and this (saith Bernard) is, as it were, the complement of all other Solemnities, and happy period of Christ's whole Journal in the flesh.

Luke 24. 50.
&c.

Heb. 13. 14.

Quoniam populi.

Novum dig-
nit, all the Fee
Christ requi-
red for his
Cures.

Christ's

notion

fol

notion

notion

notion

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notion

S. Luke describeth the substance and circumstances of it, Luke 24. *Eduxit Discipulos, &c.* Christ now about to take his *ultimum vale* of his Disciples, he led them forth the City to Bethania; out of the City to admonish them and us of a *Non habemus, that we have here no continuing City, but must seek one to come*, Heb. 13. and led them forth only a few Witnesses, to shew, he was as private in all those actions tending to his glory, as publick in those that pointed out his shame: As his Twin-born poverty is laid open in an Inn; nay, the commonest room of that same common House, a Stable! His buffeting and derisions in Pilate's open Hall! His crucifixion in the eye of Jerusalem, when that was the very face of the World! But the glorious attendance on his Birth, that's by night, Luke 2. *A multitude of the heavenly Host.* His radiant Transfiguration hath but three beholders, Peter, James and John. All his miraculous cures he would have gratified with silence, *See thou tell no man.* His Resurrection, at first, manifested but only to *Mary Magdalen*: And this his most glorious *Ascension*, but to his *Apostles* only. *He led them forth.* And all this to prick the bladder of vain glory, which so puffeth up the heart of man, especially now a-days, so much made of, every where so be-plush'd and scarletted! but you see Ostentatious ones are Christ's *Antipodes*, who here contenteth his wonderful preferment with no more pomp than his *Apostles* company, *He led them forth*, and that for their own sakes

too,

too, giving them both a *Blessing* and a *Charge*,
 vers. 50. He lifted up his hands, and blessed them.
 Happy those employments that are so led on with
 his *Blessing*; and so those pursuing too, that abide
 in mutual *Benedictions*. Secondly, there was, *Go
 ye forth into all Nations, and preach the Gospel*.
 There is a double Commission for them whom
 he chuseth, both of *Authority* and *Ability*. This not
 to be done without warrant, *Rom. 10. 15.*
 The inward Call is best known by the *Talent*, and
 both best made known by the *external* Call of law-
 ful *Authority*. And here that former *Edict* was re-
 pealed, *Matt. 10. Go not into the way of the Gen-
 tiles*; that was to be the main way now, to all
 Nations, to every creature that is capable thereof,
 or to the *System* and *Epitome* of all creatures, *Nature*,
 and to whom they are all subservient. Yet this
 large Commission of the *Apostles* is since again con-
 tracted into *Provinces*, *Dioceses*, and *Parishes*.
 yet that too with some latitude of preaching any
 where, as need or occasion shall require. And
 when he had spoken these things, he was taken up,
Acts 1. not till then. Observe the God of Order,
 he would not leave the World, as it were forbeare
 his Glory, until he had first established all things in
 a composed settledness: It is *Christian Wisdom*,
 then the timely ordering of our affairs, ere death
 prevent the care. *Achitophel* was so far commenda-
 ble that he set his house in order, before he disor-
 dered himself, *2 Sam. 17.* It is council worthy a
 Prophet to give, and a King to receive, *Set thine
 house in order, for thou must die,* *2 Kings 20.* thy
 trouble house of Soul, Body and Estate. And
 when he had spoken these things, he was taken up.
 The word intimateth not any outward aid or sup-
 portation, (a glorified body needing no such ad-
 -immo

The Blessing
 and the Charge.
 Luke 24. 50.
 Acts 1. 3.
 Acts 1. 3.
 Acts 1. 3.

The double
 Commission
 requires all
 Preachers.
 Rom. 10. 15.
 Jer. 23. 21.
 Matt. 10.

Acts 1. 9.
 Acts 1. 9.
 Acts 1. 9.

Acts 1. 9.
 Acts 1. 9.
 Acts 1. 9.

Acts 1. 9.
 Acts 1. 9.
 Acts 1. 9.

Acts 1. 9.
 Acts 1. 9.
 Acts 1. 9.

*Et si Angelus
comitatus, et
sequis, non Ro-
men fulgus*
Auxilia Bern.
in Felt.

Acts 1. 10.
the double
Commission

Ephes. 4. 10.

The time of
Christ's As-
cension.

*Repressis ad-
bus fulgoris
sui radiis.*
Matth. 4. 2.

Q. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Q. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Q. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Q. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Q. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

vantages, as is foreshewed) and though Angels bare him company, they bare not him: they were his Servitors, not his Porters; and (you know) the Apostles saw them in the place of *Attendants* below him, far behind him, *Acts* 1. Yea, he who of his own Will laid down his body in the dust, the same by his own power raised it up to Heaven. So the *Apostle*, (using the active Voice likewise) *3. ad Gal.* He that descended, even the same also is he which ascended, *Ephes* 4.

And (with the affectionate Disciples) now to look up a little at the *Circumstances* of our ascending Saviour. The *Time* (you know) was forty days after his *Resurrection*, *Acts* 1. 3. so long was his second life on earth; *Moses*-like, veiling the splendor of his glorious countenance forty days. His body had formerly been acquainted with that number, *Matth* 4: having forty days miraculously abstained all natural sustenance; and here again, obtaining in some kind (if not somewhat of his *Celestial Banquet*, yet at least) his *Banqueting House of Heaven* forty days: Of all which time himself can only give an account; 'Tis not for *flesh and blood* to trace the ways of *Immortality*. Yet we sure are, that his stay was not, (as some of his *Apostles* thought) then to restore again the Kingdom to *Israel*. *S. Bernard* calleth those weak thoughts of so well instructed *Disciples*. What should an heavenly Body do with an earthly Throne? How poor a business is the temporal Kingdom of *Israel*, for the King of all *Eternity*? And methinks the fond *Millenarians* should be cautioned by these Misprisions. No, a more acceptable reason, why our Saviour did not immediately ascend from *Golgotha* to *Paradise*, from his grave to *Heaven*, *per saltum*, if which had been all one to his

Omni-

Omnipotence) was, more fully to convince the diffident World of the infallible evidences of his Resurrection, as also more fully to instruct his Apostles in the mysteries pertaining to the Kingdom of God,

Act 1. Yet longer than forty days he tarried not, (saith Augustine) lest he should seem to affect or meditate on earthly things: And thereby (I hope) lendeth our Souls wings, to fly along with him to Heaven. And, by the way, take notice of the Place of Christ's Ascension. And therein of a double term, the place from whence, and the place whether. The *Terminus à quo*, St. Luke in his Gospel telleth us, was Bethania, in his book of the Acts, The Mount of Olives; but he will soon be reconciled to himself, if we take notice that the Village Bethany is situate in the way, and on the side of the Mount of Olives, both near Jerusalem. This Mount (you know)

our Saviour much frequented, so that a Reverend † Prelate of our own calleth it his Pulpit. Thence indeed was his doctrine wont to distil like the Dew, and his Prayers to ascend as Incense. And this very Mount was the place of his Agony; but now the Hill of his Triumph and Victory: Once he found it planted with Thorns, or worse! but now one of those Mountains of Spices. Cant. 8. How fit was it, the same place which had witnessed his Humanity, by suffering there, should likewise testify his Divinity, by his ascending thence? The same place for both, demonstrates both his Passion and Ascension, tended to the same end, Man's Salvation. And in that he ascended from † Bethania, which signifieth an house of affliction and Obedience; how doth it incite us to that better Sacrifice, Obedience? and fore-

Acts 1. 9.

Ne videretur
terreno medi-
tari.

Duplex termi-
nus.

The place of
Christ's As-
cension.

Luke 24. 50.

Acts 1. 12

* Montis Olivæ Christi
de vertice sursum.

Ad Patrem rediit signum vesti-
gia Pacis:

Frendibus æternis præpinguis
liquitur humor,

Qui probat infusum terris de
Christi donum. Præadv. Jud.

† Bishop Hall
Bish. of Nor-
wich.

Cant. 8. 14

* Passionem &
Ascensionem
eodem spectare
duci.

† Dr. from
Πῶς Domus
and אֵתָא
Afflictus.

Per varios casus, per tot discrimina rerum, Tandem in Latium. Virg.
Jam cum se Dominum universum quaesunt in terra, mari & inferno probasset, Bern. in Fest.

Aristot. l. de Caelo.

2 Cor. 12. 2.

Sedes Beatorum.

John 14. 2.

Caelum Emptorum.

2 Cor. 12. 2.

**Caelum corporale, spirituale, & superintellectuale.*

S. Aug.

forewarn us, that we likewise must not look to ascend but from the place of sufferings? *Through many tribulations must we enter into that Kingdom,* Acts 14. 22. Now the *Terminus ad quem*, the place to which he ascended, was the highest Heaven! Ay, whither else but home to his own habitation? And (saith holy Bernard) having already proved himself Lord of Earth, Sea and Hell; as the Earth acknowledged him her Lord; when at his voice she rendred up his Lazarus, and quaked at his Passion; The Sea obeyed him, when as it became a glassy pavement to his feet, and his Treasury for Tribute; and Hell confessed him Conquerour, when Satan yielded in the Wilderness, and was outbraved by him: O Hell, where is thy Victory? It therefore now remained, that as Lord of *beaven* also, he should pass through all the yielding Regions of the Air, unto the Glory of the *Highest Heavens*. Old Philosophy told us of eight several Heavens, and hath since found out three or four Orbs more; but the safest guide, *Theology*, reduceth all to three, 2 Cor. 12. The first taken for that Element of Air, Gen. 1. and frequently in Scripture; *the Fowls of Heaven*. The second, for the whole Frame of the celestial Orbs, viz. the Firmament and Planets, Psal. 19. *Caeli enarrant gloriam Dei*. Every Star is a golden tongue, materially to speak the praises of its Maker. But the third is, that glorious Mansion, where are the many Mansions of the Blessed, called by some the Emptean Heaven, not as being of any burning nature, but of a fire-like, lightsome brightness. S. Paul, who was rapt thither (in a Seraphick Contemplation) calleth it the third Heaven, in relation to the former two. *S. Augustine giveth another, and a very proper Tripartition; The Corporal Heaven (saith he)

con-

contains the *Spheres*, and whole material Fabrick: The *Spiritual one* is the Habitable of *Angels*, and all blessed Spirits, departed in the Faith of Christ, and love of God: The *Superintellectual* is a place apart, a *Sanctum Sanctorum*, solely appropriated to the Deity; and thither (saith he) Christ now ascended, as the *Apostle* meaneth, by that superlative expression, *far above all Heavens*, Ephes. 4. into that highest *Paradise*, that habitation of light, that *light inaccessible*, the Kingdom of Heaven; not only the Suburbs and outward Courts of it; but even into the *Holy of Holies*. And 'tis most agreeable to the proportion of the *Mysteries* of our *Redemption*, that we believe the first entrance into such *Glory* to have been made by our Lord at this his *Glorious Ascension*; and by consequence that his

Soul went not thither before then, to come back again to be contracted into the Span of *Humanity*, and to dwell forty days in his *Body* upon *Earth*; but that he should return from *Paradise*, from the common *Receptacle* of departed *Spirits*, dying in the love of God, into earth again, was no impropable *Diminution* or lessening of his condition; since himself in *mercy* called back *Lazarus* from thence, and some others also, in both *Testaments*, returned to live a life of *Grace*, which in all senses must needs be less than the least of *Glories*, without his stronger Influences, and fuller Manifestations. But read we not of others that ascended before Christ? Yes, but like those that rose before him, with difference enough. *Enoch* indeed walked with God, and was taken away, Gen. 5. And *Elijah* found a Coach-way to Heaven, 2 Kings 2. Some dare not think these bodily ascended, but as 'tis said of *Moses*, Deut. 34. That

Ἦμεῖς
πάντων ἁ-
γίων.
Ephes. 4. 10.

Justinus Mart. ais, Bonos statim
duci à morte ad Paradisum, ubi
consuetudo & aspectus est Ange-
lorum, & visus Christi Salva-
toris. Inter Quest. Gen. 75.

Gen. 5. 24.
2 Kings 2.

God

*Sua fruuntur
insani.
Homo purus
adjutorio indi-
gebat.
Greg. Magn.
in loc.*

*Causa fuit ejus
ascensio cetera-
rum.*

*Acts 1. 9. 11.
Psal. 104. 3.
Posuit Nubem
vehiculum.*

Acts 1. 11.

*1 Pet. 2. 21.
Etsi non passi-
bus equis, am-
ris tamen.*

God buried them, no man knowing of their Sepulchre unto this day. Others dreaming that they are still alive, reserved in someby-part of the world, one day personally to fight with Antichrist: but let them have their fancy to themselves; while we here distinguish with S. Gregory, (besides the different receptacles forementioned:) These, though purest of men, wanted supporters, (you see) a Chariot from Heaven, and Angels to draw it: but Christ by his own power, whereby he first made all things, lifted himself now above all things; nay indeed, his Ascension, though later in time, yet in order of nature before, was the sole efficient of their elevation, as it shall be one day of ours. Next for the Instruments of his Ascension: a Cloud (saith the Text) received him out of their sight; and not unpropheied, Psal. 104. He it was that made the Clouds his Chariots, and rode upon the wings of the wind. Ay, that Cloud was the Canopy of this King of Glory, which the blessed Angels carried over him, while he was now going to that high Court of Parliament, the Court of the most High, to treat about a Peace 'twixt Heaven and Earth. A cloud received him out of their sight. We cannot, without a just Reprehension, pry with curiosity, where God hath interposed a cloud of secrecy, Acts 1. And therefore let not the Piety of our Affections spend it self in vain desires of an Earthly Pilgrimage, to see the pretended steps of our ascending Saviour, the Pressures of his feet still shew'd upon Mount Olivet; but rather view and trace his spiritual footsteps (I am sure more certain, less expensive) in his sacred Oracles of Scriptures; for whereunto are we called (saith the Apostle) 1 Pet. 2. For Christ also suffered for us, leaving us an example, that we might follow his steps; though not with the soles

soles of our feet, yet with the feet of our Souls.

Ephes. 5. *Be ye followers of God, &c. and walk in love as Christ hath loved us.* Ephes. 3. 2.

Lastly, the end of his Ascension was, Ephes. 4. *Ut impleret omnia.* that he might fulfil all things : all things concerning us, all that concerned himself. For us, to compleat the work of our Redemption, and to Prepare each of us one of those many Mansions; to open the Kingdom of Heaven to all believers, for he only keeps the Keys. Christ his Ascension (saith S. Bernard) was also for our exaltation, assuring us here with a confirmed hope, that our Souls shall, whensoever separated, ascend to him, and at length our Soul and Body both, like his, by his to Heaven, John 14. And as unto himself, to fulfil Prophecies, Psal. 68. *Thou art gone up on high, thou hast led captivity captive, &c.* Also to shew an irrefragable Demonstration of his Godhead by thus exalting his Manhood into heaven : to manifest to the whole world (to Heaven as well as earth) that glorious Majesty of his, which by Divine Dispensation had so long lay shrowded in the form of a Servant, till now by entering God and Man into Heaven such a new Guest, as the glad Angels never saw there before: and how readily (methinks) how joyfully did those Door-keepers of the House of our God, open unto him? When he called, *Stand ope ye Gates, be ye lift up ye Everlasting Doors, that the King of Glory may come in.* I will not with some affirm, that the Quire of Angels then sung the 24th Psalm, in Dialogues, Questions, and Responses.

But if some serious Devotists have believed, that at Christ's Passion the whole Quire of Angels and Saints were interrupted in their Sacred Hymns, and for a season ceased their singing Hal-

Pro nobis facta.

John 14. 3.
Psal. 68. 18.

Et dicitur.

nd G.
See Rationale
of Com. Prayer
in Diem.

lelu.

lelujahs. O what increase of Joys, by Rule of Contrariety may we here imagine, when he returned Triumphantly unto his *Throne of Glory*! *David*, as though he had heard that *Musick of the Spheres*, awakeneth his *Harp and Lute*, bears a part with them, *Psal. 47. God is gone up with a merry noise, and the Lord with the voice of Melody.* Come up, Ay, to the third and highest step of all his Exaltation; and that is, *the right hand of God.* And but a touch of that, which Mortals cannot handle. The *Right Hand* is a Metaphor expressing Power, Honour, Glory, Empire and Dominion, to all which *Christ* was here exalted, *Ephes. 1. 21. Raised from the dead, set at God's right hand in heavenly places, far above all Principalities and Powers, Might and Dominion, and every Name that is named in this World, or that to come.* Indeed his *Resurrection* and *Ascension* were but only the motion tending to this perfection: This being his transcendent *Throne of Glory*, where (*Triumphing over Sin, Death and Hell*) *Leading Captivity captive*, *Ephes. 4.* He shall Reign (saith the *Apostle*) till *He hath put all things under him*, *1 Cor. 15. 25.* And whereas the other two, *Resurrection* and *Ascension*, shall be in some manner common to us with *Christ*, (through his infinite goodness) one day to arise, and ascend to Glory: yet to *Sit at the right hand of God* in his Kingdom of Glory, is too high for the most beloved *Disciple*, that is only the *Father's Gift*, and the *Son's Prerogative*, not communicable either to *Man* or *Angel*, *Heb. 1.* There he *Sitteth* alone, * the Posture of State, of Rest, of Judgment, (as one pithily and sweetly.) Well is our Redeemer after his Passion and Ascension, said to *Sit at the Right hand of God* (saith he) as † keeping his Sabbath of Rest after his grand

* Labours;

Deus ascendit cum Jubilatione.
Psal. 47. 5.

Dextra Majestatem, Gloriam, Honorem, Imperium denotat.

Resurrectio & Ascensio quasi motus ad hunc Terminum.
Solum Triumphale.

Ephes. 4. 8.
1 Cor. 15. 25.

Heb. 1. 13.
* *Quiescentis, Regnantis, Judicantis est sedere.*

† *Quia post Laborem Requiescit, post Prælium Regnat, & postquam Judicatus est Judicat.*
Ardens in loc.

* *Labours*; as after Conquest, *Reigning*; and after himself *adjudged*, being the Judge of all things. And what a comfort is it to have a Friend of the Judge, before we come to the Bar? And that is our *Consolation*, if not our own Default. *Christ* is ascended, our best Friend, our Brother, our Advocate; and now we have a *Mediator* in Heaven: Ay, till this *Peace-maker* went up, Sin had set open War 'twixt Heaven and Earth; Justice with an unbound Arm fetched a more heavy stroke; not only on single Persons, but upon whole Cities, Gen. 19. nay, on the whole sinful World, Gen. 7. Then no *Moses* in the Gap, no *Jacob* there to wrestle for a Blessing; but now (happy day for us) the Angel of the Covenant is gone up, to hold the band of the striking God of Abraham: Our *Aaron* is at the high Altar to pray for the People, Heb. 9. *Christ* our High-Priest is entered into the Heaven of Heavens, once for all, to make an atonement for us. What place then is there now left black Despair, but only Hell? Rouze thee, afflicted Soul, and lye no longer in the groans of Cain; for tho the envious man, Satan be ever pleading against us at the Throne of God, yet now is Salvation in Heaven, (saith S. John) and the Power of *Christ*, which casteth down the Accuser of the Brethren, &c. Rev. 12. There his Intercession cries louder for us, than our Sins against us, (saith *Augustin*.) He is ever shewing to his angry Father those Wounds he suffered for our Sins; and so whatever he be with us, God is in him appeased. Thus pleadeth he our Cause before the eternal Judge: an Advocate, 1 John 2. If any man sin, &c. Yet for all this, presume not, Ransomed Soul; Be not high-minded, but fear: God forbid Sin should, because Grace abounds: Desperation, like *Saul*, slayeth thousands; but Presumption, like *David*, ber-

* His Nativ-
ty, Circum-
sion, Presen-
tation, Bap-
tism, Passion,
Resurrection,
Ascension.
Raul, in Fest.

Gen. 19.

Gen. 7.

Heb. 9. 24.
The Sanctum
Sanctum.

Rev. 12. 10.

Offendit Patri
vulnera, Aug.

1 John 2. 1.

Ephes. 4. 30.

ten thousands. This were even to crucify the Son of God afresh, and grieve the Holy Spirit, Ephos. 4.

Account
Retention,
Policy, Position,
Reason, R-
non, Problem.

Lastly, though we have now one, yet have we but *one Mediator* in Heaven: we dare not admit of that Delusion, that there are as many *Saviours* as good men (each one meriting for himself, some for others) and no fewer *Intercessors* than *Saints* and *Angels*; since *Noah, Job and Daniel* shall deliver but their own Souls by their Righteous-

Ezek. 14. 14.

ness, Ezek. 14. We dare not so rob God of his Honour, nor derogate from *Christ's* all-sufficient *Merits* and *Intercession*; (for all the thin distinction of Mediation of Redemption, and of Intercession, since the same Qualifications are requisite to both.)

*Mediatio Re-
demptionis &
Intercessionis.*

Away with Cobweb shifts, and airy Fancies, and
listen to *Infallibility* it self, 1 Tim. 2. *There is one
God and one Mediator between God and man, even
He that was both, (and none but He) Jesus Christ.*

1 Tim. 2: 5.

Then to clole with *S. Bernard's* Counfel, Chrift
is now afcended into Heaven.

Εἰς μὲν Θεός,
εἰς καὶ μεσότης.

is now ascended into Heaven, what do we groveling so on Earth? Let us follow, Brethren, let us follow the Lamb whithersoever he goeth. Let us follow him suffering, arising, much more willingly ascending. We all love to be

Ascendit Christus; sequamur
Fratres, sequamur agnum quo-
cumque ieris, sequamur Patien-
tem, Resurgentem, multo luben-
tius Ascendentem, &c. Bern. de
Ascensione.

Exaltationem
conspicimus

exalted, born *Corrals* all, of an aspiring nature ; yet change but the Object, set Heaven in the place of Honour, and keep your Ambition still ; set Graces in the room of Transitories, and keep your Covetousness still. If risen with Christ, ascend with him, borrowing the Wings of a *Dove*, make a Ladder of your Sins, (saith *S. Augustin*) every one of which subdued, and every Virtue added, is a new *Step* toward Heaven, and makes up the *Scale* of our Ascension.

Si consurrexi-
tis, conscendite:
calam de vi-
is:

P O E M XV. { On the }
Ascension. }

Ezekiel's mystick Vision doth afford
 Four Pregnant Emblems of our glorious Lord.
 The first design his Birth, by humane Face;
 The Visage of an Oxe, took proper place
 In his last Sacrifice: a Lion then
 Speaks him Triumphant when he Rose agen:
 The last an Eagle shews his piercing sight,
 And best demonstrates this Celestial Flight.
 The Poets Fiction of that Bird of Jove
 Is here now morall'd in our Saviour's love;
 Upon whose lofty wings He tow'ring flies
 To his Imperial Throne, above the Skies,
 Where Crown'd with Glory and refulgent State,
 He doth for true Believers Mediate
 To his eternal Father, and obtain,
 That next to Grace, they may in Glory Reign.
 Christ in his Passion deign'd to stoop so low,
 That therein were three strange degrees of woe:
 Yet here his Exaltation rais'd as high,
 As those debased in Humility:
 A Building of three Stories too, and quite
 To all those Degradations opposite.
 His bitter cup of Death and Crucifixion,
 Sweetned (you see) by speedy Reviviction;
 And for a Bed of Dust with Worms to lie,
 Here Clouds and Angels bear him up on high:
 And for descending to th' Infernal Pit,
 He now Enthron'd at God's right hand doth sit.
 The first step we have trac'd, let's now ascend
 The rest, and Heaven will be our Journey's end.
 Christ from the top of lofty Oliver,
 Returning to his Father, there doth set

Prints of his peaceful feet, whereby that Ground
 With *Triumphs* and *Fertility* was crown'd.
 Then for the *Mount of Olives*, that's the place
 (*Christ's* wonted *Pulpit*) that must have the grace
 Of this *Triumphant* wonder; there while He
 Instructs and comforts his *Disciples*, see
Elijah in his *Antitype* again
 Transported thence in a *Celestial* Wain;
 The *Clouds* his *Chariots*, and the nimble *Winds*
 His winged *Horses*, *Angels* in their kinds
 His *Train* and *Lacques*, not his needed *Aid*,
 As is of *Enoch* and *Elijah* said.
 Thus stately mounted his *Ethereal* Chair,
 He glides through all the *Regions* of the Air,
 To th' everlasting *Doors*, which open wide
 To th' *King of Glory*, bringing a *Spring-Tide*
 Both of new joy and wonder to that place,
 Where ne're (till now) appear'd an humane Face:
 He this day turn'd the *Key of Glory's Gate*,
 That faithful *Souls* might enter in thereat:
 And in mean time, our *Nature* to prefer,
 The *first-fruits* of it *Christ* hath fixed there.
 And as the *Angels* pry, so let us scan
 What e're was said to them, as here to man.
 Sit thou on my *Right Hand*, I freely give
 To Thee alone this high *Prerogative*.
 Where, being repos'd on his *Triumphant Throne*,
 He still (for us) makes *Intercession*,
 And such as need no help; who *Rivals* joyn,
 His *Honour* and their own success purloin!
 His *Meditation* like his *Merits*, count
 Such, as the *Cisterns* need not help the *Fount*.
 He there checks that *Accuser*, who with spight
 Traduceth us to God both day and night!
 Hence 'tis we Rescu'd are from *Hellish Powers*!
 Hence 'tis our *Blessings* fall in heavenly showers,

Of Grace and Nature; both ways to endear
 To their mysterious Head his Members here.
 Then from his Mount let our Souls take their Rise;
 (Whose Olives speak both Peace and Victories;)
 Follow his Conduct in this holy Flight
 From Earth and Sin, soaring to glorious Light.
 Follow the Lamb we should wheresoe'er he goes,
 Through Joys internal, or external Woes!
 Rising, or setting Sun: but to be sure
 Ascending we'll ambitiously endure,
 Born Corab's all: yet be't Olympus hill
 You climb, and then keep your Ambition still.
 Souls are but sparkles of Celestial fire;
 O let them to their Center still aspire.
 Though Bodies are slow-pac'd, let Souls ascend;
 And these will overtake their Joys i'th' end:
 That so a full Beautifying Ascent
 (As Christ's) may be our Travels Complement.
 Since then our Carcass is so lodg'd on high,
 Let all true Christian-Eagles thither fly.

PRAYER XIV. { On the } { Ascension. }

Most glorious Mediator, all whose former Pas-
 sion was now abundantly recompenced with
 Triumph and Ascension; with Elevations exquisitely
 opposite to all degrees of past Humiliation; afford us
 grace and strength (by imitation of thee) to perse-
 vere in goodness through all the dangers and troubles
 of this World; knowing that our Passion shall one day
 end in an Ascension, considering that these light Af-
 flictions are not to be compared to that weight of glory.
 Because thou humbledst thy self, and becamest obedi-
 ent to the death, even the death of the Cross! there-

fare hath thy Father highly exalted thee : The lower the Foundation is laid in Humility, (we see) the higher is the superstructure rais'd in glory. He hath exalted thee above the Grave in thy Resurrection, above the Earth in thine Ascension, and above the Heavens by thy Session at his own Right Hand : And moreover, answerable to all this Majesty, (as great States and Personages have proportionable Titles) he hath given thee a Name above all Names, there being none other under Heaven whereby we can be saved ; that at the Name of Jesus every knee should bow, both of things in Heaven and in Earth, and of things under the Earth ; that all creatures in their natures and capacities should pay a Tribute of Gratitude and Reverence ; and therefore, in the natural posture of our duty, we bow the knees not only of our Bodies, but also of our Souls unto thee, entertaining every thought and mention of thee with high veneration ; admiring the Mystery of thy Incarnation, trembling at the horror of thy Passion : adorning the power of thy Resurrection, and triumphing in the glory of thy Ascension ; and that especially for making thy self ours all the while, both in thy Depressions and thy Elevations. If thou hadst not been born, we never had been born anew ; If thou hadst not died for our sins, we had died in them ; If thou hadst not risen from the dead, (whereever our Souls had been) our Bodies should not have rested in hope, nor ever have seen God in the flesh : If thou hadst not ascended, we might perhaps have been freed from Hell, but never have had a place prepared for us in Heaven : As thou art ours in all, (O Lord) make us thine (in our proportions) in all the changes of our Scene, that in sad accidents with Job, though thou kill us, we may trust in thee : and in prosperities with David, we may sing of thy praise all the day long, our life being the day.

O blessed Repairer of our Nature, who in thy Passion wast the death of Death, (cutting off the head of
that.

that Goliah with his own Sword) and in thy Resurrection wast the burial of the Grave it self, and the destroyer of Destruction; and here in thine Ascension wast the Conquerer of Victory it self, leading Captivity captive. O thou that this day liftedst up thy Body from the Earth, lift up our Hearts above it also: Thou that transportedst thy self to Heaven, we beseech thee, transport also our desires and endeavours thither: As thou hast fixed thy self in thy Celestial Throne, at the Right Hand of thy Father, so fix our thoughts, and settle our affections upon thee in Heaven, and upon Heaven for thy sake, who art there making Intercession for us; so that if our transgressions anger Heaven, we have a Reconciler there, nor need we go far to be assured of it. Sure never any Ages, no not those of Noah more sinful; And who can justly call Sodom or Gomorrah wickedder than our Cities? How come the waters then so calm, they break not forth again, to give the World a second Laver? Whence is't there cometh not fire from Heaven? Whence is it the Sword hath not yet quite devoured so small a Nation in so great a while? Whence is it the oft-kindled Pestilence doth not yet flame amongst us? O whence all this, but from thy prevalent Intercession? Because thy Blood speaks better things than that of Abel; begging off our due punishments, excusing our delinquencies, promising our amendment, procuring us daily Blessings: And had we such a Friend in Court, how careful would we be not to shame him, not to grieve him? An all-sufficient Advocate: Why are any so unwise, to forsake the Fountain of Living Water? And dig unto themselves Cisterns, (Intercessors of Saints and Angels) broken Cisterns that will hold no Water? When we are invited to the Fountain by Thee the Fountain, Come unto me all ye that labour, &c. Whom then have we in Heaven but thee? And as thou art

preparing there a place for us, so we beseech thee prepare us for that place, by giving us endeavours to make a ladder of our repented Sins, and thine indulgent Graces; by adding to our Faith Vertue, to Vertue Knowledge, to Knowledge Temperance, to Temperance Patience, to Patience Godliness, to Godliness Brotherly-Kindness, and to Brotherly-Kindness Charity, which is the bond of perfectness, a vertue both of the way, and of our Country also: That so ascending by these steps of Grace, we may at length overtake Thee in Glory. Effect this in us, and for us, O powerful Mediator, O sweet and holy Jesus. Amen, Amen.

{ The COLLECT }
{ for the Ascension. }

Epistle.
Acts 1. verse
1. to 12.

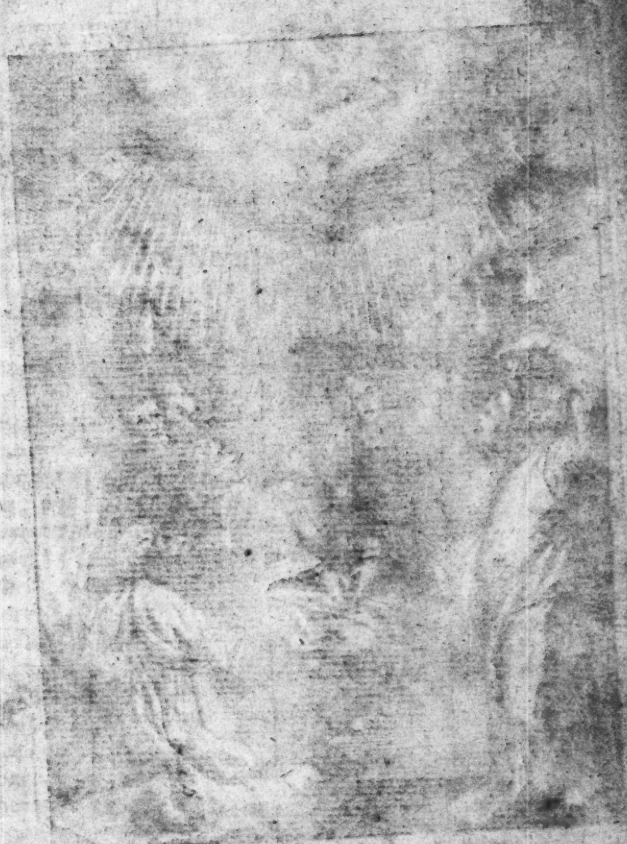
Grant, we beseech thee, Almighty God, that like as we do believe thy only Son our Lord to have ascended into the Heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end, Amen.

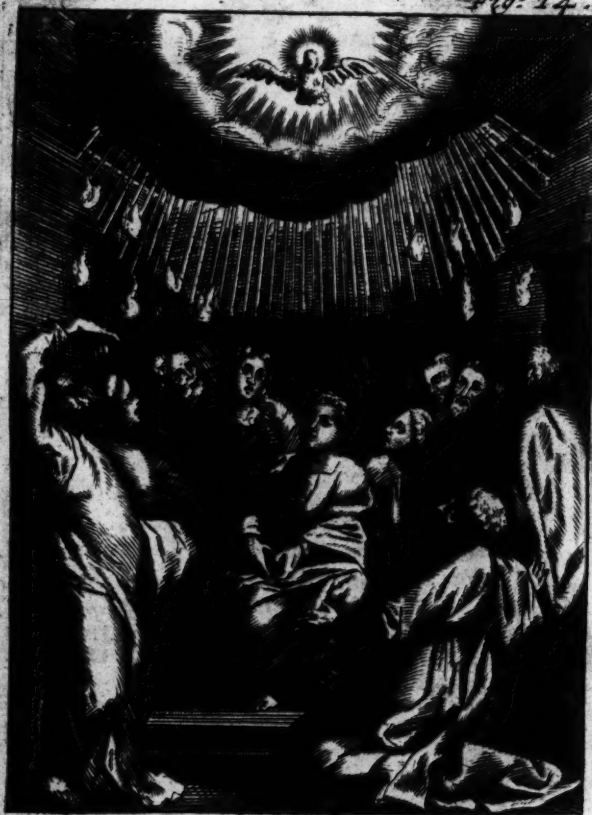
Gospel.
Mar. 16. verse
14. to the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON





MISSIO S. SPIRITVS.
The coming of y^e Holy Ghost Act. 2. *Bouche. 21*

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Psal.
48

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Psal. prop.
48, 67.

UPON

M. Leff. 1.
Deut. 1. 16.
Ais 2. 10.
E. Leff.
Wisd. 1. 1.
Ais 2. 19.

E.
104, 145.

{ *Whitsunday, or, the De-*
{ *scend of the Holy Ghost.*

DISQUISITION XV.

fig.XV.

THIS Day is worthily devoted to the Holy Ghost, the third Person in the *Blessed Trinity*, by whom all Things, Times and Person (that are such) are *sanctified*, by peculiar separation, and made holy by solemn Dedication: and therefore so devoted over all the World, (saith *Augustine*) in memorial of that Day, *Ais* 2. *Epist* 118. ad *Januar*. wherein the *Spirit* after a *wonderful and mysterious manner* descended, for the propagating, governing, and preserving of Christ's Holy *Catholic Church* unto the end of the World. 'Tis sometimes called *Pentecost*, as being fifty days after our Christian *Passover*, (*Deut*. 16.) The *Jewish Pentecost* was a Memorial of the Law, which was from *Moyses*, an hidden Gospel; but our *Pentecost* a Memorial of the Gospel, which is the revealed Law: One delivered in Mount *Sinai*, the other in Mount *Sion*. And sometimes called *Whitsunday*, or bright *Sunday*, from the glorious Light of Heaven that was then shed upon the Earth, from the Father of Lights; as also from a Custom of some new Baptized *Christians*, then cloathing themselves in *white*, in token of the joy and solemnity thereof; who were sometimes

* *Inde parens sacro ducit de Fonte sacerdos*
Infantes niveos corpore, corde, habitu;
Fulgentes animas vestis quoque Candida signat,
Et grege de niveo Gaudia Pastor habet.
Lactant. de Resur. Carnis.

S 4

also

also called the *Illuminati*, the Enlightened, from the *Spiritual Light* received in *Baptism*, their *white Garments* being *Emblems* both of that *Spiritual Whiteness* and *Purity of Soul* conferred by the *Sacrament*, and which ever after they were carefully to preserve; as also of their *Joy*, for being then made *Members of Christ*, *Children of God*, and *Heirs of the Kingdom of Heaven*. And therefore this and the Sunday after *Easter* also called *Dominica in albis*. This the Colour of *Purity*, *Rev.* 19. 8. of *Victory*, *vers.* 14. of *Joy*, *Eccles.* 9. 8. of *Glory*, *Dan.* 7. 9. *Rev.* 3. 4. And whereas *Christ's Birth*, and other times, we keep in Honour of his coming in the flesh; now at *Whitsuntide* we should rejoyce more for his coming in the *Spirit*: Now we have a double *Joy*

Quod a beatiſſimo
Christum non
amiffimus, ve-
nientem Spiritum
posſidemus.
Serm. 133. de
Evan.

Cura leues lo-
quantur, ingre-
ſſes ſuſcipiunt.

Ὁρατε ἐν
ἀποφύγετε.
John 14. 15,
16.

In locum.

(saith holy *Augustine*) that we have not lost our *Christ* departed, but yet enjoy the *Spirit* approached. Ay, the Son of *Glory* being now in his height, shines forth on his *Apostles* in a *Light* from *Heaven*; and knowing the world's *Charity* would soon wax cold, (as he foretold, *Matth.* 24.) He warmeth them with a shower of *Heaven's* better fire; and lest great sorrows for his *Absence* strike them dumb, (as great sorrows use,) He sendeth each of them for a *Token*, an inspired *Tongue*, *Acts* 2. *Christ's Promises*, O how worthy *Confidence*! that so in each point answered their necessities, as not in any thing left them comfortless; *John* 14. Whereas without Him and his Comforts, what forlorn *Orphans* are the best of men? Very *Apostles*, you see in the Metaphor, here as fatherless *Children*, or widowed *Mothers*; *Orphanos*, *Hierom* rendreth it; *Orbos*, *Beza*. One of the Words speaking a near Allegory to helpless *Children*; the other to deprived *Parents*; both pregnantly

pregnantly expressing man's destitute Condition without *Christ*; *Christ's* fatherly Affection towards Man; Man, who left alone, is the desolateſt Creature in the World; eſpecially for Spirituals, how unable therein to help himſelf, ſo much as to a good thought? *Rom. 7.* When thus the *Apoſtles* without *Christ* are very Orphans, as Children fatherleſs, expoſed to Oppreſſions, Injuries, and Deluſions: Let Nature boaſt of nothing, what are the reſt of men without him, but even *Worms* (as it were) and no *Men*: But on the other ſide, how manifeſtly did *Christ's* Parental Care appear to them; that while preſent, gathered them as an Hen her Chickens, and now abſent, ſet ſo good a *Guardian* over them; Earth could not afford a Comforter ſufficient; no, alas, *here are miſerable ones*: and therefore Heaven ſhall: nor is any *Angel* there thought good enough to be entrusted with ſo dear a charge, but even *God* himſelf, the *Holy Ghoſt*; who from the ſweet effects of his Illumination and Aſſiſtance, is emphatically ſtilled: *Εὐαγγελος*, of all the world the Comforter: indeed ſometimes he is called another Comforter; yet not excluſively, but relatively, *Christ* ſtill remaining one; *Christ*, though abſent in body, yet by ſpiritual protection, *Lo I am with you to the end of the world*, *Matth. 28.* Nay, and ſo far even literally it is made good by him, being perſonally for ever with our humane Nature: *Lo I am with you*, &c. Or elſe another Comforter (ſaith *Calvin*.) both for diſtinction of *Perſons*, and difference of *Gifts*: as it was proper to the Son, to pacifie the wrath of God, to ranſome us from Hell, to purchaſe life by dying; but peculiar to the *Spirit* to apply theſe benefits, to make us partakers of *Christ*, and all his ſaving Graces.

Ay,

Rom. 7. 19.

Ἄλλος
 κλητοῦ.

John 14. 16.

Abiit per id
 quod Homo eſt,
 manet per id
 quod Deus.

S Aug.

Matth 28. 20

In locum.

* Διαφέρεται
ἡ χεiriμα-
των.

1 Cor. 12 14.
ἡ πολυτοιχί-
α τοῦ σοφίας τοῦ
Θεοῦ.

Spiritus benig-
nus, Spiritus
dulcis, Spiritus
fortis. S. Bern.
Psal. 68. 18.
Ascendisti &
dedisti, &c.

Dona Spiritus
Sancti fuerunt
Officia, &
Gratia.

Ephes. 4. 11.

Gal. 5. 22.

Ad Cete με-
τα ἄγιον.

John 20. 22.
Dr. Hammond
in loc.

The Holy
Ghost not ful-
ly given, or re-
ceived, till
now.

Ay, we have * *Diversities of Gifts by the same Spirit*; or, as the same Apostle elsewhere calleth it, *the manifold wisdom of God*; He is a Spirit of Com-
fort, as various as our misery; a Spirit of Love, to unite the envious; a Spirit of Strength, to support the weak; a Spirit of Truth, to guide the ignorant; a Spirit of Consolation, to bind up the afflicted. So that David's Prophecie is fulfilled here, Psal. 68. *Thou art gone up on high, and hast given gifts unto men.* Ay, Thou hast now given all good gifts, by giving them the giver of all, the Holy Spirit.

The Gifts bestowed, as upon this Day, were of a double considerability, viz. Abilities, or Graces: Either Gifts of Edification for the Church, which are legible, Ephes. 4. *He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers*: Or Gifts of Sanctification, for the immediate benefit of Souls, whose Catalogue you have, Gal. 5. *The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, &c.* Psal. 68. 18. which St. Paul repeats, Ephes. 4. 8. *David's word received, and the Apostles gave, are no opposition, but shewing the Heavenly Derivation, &c.* But what? had they not formerly received the Holy Ghost? John 20. Yet some say, This signifies here not the actual giving of the Holy Ghost: for that came not on them till Acts 2. and they are appointed to abide at Jerusalem, Luke 24. 29. till they were endued with power from above; which therefore before his Ascension they had not received; and when the Spirit came, it would lead them into all truth: and as yet it appears by their question, Acts 1. 6. they were not thus led, but only the confirming to them his former promise, and by

by the ceremony of breathing on them, to express the πνεῦμα, the eternal Breath and Spirit of God, sealing it, as it were, solemnly unto them, and preparing and fitting them for the receiving of it. So saith * *Theophylact*, The

words [*Receive the Holy Ghost*] signifie, Be ye ready to receive him.

And again, † He breath'd on them, not now distributing the perfect gift of the Holy Ghost, for that was to be done at *Pentecost*, but fitting them

for the receiving of it. For though in the next words, [*Whose sins, &c.*] the power of the Keys, or Stewardship of the Church, were actually in-
stituted on them; yet not to be exercised by them, till the Holy Ghost came down upon them, as

Ephes. 4. 8. It is first, *he gave gifts to men* (as the descent of the Spirit) and then *gave some to be Apostles, &c.* verse 11. Yet this preparation of them amounts to what others assert of the Holy Ghost formerly given, though in remiss degrees; according to *David's* begged

* infusion, not to *Joel's* effusion (saith *Ludolphus*) by *Christ's* breathing on them, (the pattern of our Churches pious Ordination) *Receive ye the Holy Ghost.*

The *Apostles* (saith he) had received the Spirit before, but now the fulness of it; they receive now, not only it, but him; not only the Grace of the Spirit, but the Spirit of Grace himself, by a more personal immission. Before they had a

Spirit of Faith and Understanding; now one of Zeal, and higher Illumination. So that they had now what *Elisha* sometimes prayed for, *Duplicatum Spiritum*, the Spirit doubled on them, 2 Kings 2.

Ay, they had already *Baptismum fluminis*; the watry Baptism of *John*, but now *Flaminis*; they re-

ceive

* Τὸ ἰδ, [λάβετε πνεῦμα] ἀπὸ τοῦ, ἵνα ἐστὶν ὁππότε οὗτος τὸ λαβεῖν πνεῦμα. In Joh.

† Ἐμοῦσά ἐστι τελείαν δωρεάν οὗ ἀγίου πνεύματος οὗν αὐτοῖς νέμων, &c.

Eph. 4. 8, &c.

* Per infusio-
nem, non per
effusionem:

Per insufflationem,
non per
immissionem.

Spiratum ante,
hic plenitudi-
nem.

Prius Spiritum
Fidei, & Intel-
ligentiae, nunc
Fervoris & Il-
luminatis
acceperunt.

2 Kings 2,

ceive this of the *Holy Ghost*, and of fire; here every of their tongues is touched with a Coal from the *Heavenly Altar*; and as of old God shewred upon *Israel* the Food of *Angels*, so here he seemeth to bestow on men the *Tongues of Angels*: Ay, so many *Tongues*, so many *Lights*, that they kindled such a *Light* in the world (upon this day) as never shall be *extinguished to the world's end*. Thus *Christ ascending up on high*, and leaving of the world, that we might be the better assured of his coming again, (saith *Tertullian*) took our *Pledge*, that is, our *Flesh*, to *Heaven*; and also left with us his *Pawn*, to wit, his *Spirit*; which is therefore called *Arrba*, or *Arrhaby*, 2 Cor. 1. *Who bath given us the earnest of the Spirit in our hearts*. And the earnest, you know, is a *Relative* to the rest of the *Recompence*.

The *Jews*, you know, had three more solemn Feasts, which their *Levitical Law* bound them to observe, *Deut. 16. viz.* the *Passover*, the *Feast of Tabernacles*, and that of *Weeks*. First, the *Passover*, so called and instituted for a Remembrance, how the destroying Angel smiting the *Egyptians*, passed over the Houses of the *Israelites*. The second, the *Feast of the Tabernacles*, being an humble Memorial of their living in *Tents* in the *Wilderness*, after their deliverance from *Egyptian bondage*. The third, this of *Pentecost*, or the *Feast of Weeks*, in commemoration of the Law given in *Mount Sinai*, fifty days after their coming out of *Egypt*, and therefore named from the number, and celebrated so many days after the *Passover* upon this latter Festival, (which now we solemnize with this last Reflection) the *Chorus Apostolicus*, or whole *Company* of the *Apostles* being assembled, *Acts 2.* as in one place so all with one

Tertul. in Fest.

2 Cor. 1. 22.

Πάσχα οὐνο-
πρία, πεντη-
κοστή.

Deut. 16.

ἅπας ὁ μα-
θηταῖς.

Acts 2. 1.

one Accord; Unity is a Preparative for Sanctity, and holy gifts are seldom bestow'd on such as love Divisions, the promised Comforter is performed to them: given some ten days after Christ's Ascension, (when Re-promised.) God often heareth prayers, which he answereth not presently. Ten days after, that in mean time the Apostles might with prayer, and other pious exercise, prepare for so divine a Guest, render themselves fit Temples for the Holy Ghost; as on this Festival, the Invisible himself appeared visibly. And now (as one observes) all the three Persons of the Sacred Trinity have (as it were) bodily manifested themselves to man: God the Father to Adam, to Moses and the Patriarchs; God the Son exhibited himself in humane flesh to, and for all the World; and here the Apostles are so unanimously, so devoutly met, as that the Holy Ghost thinks good to be of the company. Where but observe the Act, and the Concomitants, the Person, and his Attendants. The Spirit, to emblem forth his variety of operations, cometh here accompanied with several remarkables: And first, a sudden sound from Heaven beginneth the wonder: And this Sound was but the Symbol of the Apostles Doctrine whose sound went out into all Lands, Psal. 19. I say, the preaching of the Gospel through the World after this Receipt, was but the Eccho of of that sound. Next, there was Flatus veemens, a mighty Wind; and that was the wind that bloweth where it listeth. A Wind that is, and need be mighty, to blow away the chaff of all Carnality, and teach an holy impetuosity against the strong holds of sin. Then after these two Ushers, cometh the Spirit himself in cloven Tongues like Fire: where I resolve all into these three Que-

Three grand
Questions.

*Ut Apostoli ora-
tionibus se aptos
Adventui pra-
pararent.
Hodie visibili-
ter apparuit
invisibilis.*

*Spiritus San-
ctus in variis
figuris, pro va-
rietate opera-
tionum.
Ludolph. in
loc.
Sonus hic Sym-
bolum sonitus
Evangelii.
Psal. 19.
Ventus hic à
carnali Palea
Corda Purga-
bat.*

ries, Why the Holy Ghost here pleased to descend in Fire? Why in Tongues? and why in cloven Tongues?

First, Why in Fire; for to some it may seem strange to hear of a fiery Comforter. Did not Sodom and Gomorrah, did not *Elijah's* Enemies find that a Destroyer? And were not some of the *Disciples* themselves chid by their *Master* for such fiery zeal? And shall not that same angry Element make one day a Bonfire of the world? Talk we then of such a Comforter? Yes. When God is in the fire, the veriest bush shall not consume; and yet mistake not this as meant of real fire, such as is comburent, it being but a *Tanquam*, only like it in appearance. So the Original *ὡς πυρὸς*, (in the Genitive) Tongues, like as they had been of fire; and this word imports Resemblance, not Realty of fire: *Speciem ignis habens*, having indeed a shew of fire for Colour, Light and Motion, but without combustion. And he appeared like fire, rather than ought else, to shew, He gave both Light and Heat to his Apostles; that is, both zeal and knowledge: Heat, for God detested cold devotion; nay, but a lukewarm one *Nauseam creat*, maketh his stomach rise, *Rev. 3.* He must have continual fire burning on his Altar, (much more than *Vesta*) ardent love, and fervent zeal, always in the hearts of his Disciples.

Secondly, like fire for Light too, and that a double one, *viz.* of Charity and Knowledge: To give knowledge of salvation to them that sit in darkness, and the shadow of death: and too, of good example, to shine before men, that they seeing our good works, may glorify, &c. So that this holy Fire commendeth each of the Apostles to the world, as Christ did St. John Baptist, both for a
burning

2 Kings 1.
Luke 9.
2 Pet. 3.

*Tanquam notat
similitudinem,
non veritatem.
A Lapide, &
Cajetan in loc.
Why in Fire?
Propter lumen
pariter & ar-
dorem.*

Rev. 3. 16.

burning and shining Lamp. And indeed, he that hath Knowledge or Charity without Zeal, is but too like the Glow-Worm, he hath some cold splendour, without heat or efficacy! whereas whoso hath Zeal without the rest, (as now-a-days too many such blind mettled Horses) they are so far like Hell-Fire, that they burn, and give no light! but in whose Breast soever they are united, such are baptized with the Holy Ghost, and with fire. A

gain, fire is a bright Hieroglyphick of Grace; Ay, those seven chief Donatives of the Holy Spirit are not frigidly demonstrated by fire: as,

*Septem etiam
eiusque.
The seven
Graces of the
holy Spirit.
Purgat.*

1. Fire, you know, purifieth the Gold from dross; so doth the Spirit by the gift of Love, purge out the Leaven of Malice and Hypocrisie, turning all Injuries into a Golden Patience.

2. Fire melteth the most obdurate Metals, and mouldeth them into any Figurations: So doth the Spirit by the gift of Penitence, dissolve our steely Hearts, conforming them to Christ, and the best Patterns, making them flow through our Eyes like a Celestial Spring.

Liquescit.

3. Fire constipateth and hardneth the Clay, so that no Rain or Storm can injure it: And so doth the Spirit by the gift of Patience, confirm and fortifie us against all Afflictions.

Consolidat.

4. Fire maketh new and burnisheth the Metals: So doth the Spirit by the gift of Knowledge, adorn and beautifie the minds of men.

Decorat.

5. Fire carrieth up Vapors, and things of lighter nature, with its ascending motion: So doth the Spirit by the gift of Faith, raise our Desires, and sublimare our Endeavours towards Heaven.

Elevat.

6. Fire imparteth Light to all that are about it; And so doth the Spirit by the gift of Wisdom, enlighten the Understanding, and direct the Practice.

Illuminat.

Lastly,

Decorat.

אשאלח

Πῦρ κατα-
λίσσει.

Deut. 4. 2. 24.

Heb. 12. 29.

Second Que-
stion, Why in
Tongues?

*Non carnea lin-
gua.* Gyran. in
loc.

* *Ut qui in-
tellectui lucem,
ardorem affe-
xui, ori ver-
bum minis-
tret.* Goran. in
loc.

Lastly, Fire (you know) sweetneth and pre-
serveth things from Corruption: So also doth the
Spirit by the *gift of Innocence* or *Penitence* sweeten
our whole Life into a continual Feast, and keepeth
Souls entire from spiritual Putrefaction. In a
word, our great God himself is a *Fire* (saith Scri-
pture) to the wicked, *Deut. 4.* (which *St. Paul*
translateth, *Heb. 12.*) an eating fire, to *Sodom* and
Gomorrhah, *Nadab* and *Abibu*, to such Stubble a
consuming fire; but to the faithful, to the peni-
tent, (as here) *Ignis illuminans*, a Light unto
their feet, and a *Lanthorn* to their paths, to guide
their steps into the way of Peace, Peace tem-
poral, spiritual, and eternal. And now the que-
stion of this fire being extinguished, admit here
a few words of Tongues; that's the second, Why
in Tongues? The *Holy Ghost* was pleased formerly
to appear in the mild *Emblem* of a Dove, viz. when
he flew down on him, who was as void of guile, as
the same Bird of gall: but now, pointing out the
effect by the external cause, he speaks his presence
in the form of Tongues. But, as before of Fire,
so neither must we here imagine *real* Tongues, but
their Similitude (saith my Author:) these were no
fleshy Tongues; no, those had been too gross, in-
congruous Representatives of the subtlest Spirit;
these were of a rarer substance, suppose of purer
Air condens'd into this shape, and lightned from
above: So that as before the Spirit descended,
sicut Columba, *Matth. 3.* but in the likeness of a
Dove; so here no more than *tanquam lingua*,
only in the similitude of Tongues; and in them
specially, in Tongues above all Figures, that he
who had given light to their * *Intellectuals*, and
fervency to their Affections, might now also add
a voice, and expressive faculties to the Tongue
without

without which, all Abilities are but like *the Talent in the Napkin*, and the *Napkin* hid in the Earth; Jewels lock'd up in a Cabinet, whose Key is lost; Elocution being the Orator's first, second, and third; Expression the Ornament of all; here is therefore opened to them *a Door of utterance*, Acts 2. They spake with divers Tongues, as, &c. These Tongues then betokened the *Gift of Languages*, whereby they were enabled to perform that great task Christ had set them, *Go forth and teach*, &c. See, God never giveth a Burthen, but withal Strength to bear it: if he will have them teach, he will furnish them with Tongues: else the Apostles themselves (you see) were not to go from *Jerusalem*, and preach, till they had received the tongues; though they had abilities before, yet stirr'd not without Order and Commission: *Rom. 12. How shall they preach unless they be sent?* Yet how many in this daring Age precipitate into the holy Function, before any Receipt of the Holy Ghost in Tongues? Of as many Languages as their Mother, without ever waiting as the *Apostles* here, or perhaps scarce once seeing the place where they are bestowed, an *University*; But on the other side, no sooner have the *Apostles* here received the *Gift*, but, like good stewards, forthwith they employ it. Men ought to make a timely use of their Endowments (still moving in the proper *Sphere* of their vocation.) And what have they to answer for, that have received this Gift of * Tongues, and yet are dumb? I mean not that inforced silence which now many a *David* keepeth, not without pain and grief for it; which sin shall light on its Imposers: but for voluntary *Mutes*, I am sure the Prophet gives them

Primum, secundum, tertium, Elocution, Quintil. Acts 2. 4.

Προφθυσας μαρτυροῦνται πάντα τὰ ἔθνη Mat. 28. 19.

Rom. 12. 19.

* *Pars optima Deo immolatur; Ecce nostri corporis digna est fidelis lingua qua sit hostia, Interpreter animi, enunciatrice sensuum, Cordis ministra, praecepti operis pectoris, Prudent Παιδὸς ἀφ' αὐτοῦ.*

T

but

*Etiam otiosi
silentii reddenda
ratio Bern.
in Matth. 12.
36.*

Μεγαλὴ α ὦ
Θεῷ.
Magnalia Dei.

*Quid lingue
Gentium, nisi
conversionem
Gentium?
Ludolph.
Gen. 11.*

but a biting character, *Isa. 56.* and * *St. Bernard* (as seriously as wittily) on that twelfth of *Matthew, vers. 36.* Of every idle word, &c. as of idle words, so of every idle silence (saith he) must an account be given. Here they immediately began to speak with Tongues, as, &c. Straight the whole multitude of strangers, Parthians, Medes, and Elamites, Romans, Jews, Mesopotamians, Cyrenians, Cretes, and Arabians, all in a general wonder acknowledge them speaking in their own tongues, the wonderful things of God. And it may pass for one of those Magnalia, the sudden Rise and strange Growth of the Church immediately thereupon! How from that Embryo, In *Fury is God known*, it commenced, as it were, *per Saltum*, into a full stature by *Proselytes*, of all Nations, and daily numberless additions. This brighter Moon doth wax, and may she know no wain, but still encrease, until she be multiplied unto her full of Glory. The Spouse (I say) that till then, like *Jacob* beyond *Jordan*, was but obscure, and of small Retinue, able to plead but little visibility; but here, like him again, having once passed some bitter waters, can challenge either Stars or Sands for number, singing now, *Praise the Lord all ye Lands, &c.* Ay, what else do the tongues of all Nations here import, but the conversion of the Nations? Again, whereas at first all Languages save one were as a course for Sin, *Gen. 11.* a punishment of pride; and none of them as yet (by some) thought holy, unless the three inscribed on the *Cross of Christ*, viz. *Hebrew, Greek, and Latin*; why here, were all the other sanctified by this appearance of the Holy Ghost in Tongues; for which let all Tongues and Languages, Kindreds and Nations, (especially that enjoy these Fountains open, and not stop'd

stop'd up by envious Philistines) ever sing praises to the Lord, and speak good of his Name, for so affording them his Word in their own Language, as a means and message of their Salvation. Lastly, the Tongue too is an instrument of taste, as well as speech. So doth the Holy Spirit rectifie the palat of the Soul, hereby teaching her to relish good, and disgust evil; to prefer a bitter wholesome to a sugred venome; to taste and see how gracious the Lord is, Psal. 34. whereas the natural man (saith the Apostle) as wanting this same holy Tongue, Discerneth not, savoureth not the things that are of God.

But one may speak too much even of the Tongue it self, and therefore now I will cleave off my Discourse from the *Lingua*, to the *Dispersita*, the third Query, *Why the Holy Ghost was pleased to descend in cloven Tongues?* And this *Dispersita* some take to be no more than *Distributa*, Tongues divided, not in themselves (they mean) but among their Receivers, so as that a peculiar Tongue sate upon each of them. But there is more in the Original, *ἡμεῖς ἐκδιαιρέθημεν*, that signifieth such as were divided from the midst, dimidiated, as 'twere, by forked Tongues; These imitating fire likewise in its Pyramidal Figure, may easily be conceived to spread into a Bipartition. And what did the two branches hereof intimate, but the equal mixing of the Law and Gospel, for the Conversion both of Jew and Gentile? In the old Law (you know) the dividing of the Hoof was an Argument of Cleanness, Lev. 11. and the Serpent also, that Emblem of Wisdom, to which Christ schooleth our Imitation, Matth. 10. hath *Linguam bifurcatam*, a kind of forked Tongue: Here therefore,

T 2

why

Distinguit sapes, sapidum ab insipido, dulce ab amaro.

Tà ὃς Θεὸς ἔφωσεν. Non sapit quæ Dei sunt.
1 Cor. 2. 22.

Third Question. Why cloven Tongues?

Ita ut quisque suum habuit.

In specie ignis.
Goran. in loc.

Levit. 11. 3.

Mat. 10. 16.

Ad candida testa Columba Spiritus Sanctus odit sordes, nec in uno domicilio morabuntur mundities Spiritus, & immundities Peccati. Bern. Ser. 3. in Diem. Πνεῦμα εὐλόγηται ἄρον, καὶ μετέστην αὐτὸ φαυλαῖς ἀθή- συμμυ; Isidor. Pelus.

why may not the cleaving of the Tongue be an apt Symbol of Prudence and Sincerity? Sure that Tongue which rends it self off from worldly and corrupt Communication, and setteth on God's Praises, is one of the *Holy Spirit's* cloven Tongues. For the Devil too play-

eth God's Ape, and hath his cloven Tongues, viz. those that love Division, Flattery, and Dissimulation; as well as his *fiery Tongues*, viz. such as love Lying, Slanders, Oaths, Blasphemy, and Imprecations; and these likewise, I fear may all Nations hear (I am sure ours may almost in every corner) speaking in their own Language, *Horribilia Diaboli*, the fearful works of the Devil.

But not to proportion my Discourse of them to the Sins of Tongues, lest I be infinite, or rather incessant; but instead thereof, let us take a more necessary glance on the number here the *Holy Ghost* descended on: For we read of an hundred and twenty *Assembled*, Acts 1. But *Beza*, and some others, restrain this *Advent* of the Spirit to the Apostles only, because indeed the Promise was made to them; and he led *Them* forth at his Ascension, and the grand Charge was laid on Them, *Go forth, and Preach*, &c. Yet for all this, the stream runneth another way: *Cornelius à Lapide*, with a Cloud of Witnesses, affirms the *Holy Spirit* shed on all that Company, but not without Discrimination: And this argued first from that Question, Acts 10. *Who can forbid water, that these should not be baptized, having received the Holy Ghost as well as we?* Besides, we know, more were to preach the Gospel than the Apostles, He appointed other seventy, Luk. 10. And they then had need of Tongues.

But

Acts 1. 15.

In locum.

Acts 1.

Cap. 10 47.

Luke 10. 1.

But then here may be objected, That there must be divers Women in this Company besides the Blessed Virgin, *Acts 1.* and they (not permitted *Acts 1. 14.* to *speake in the Church*) needed not this Gift of Tongues. But we may thus salve the Scruple, the Holy Ghost here probably descended on them all, *Apostles* and others, Men and Women; according to S. Peter's Exposition of that Place of *Joel*, I will *Effundam Spiritum.* pour out of my Spirit upon all Flesh; your Sons and *Joel 2. 28.* your Daughters shall prophesie, &c. *Acts 2.* which he there appropriated to that very business, to take *Acts 2. 17.* off the *Enthusiastical pretences* of After-Ages; yet all this not to the same end, nor in the same degree as one that was enlightened by the same Spirit. St. Paul will tell you, *1 Cor. 12.* To one was *1 Cor. 12 8.* given (by the Spirit) the Word of Wisdom; to another, the Word of Knowledge by the same Spirit; to others, the gift of Faith; to others prophesie; to others the discerning of Spirits (as was most necessary to their several conditions:) but to the *Apostles*, and to their helpers, the highest Degree of Illumination, Diversity of Tongues, and Interpretation of Tongues, because they were to convert the Nations. So that we may conclude it gratefully with S. *Austine*, O the great fidelity and liberality of Christ, that promised a Gift to twelve *Apostles*, and performeth it to ten times twelve, which is an hundred and twenty! teaching us to be sparing in our protestations, ample in performances: not like *Antigonus* surnamed *Δῶν*, of whom 'tis said, he never denied any thing was asked, nor ever performed any thing he promised; but like *David*, to keep our word, though it be our loss, it shall be our gain a better way. It is a Qualification of a Saint, and an Imitation of Christ, (you see) who here promised his *Apostles* only, and filleth all of them with the Holy Ghost.

T 3

And

Spiritum Sanctum, à Christo promissum duodecim Apostolis datum numero decuplato.
Serm. 69. de Temp
Psal. 15. 4.

Acts 2. 15.

* Introduxit
in cellam vi-
nariam.
Cantic. 2. 4.
אל כית-
(i. e.) in do-
mum vini.

* Attende, in-
quit, quod non
omnino ebrios,
sed ebrios sicut
ab illis astmati
sunt, denegavit;
erant enim
ebrii, sed Spi-
ritu Sancto,
vino novo. S.
Bern. Serm.
49. in Cant.
† Vinum cor
letificans, non
statum mentis
evertens. Bern.

And while they are thus filled with the *Holy Ghost*, some mockers are so empty of him, as to say, the *Apostles* are filled with new wine, Acts 2. If they did not, sure enough their *Successors* shall never want *Censures* and *Derisions*. But St. Peter confuteth them from their own experience, it being but the third hour of the day, *vers. 15*. Wine was not their mocker, but the *Jews*. Yet St. Bernard upon those words, Cant. 2. * He brought me into his Banquetting-House, &c. saith, that was fulfilled this day of *Pentecost*, the Church was then comforted with flacons, the *Apostles* inebriated not with the *Spirit of Wine*, but with the *Wine of the Spirit*; and therefore Bernard descants on St. Peter's Answer, *These are not drunken, as we suppose*. Others say, the *Apostles* Answer confuted them from a Custom of the *Jews*, (and since much followed by the *Christian Church*) that is, of *Fasting* all the mornings of their *Festivals*, neither eating nor drinking till they had performed their *sacred Duties*; a Custom commendable, especially before the *Sacrament*. Yet St. Bernard confesseth it with a Qualification: * They are drunk indeed with new wine (saith he) but not as ye suppose, but with such a new wine as those old bottles, the unbelieving *Jews*, were neither worthy to receive, nor able to contain, being a wine poured out by the true *Vine himself*, by him that trod the *Wine-press alone*! Such a wine as made † glad the heart, Without any disturbing of the brain. The *Apostles* had a sower draught of it by their Master's absence; now therefore they receive the *Wine of comfort*. And this methinks may cheer our *Patience* in all tentations and afflictions, to see it is *Christ's Method*, to keep the best *Wine* till the last. Here then what if we must taste of sorrow's cup, while we

are

* *Veni, Creator Spiritus,
Mentes tuorum suscita,
Imple superna Gratia,
Qua tu creasti pectora.*

{ On *Whit-*
Sunday. }

T 4

And

And because Heaven-born *Charity's* foretold,
 On *Earth* in later Ages to grow cold;
 He gratifies each of their good desires
 With a warm shower of Heav'n's *propitious* Fires.
 And as it doth *Heroick Victors* suit,
 Their rich *Beneficence* to distribute
 With liberal hand; so our Triumphant Lord
 His *Graces* doth here copiously afford,
 To all the praying *Company* that sate
 Attending him at *Expectation's* Gate:
 He strews his *Gifts*, his *Conduits* run with *Wine*,
 And all that *taste* acknowledge it Divine;
 A true *Nepenthe*, which whoever drinks,
 No more of wonted *Sin* or *Sorrow* thinks;
 With which they'r all so *plentifully* fill'd,
 Their hearts are mended, and their Head not spill'd:
 A Spirit of Comfort, various as our Grievs,
 Proportioning them all with true Reliefs;
 A Spirit of *Strength* for to support the weak,
 And bind up wounded hearts, when like to break;
 A Spirit of *Amity* and sacred Love,
 Uniting lower envies from above,
 A Spirit of Aliment, that doth *invite*,
 And nourish *Souls* of pious Appetite.
 Two *Ushers* lead this sacred Spirit's way,
 A mighty *Wind*, and *Sound*; fit to display
 The Gospel one, whereof the world must ring;
 Mens *Carnal Chaff* the other winnowing.
 The Spirit himself then in a golden Shower,
 His *fiery Tongues* on all their heads doth pour;
 Which now like *flaming Beacons* blaze, and tell
 The near *Invasion* of that *Hof* of Hell!
 Giving men *warning* stoutly to defend
 Themselves, by making Heav'n their speedy Friend.
 But *Comforts* cloath'd in fire (perhaps are) strange:
 Shall not that *angry Element* once change

The

The world to *Cinders*? true and yet presume,
God in the *Flame* will not a *Bush* consume.
The *light* and *heat* of *Fire* best *Emblem* forth
Science and Conscience, true *Apostles* worth,
Knowledge without *Zeal* *apes* the *Glow-worm* well;
Zeal without *Knowledge* but resembleth *Hell*!
The choicest *Graces* of the heavenly *Quire*
Are not improperly exprest by *Fire*:
That doth from *Dross* the *Metals* purifie,
As this by *Love* doth purge our *Enmity*!
Fire melts obdurate *Mines*, and lets us know
The *Spirit's* Remorse makes steely hearts to flow!
Fire hardneth *Clay* against injurious storms;
As mourning hearts a *Patient Spirit* confirms.
Fire *Renovates* and *Burnisheth* the *Mine*;
The *Spirit of wisdom* makes the *Face* to shine.
Fire *Elevates*, inclines things to *Ascend*;
The *Spirit of Faith* too makes *Souls* upward tend.
As *Fire*, to all about it *Light* imparts;
The *Spirit of Knowledge* doth irradiate *Hearts*.
Fire distributes a warmth to all are near;
Fervor of *Spirit* doth our *Devotions* cheer.
Some things too *Fire* preserves, not all consumes;
Life, *Innocence* or *Penitence* perfumes.

But why appears this *Fire* in form of *Tongues*?
To speak those grand *Abilities*, that *Throngs*
Converted unto *Christ*, throughout the *Lands*,
Drawn by such eloquent and charming *Bands*:
From whence all *Nations* sweetly woo'd embrace
(In their own *Tongues*) the *Oracles* of *Grace*.
But *Satan* too his fiery *Tongues* hath spread,
Whose *Fire by Fire* shall be extinguished:
These *Tongues* of the *Apostles* cloven were,
As mixing *Law* and *Gospel* every where.
That they were fork'd, and of *dissected* hue,
Hints the *Conversion* both of *Greek* and *Jew*.

The

*The parting of the Hoof did Cleanness show :
 The Serpent hath a Cloven Tongue (we know)
 Christ's School of Wisdom: then the Tongue that's clean
 From Putrid Language, is the Tongue we mean.
 Thus David's Propheſie's fulfilled, when
 Christ went on high, and ſhowr'd theſe Gifts on men.
 Light on us therefore, O Celeſtial Dove,
 So with thy fanning Wings enflame our Love ;
 That we like Birds of Para-diſe may fly,
 And Neſt among the Stars eternally :
 That Hearts and Tongues kindled with holy Fire,
 To thee in endleſs Praises may aſpire.*

P R A Y E R XV. { On Whit- Sunday. }

O God the Holy Ghoſt, proceeding from the Father and the Son, have mercy upon us miſerable Sinners. As thou didſt ſeaſonably viſit the Apoſtles, and others that attended thine Appearance ; as the Father manifeſted himſelf unto the world in the Works of the Creation ; and God the Son ſurrendred himſelf in the works of our Redemption ; ſo wert Thou pleaſed (this day) to manifeſt the Third Perſon of the Glorious Trinity, (that now the compleat Deity might have viſibly and comfortably appeared to Mankind) in a wonderful manner deſcending on the Diſciples, and others, waiting at Jeruſalem ; ſupplying all their wants, and comforting their Sorrows after their Aſcending Maſter. O how punctual ! how full of ſatisfaction are the Divine Promiſes ! how worthy of our Confidence and beſt Affiance ! being all Yea and Amen : how deſerving all our Vigilance, Prayers, and Attendance ! here illuminating their Hearts with Light from Heaven ; warming their Affections with Celeſtial Fire ; affording them Con-
duis-

quits-Pipes, (as well as Cisterns) Tongues of Utterance; and in those Faculties of Expression, Opportunities of Conversion. O Blessed Spirit, whose Treasure's inexhaustible, continue these Gifts and Graces to thy Catholick Church; by enlightning of her Paths, by enlarging of her Borders, and by making up her Breaches; by Hallowing her Assemblies, and furnishing her Ministers; Clarifying their Heads with heavenly Light, Sanctifying their Hearts with holy Fire, and Quickning their Endeavours by thy Spiritual Motions, by Uniting the Hearts of all her Members, knitting them together in the Bond of Peace. O thou Eternal Breath of the Father and the Son, perfect the work of Sanctification in all thine Elect; pour out thy Graces this day and henceforward in the Tongues of the Preachers, in the Ears of the Hearers, and in the hearts of all the Congregation: that so the good seed of thy Word falling into well-prepared ground, may bring forth fruits worthy amendment of life, in some thirty, in some sixty, in some an hundred-fold, even the fruits of the Spirit, Scil. Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, and the rest of the links of that same golden Chain. Let that mighty rushing wind (in which thou descend'st) purge away the Chaff of our Carnal Affections, and with an holy violence beat down our strong holds of Sin, and all the proud imaginations that resist thy Grace. Let that wind dissipate the Clouds of Error, Sin, and Sorrow: cool and refresh us in the heat of Persecution, filling the sails of our desires with happy gales into a prosperous voyage for our Haven, Heaven. O sweetest Spirit of Love, who descend'st in the wild Emblem of a Dove, purge out of the midst of us all bitterness, and gall of malice, that with meekness we may receive the ingrafted Word, able to save our Souls. Descend upon us in the sound of thy Word, (though not in the
extra-

extraordinaries of Propheſie and Miracles, yet) in the ordinary Graces of Faith, Hope, and Charity; in a Spirit of prayer and ſupplication, of ſupport and conſolation, of obedience and reſignation; of ſincerity and fervency in our Devotions, of Zeal both in profeſſion and our converſation, enlighten our darkneſs, inflame our coldneſs, purge our drowſineſs, ſweeten our ſourneſs, pardon our ſinfulneſs, reform our wickedneſs; ſeal all the gracious promiſes of thy Goſpel to us, and ſeal us unto the day of Redemption. Amen and Amen.

{ The COLLECT }
for Whitsunday. }

Epistle.
Acts 1. verſe
1. to 12.

God, which as upon this Day, haſt taught the hearts of thy faithful People, by the ſending to them the light of thy holy Spirit: grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with Thee in the unity of the ſame Spirit, one God, world without end. Amen.

Gospel.
John 14. from
verſe 15. to
the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

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in-
our
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us,
en

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o

g.

c.

N





And these three are one. *John 5. 7.*

P. B. 1611.

M.
Psal. for
D. M.
E.
Psal. for
D. M.

UPON

Trinity-Sunday.

M. Less.
1. Gen. 18.
2. Matth. 2.
E. Less.
1. Josh. 1,
2. for D. M.

DISQUISITION XVI.

fig. XVI.

IMmediately after that admirable Descent of the Holy Ghost forementioned, (as it were) consequently ensued notice of the incomprehensible Trinity; even thereby given to the Church of God. But, as the Apostle saith, *Great is the Mystery of Godliness*, 1 Tim. 3. And *This* indeed one of the greatest parts of all that Mystery, viz. the Distinction, and yet Union, of those three glorious Persons of the Deity. Here, *one Deep calleth upon another*: A Theme fitter for Admiration, than Examination, not visible in the Book of the Creature; where the Deity is seen as in a Glass, only by reflection. No, nor presently legible in the Book of the Scripture, where God is seen by a kind of Light, more directly: You know *Moses* could see but his Back-parts, and scarce them neither, they were so glorious; but this Distinction of Persons is, as it were, *His Face*, and accurately to be discerned, is scarce an adequate Object of this Life, Exod. 33. And albeit the Bible begin, and run on still with his NAME in the Plural Number, that is, *Gods created the Heaven and the Earth*: Yet this determineth not three Persons, although it fairly contributeth something toward it, and more than intimateth Diversity of Persons, even when applied to God himself, Gen. 1. and Deut. 5. And some even

1 Tim. 3. 16

*Abissus Abys-
sum invocat.*

*Ut per specu-
lum.*

Ut per lucem.

Exod. 33. 20.

וַיֵּרָא
אֱלֹהִים

Gen. 1.
Deut. 5.
out

out of the first Book of Holy Writ do probably argue that triple Personality, from that first plural word, of *Gods created*: 'Tis plain enough that there are several Persons hinted; but for the distinction of them, you know the Act of Creation is generally attributed to the Father, (*quoad extra*, according to us, for else, to all the three Persons indivisibly) *God created the*, &c. And in the second verse, there is another Person particularized, *viz.* the Spirit; *The Spirit of God moved upon the Face of the Waters*; that is, by a Cloud of Witnesses, the *Holy Spirit*. And the first of St. *John* expounding the same first of *Genesis*, brings in the second Person hither, that is, the *Word*; and saith, twice for failing in one verse, *All things were made by Him, and without Him nothing*. But to make good my word, in *Gen. 32.* the *Angel* wrestling there, and blessing *Jacob*, is universally interpreted of *Christ*, (to say nothing of those that came to *Abraham* and *Lot*, *Gen. 19.*) And then you have all the three sacred Persons of the *God-head*, though not positively demonstrated, (for that would be a task invincible) yet emphatically intimated in the book of *Genesis*. And this is *Effigatio Ansarum*, (as one calleth it) as it were a framing or finding out of handles, which we dexterously lay hold of in so high a Mystery. And others do as much from that of *Job 1.* arguing the Trinity from his treble Benediction; *The Lord hath given, the Lord hath taken away; blessed be the name of the Lord*: three Lords you see, and yet but one disposer; there's Trinity and Unity. But this *Germinatio Gemmarum*, putting forth of buds and blossoms in the Old Testament, proveth *Protuberatio mammarum*, a fruitful swelling of the breasts in the New, where there are frequent and pregnant attestations.

רוח
אלהים

John 1. 2.
Gen. 32. 24.

Three Angels.
Gen. 18.
Gen. 19. but
two Angels.

Job 1. 21.

tions. I shall need mention but some chief ones
1 John 5. There are three that bare Record in Heaven, the Father, the Word, and the Holy Ghost; and these Three are one. What can be more manifestly expressed? For which S. Paul is one of them that returneth gratulations, *2 Cor. 1. (at once witnessing the Trinity, and praising it) Blessed be God (saith he) even the Father of our Lord Jesus Christ, the Father of mercy, and the God of all comfort.* In which alone we discern the whole Trinity: Here is the *Father*; and *Mercy*, which is his *Son*; and the effect of his Mercy, the Spirit of *Adoption*; and then all Three comprised, in *the God of all comfort.*

But alas! what is all this to your Rational men, (as they call them) the handsome Complement for our modern *Arbeits*? who (like *Thomas*) live not by Faith, but by *Sense* and *Reason*, (if they mistake not) which is a way in some things quite to destroy the Faith, that being an *evidence of things not seen*. And therefore S. *Austine* saith, He that will admit of no Master but *Reason*, sometimes presents a Fool to be her Scholar. Though I know rectified *Reason* is the work of God, and in it self not contrariant to *Piety*, but being ordered and sanctified, is very advantageous to it: yet not to be Relied upon, as any fit measure of the Principles of Religion, especially in such *Mysteries* and sublimer parts of it. That too being so lapsed and depraved: Yet even those *Motions* of *Nature*, (that is) of Second causes, may find some parallels of this sacred Riddle even among the Creatures here below; the Snow, the Ice, and Water: And so above, the Light, and Heat, and motion of the Sun, have each of them a severality of existence, and yet as 'twere an Identity of Essence. And if ought can be found

*Rationem qua-
ra? fidem ob-
nego. Aug.*

*Natural Rea-
son, how far
useful.*

* *Δ & τετρά-
δο; sacra, &
cordis humani
figura; qua si-
bi mutuo solum
sufficiant.*

† *Domine, fe-
cisti me propter
Te, & inquisi-
tum est cor me-
cum donec re-
quiescat in Te.*
S. August. 1.
Confess. 6.

*Tu racionare,
ego mirar; tu
disputa, ego
credam.*

* *Mira profun-
ditas, Deus
meus! mira
profunditas!*
S Aug Confes.

* *Ω Ω Ω.*

Rom. 11. 33.

† *Rara anima,
qua sciat quid
loquatur.*

1. *Proficientes Unitatem
Veneremur Trinitatem,
Pari reverentia.*

found such in Nature's Inventory, why should we so stagger at the like in our Creator? Ay, and the very *Figure* of the Heart of man, as well as the nature of it, holdeth some proportion with the *Blessed Trinity*, being * *Triangular*, and, as it were, extending a *Corner* of it self to each of the three *sacred Persons*; and the capacity thereof being aptest, and indeed only to be † *satisfied*, by the *All-sufficiency* of that blissful *Triad*. As a *Circle* can never fill a *Triangle*; so the whole *Circle* of the *World*, and all things in it, can never *satisfiate* the heart of man, but that some *corner* of it or other will still be empty! (either *Riches*, *Honour*, *Children*, or contentment in them, will be wanting.) *Heaven* only hath a *Trinity* can do it, can fill all the *Angles* of its *Receptivity*, making it to *acquiesce* in *fulnes* of joy, and absolute *satisfaction*. Well, (saith holy *Austin*) *Critical Naturalist*, Thou that leavest the *Master*, and denominatest from the *servant*, do thou argue on, I will admire this *Mystery*; do thou dispute, I will believe it: By his own help, I do both believe this *Trinity*, and admire it: To go on with that sweet *Father's* warble: * These waters are of infinite depth, O *God*, unfathomable is their bottom! The bottom is to profess and to feel the distinct working of the three distinct *Persons* of the *Trinity*, *Father*, *Son*, and *Holy Ghost*. Not one man, not one *Christian* of a thousand, speaking of these *mysteries*, † knows well what himself means; and those that know the most (saith he) *contendunt & dimicant*, dispute and wrangle, assisting the common enemies of *Christianity* by their *uncharitableness*; while without love and mildness, none can ever come to know the unity
of

of this blessed Trinity, or to see the
visions of Peace, in the presence of
this God of mercy, peace, and love.
And therefore as we receive bene-
fits by apprehending God under
these distinct notions; of power, as
a Father to protect us; of wisdom,
as the Son to instruct us; of good-
ness, as the Holy Spirit to comfort
us: So now must we, on the other
side, take the more care, that we
make answerable returns of Love,
Obedience, Gratitude; and that
we sin not against these Persons
in their several Notions, either
by neglect of any of them, in such
as God sets over us; or by abuse
thereof imparted to our selves: As
David in that complicated Sin, Psal.
51. where he offended against
all the three! First, against the
Father, by abusing that power
which he had given him: Against
the Son, by depraving true wisdom
into craft and treachery: Against
the Holy Ghost, by contemning the
goodness and Piety of Uriah's re-
fusal. But let us rather imitate
(both for their Contemplation and
Devotion) those Crowned four and
twenty Elders, Rev. 4. that inces-
santly sung that sacred Treble, Holy,
Holy, Holy, Lord God Almighty, &c.
For First, the Speculation proves the Trinity,
and then their Devotion worships and adoreth it.
Holy, Holy, Holy, which was, and is, and is to come;

V

Ten'ses

2. *Tris Personas asserentes.
Personaliter differentes
A se differentiâ.*

3. *Sive dicat tris vel tris,
Simplex tamen est uera,
Non triplex Essentia.*

4. *Pater, Proles, Sacrum Flamen,
Deus unus, sed hi tamen
Habeat quædam propria.*

5. *Una virtus, unum nomen,
Unus splendor, unum lumen;
Hoc una, quod alia.*

6. *Digna loqui de Personis,
Pim excelsis Rationis,
Transcendis ingenia.*

Tenses and Persons both (you see) here speak the Sacred Myſtery of Trinity in Unity, and Unity in Trinity.

* Τὸς ἄγιος : *Per hoc quod ter Sanctus, Trinitatem ſignificat : per hoc quod ſubdit, Dominus Deus, Unitatem.* Hieron. in Iſa. c. i.

† Quid eſt quod ter Sanctus dicitur ? Cur ſemel Dominus Deus ? Reſpon. ad object. Arrian.

* Athanaſ. contra totum mundum, & c. contra.

*Holy, notes the Trinity; in that they add the ſingular, Lord God, notes the Unity. Or, as Faſſenſius, † what is the meaning of this Hymn ſo trebled, ſo ſingularized; but three diſtinct Perſons, and yet one only Lord God? (according to the. * Athanaſian Creed, compoſed againſt Arius, and appointed*

ever to be read This Day) which was, without beginning; which art, of thy ſelf without means; and ſhalt be, for ever without end.

Amphilochius Iconit Episcopus. Theod. Ec. Hiſt. l. 5. c. 10.

And here it will not be impertinent to acquaint you how Amphilochius broke the Arian ſnare, by a pious Ingenuity. He preſents a Petition to the Emperour Theodoſius, and that with all lowly Re- verence to himſelf; but taking no notice of his Son Arcadius, who ſat by him: whereat the Emper- or, diſpleaſed, upbraided his omiſſion: What, Amphilochius, Regardeſt thou not my Son? Being more than an Heir Apparent, newly Declared Em- peror? To whom the good old Eaſtern Biſhop thus replied: Ah, canſt not thou, O Theodoſius, en- dure thy Son, neglected? Being but an Earthly, Prince, a Prince of Clay: and yet in thy Domini- ons permit the Eternal Son of God to be not only neglected, but condemned? A Speech that melted to the good old Emperour, as that he not only ac- quitted Amphilochius from ill manners, but ſoon granted his Petition, and baniſhed all the Arians.

* Οὐνοῦ καὶ ὁμοῦ καὶ οὐνοῦ καὶ οὐνοῦ, conſubſtantiale. Quaſtio diu perturbant Ec- cleſiam.

Rev 4 2.
Bullinger in
loc.

And to draw towards a cloſe: St. John in his Viſion, Revel. 4. beheld one ſitting on a Throne which is God the Father; and at his right hand the

Lamb

Lamb, which is God the Son; and the seven-fold Spirit proceeding from both, which is God the Holy Ghost. † One in power and efficacy, Three in personality, &c. Therefore after all God's goodness, celebrated in other Festivals, now most worthily doth the Church honour the Holy Trinity, the whole Trinity of Persons together, (as elsewhere in several) Declaring the wonders that be doth for the children of men. Blessing and praising that same Sacred Triad, with St. Paul, and other Churches out of him, Rom. 11. Of him, and through him, and for him, are all things: unto him be glory for ever. Amen. Where Lombard out of Augustine, (for as one was the Master, so the other was the Founder of the Schools) saith ingeniously, that these Prepositions, Of, Through, For, are not to be confounded. For Ex doth denote the Father, of whom are all things; Per, the Son, by whom are all things; and In, the Holy Ghost, in whom are all things. God the Father is the Fountain of all goodness; God the Son as the Conduit, and God the Holy Ghost as 'twere the Cistern. But, as the Woman of Samaria said, the Well is deep, and I have nothing to draw with, John 4. Indeed this Well is deep, deeper than the Heavens are high, no humane judgment able to fathom it; *ne ulla mensura sufficiens* for these things? Well may we, when St. Paul stands at wonder, *ne cesset*, Rom. 11. O the depth of the riches of this mystery of mercy! And therefore let all our streams, our comfortable Blessings return in thankfulness unto this Fountain: As all our fresh Springs are in thee, O

† Unus potentialiter, Trinus personaliter.

Est igitur summa Deus, trinum specimen, vigor unus, Cordis Patris genita est Sapientia, Filius ipse; Sanctus ab aeterno subsistit Spiritus etc.
Temporales senior Pater est, nec numine major; Nam sapientia retro semper Patris, edidit ex se.
Per quod semper erat gignenda ad secula, Verbum

Prudent APOLOGUS.

Rom. 11. 36.
Lib. Cent.
distinct.
36. ex Augustino
Trin. l. 6. c. 10.

John 4. 11.

Rom. 11. 33.

Remeant in flumina fontes.

GOD, so we desire they should also flow back unto thee.

Rev. 4. 10.

Τῆς Ἀγίας
ἑκὸς Δεξολο-
γία.

Magdeburgh.

Cent. 4. p.

617.

* Ἀποδείξει
ὅτι ὁ Θεὸς ὁμοούσιος
ἐστὶν. Basil.

And therefore turning Contemplation into Devotion, let us, with the *four and twenty Elders*, here fall down before him that sits upon the Throne, saying; *Thou only* (O blessed Trinity) art worthy to receive Glory, and Honour, and Power, for thou hast created all things, and for thy will sake they are, and were created. And to that end, Holy Church so frequently useth that excellent Doxology, or return of Glory to the Blessed Trinity; concluding all her Psalms and sacred Anthems with a Gloria Patri, &c. wherein she doth but joyn with Angels in ascribing Glory to the Father, Son, and Holy Ghost, &c. Indeed so it was in the beginning; not for the Matter only, but for the Form also; being an Hymn more than ancient, composed in Confutation of the Arians, (and their latter Spawn) enacted in that Oecumenical Council of Nice, consisting of 318 Bishops, under Constantine the Great, Anno Christi 320. And (St. Basil saith) as we have Received, even so we Baptize; and as we Baptize, so we Believe; and as we Believe, even so we give Glory. And all this we use in the Name of the Father, and of the Son, and of the Holy Ghost; confessing at once God's Excellencies, all the Persons, Offices, and Distinctions, and the very Integrity of the Christian Faith; it being a token of a true and sound * understanding for matter of Doctrine about the Trinity, when in ministering Baptism, and making Confession of our Faith, and giving of Glory, there is a Conjunction of all three Persons, and no one severed from the other two. So that it is none other than the Abridgement of the Creed, an Epitome of the Gospel; indeed the business of both Worlds, (and the usual Posture of

Defence

Defence becomes it;) and therefore as it hath been reverently used from the *beginning*, may it be so to the *end*, as it is *now* at present; *Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end. Amen.*

POEM XVI. { On Trinity-
Sunday. }

Come bright *Urania*, nay, come all the *Nine*,
And all too few, to sing this sacred *Trine*.
Should *Angels* lend their *Quills* this *Theam* to write,
Or *Cherubims* the *Mystery* indite;
Yet all their *Cœlick strains* would fall too low
To make us meanly *understand*, and know
This sacred *Riddle*: So that well might I
Here make this *Poem*, all *Apology*.
No *Pencil*, but his own in *Sacred Writ*,
Can the least *line* of this *Transcendent* hit;
But there, *Illuminated* eyes may read
This *Fountain* clear'd, this *Seal'd book* opened.
Three things above do faithful *witness* bear,
While here *as many* do the matter clear.
See there, how *Light*, and *Heat*, and *Motion* run,
Three sev'als? yet *united* in the *Sun*.
Among the *Stars* each nobler *Aspect* shines
(If well observ'd) most commonly in *Trines*.
On earth (you see) the *Water*, *Ice*, and *Snow*,
Three things distinct, yet into one they flow.
Three Letters each prime *Radix* do effect,
Instructing us i'th *holy Dialect*.
And if in *Creatures Parallels* we find,
Why should our *Faith* (through *scruples* of the mind)

Startle at our *Creator*? who alone
 Makes many wonders good, of Three in One,
 A single *Essence* then, a *Person* *Trine*
 Presents the *Deity*; where the *Divine*
Word and eternal *Wisdom* *Christ* doth rest,
 As first begot, within his *Father's* *Breast*;
 While the *Celestial Spirit* forth doth flow
 From both those *Splendors*, as eternal too.
 Nor is the *Father* ought in time before
 The other *sacred Pair*, or *power'd* a more;
 Nor is the *Son* of any latter date
 But unto both co-equal *Potentate*;
 Nor is the *sacred Spirit* behind the rest,
 But equal Co-essentially blest.
 What *Present* then so suits this One in Three,
 As that our *Hearts Triangle* tendred be?
Eternal Father, whence all *Creatures* spring,
 Which justly thy *Omnipotence* do sing;
 And that too *Each'd* with a *Providence*
 Supporting all with *sweetness* and *defence*;
 Which like the *Sun* through all doth move and shine,
 That while they act their own wills, they do *Thine*.
 While all things else then keep their *pristine* *Station*,
 Let not *Man* fail the end of his *Creation*:
 Since *Essence*, *Life*, and *Motion* flow from Thee,
 Let *Gratitude* return back all the *Thyae*.

Blest *Lamb*, that mute before the *Shearers* wert
 Give and accept a vocal praying *Heart*;
 And let the *Golden Fleece* of thy rich *Merit*
 Purchase us *Crowns* immortal to inherit;
 And make us *Loyal* to thy *Kingly Power*,
 Owning Thee *Lord*, as well as *Saviour*.

And thou, O *Sacred Sanctifying Dove*,
 Descend into our hearts, with wings of *Love*,
 Hatching thy *Graces* there, till fledged we
 Fly back to the *Ethereal Hills*, with Thee;

To

To Nestle in that Rock, those Cliffs of Spice,
Always to chant with Birds of Paradise;

Singing, All Glory be to God alone,
Ever thrice blessed be the Three in One.

PRAYER XVI. { On Trinity- Sunday. }

O Holy, Blessed, and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners: Have mercy upon us, O thou great Creator, by creating such a Light in our Understanding, that we may apprehend some measure of this sublime Mystery; that from the Analogies of Nature, and by the Scale of the Creature, our Minds may ascend unto the Trinity of Persons, and Unity of Essence. O Thou only purchaser and preserver of Men, incline our Wills to a Belief of this great Article of Faith, (though our Judgments fully comprehend it not) because thy bold Word doth Dictate it! O thou eternal Breath of both those glorious Persons, season our Affections with duties answerable to the several Distinctions of the Deity: To Thee, O Father, Love, Gratitude, Dependance; To Thee the Son, Faith, Knowledge, Assimilation; To Thee, O Blessed Spirit, Joy, Desire, and Perseverance; and all These to all Three, in absolute Obedience. Bestow on us, O God the Father, the blessing of Illumination; so shall we sing and praise thy Power, praise thee with the heart, and with the understanding also. O God the Son, confer on us the gift of Justification, and we shall attend the Bridegroom of our Souls, like the wise Virgins, with Oyl in our Lamps; like the King's Daughter, ornamented within and without; like Ransomed Captives, blessing our Deliverer. Adorn us, O blessed Spirit, with the Grace of Sanctification; so shall we (like obedient Children)

follow Thee in all thy motions ; and like bright Stars
 attend the Circulations of our highest Mover. To that
 end, O God the Father of Heaven have mercy upon us ;
 have mercy upon us, by throwing all our Sins into that
 mercy of thine that hath no measure ; by creating a clean
 Heart, and renewing a right Spirit within us : O God
 the Son, Redeemer of the world have mercy upon us mi-
 serable Sinners ; have mercy upon us, by bathing our
 Souls in thine all-healing Blood, by imputing all our
 sins unto thy sufferings, thy Death and Passion to our
 sinful souls, that so (however in our selves wretched and
 forlorn) yet through thy Merits and Mediation we may
 find mercy. O God the Holy Ghost, proceeding from the
 Father and the Son, have mercy upon us miserable sin-
 ners, and that by infusing true grace into our hearts,
 (those especially suiting our Callings and our Trials)
 lively Faith, stedfast Hope, fervent Charity, Christian
 Patience, some measure of comfortable Assurance, and
 Perseverance in these Graces unto our lives end. O Holy,
 Blessed, and Glorious Trinity, three Persons, and one
 God, have mercy upon us miserable sinners ; the mercy of
 preserving us from all those respective Sins that are
 more directly against thy several Notions and Perso-
 nalities : as from sins of weakness and wilfulness a-
 gainst Thee, O God the Father, who art Power ;
 from sins of Ignorance and Infidelity against Thee, O
 God the Son, who art Wisdom ; and from the sins of
 Malice, Apostacy and Desperation against Thee, O
 God the Holy Ghost, who art Love ; But rather let
 us strive to make peculiar Returns ; as Submission and
 Thankfulness to the Father of Mercy ; Affiance and
 Affection to the Son of Compassion ; and of Hope and
 Obedience to the Spirit of Consolation : proportioning our
 Devotions so to each, as unto all, recollecting them to
 the Unity, and distinguishing of them to the Trinity.
 To whose three glorious Persons, one co-equal, co-
 eternal

eternal Essence, God, be rendered from Heaven, Earth, and Seas, from Angels, Men, and all the Creatures, all Honour, Praise, and Adoration, now, henceforth, and unto all Eternity. Amen, Amen, Amen.

{ The COLLECT }
for Trinity-Sunday.

Epistle.
Rev. 4. verse
1. to the end.

Almighty and everlasting God, which
hast given unto us thy Servants Grace,
by the confession of a true Faith, to ac-
knowledge the glory of the eternal Tri-
nity, and in the Power of the Divine
Majesty, to worship the Unity: We be-
seech Thee, that through the steadfastness
of this Faith, we may evermore be de-
fended from all adversity, who livest
and reignest, &c.

Gospel.
John 3. verse
1. to 16,

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

UPON

M.
Psal. for
D. M.
E
Psal. for
D. M.



*The Lord's Day in
general.*

M. Lesson.
1. Lev. 26.
2. for D. M.
E. Lesson.
1. Isa. 58.
2. for D. M.

fig. XVII.

DISQUISITION XVII.

A *Lovely God*, as his Mercies are not only private and particular, but publick also and *Universal*; so will he not be contented only with *Family Devotions*, (though those he seasonably expecteth, and accepteth) but also he will be honoured in the visible Congregation of his *Saints* and *Servants*: and that too, not only in those *Solemn Anniversaries*, (which are as *Constellations* of our Gratitude, for Blessings of the first magnitude;) but also for his *continual mercies*, which are multiplied as the *Stars*, and renewed every moment. That which is looked to of all, is cared for of none, said the Heathen; and therefore God provided a particular Day for his own service, and sealed it by a Commandment; and therefore doth justly challenge (although he need it not) our weekly returns of publick Piety and *Gratulations*. And albeit *His Glory* be capable of no *Accession* (by us) or *Diminution*, according to that of *Job* and *David*; yet his *Revealed will*, which is our Rule and Conduct, and his outward *Name* and *Honour*, claimeth our best publick Worship and Devotion: and that with a special *Memento* in his fourth Commandment, *Remember thou keep holy, &c.* A gentle preface, a word

*Publicorum
cura minor.*
Exod. 20.

Job 9. 15.
Psal. 16. 2.



The drops Healeth. *Fig: 36.*



The famous Healer

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word of entreaty; yet such as we use to give special charge by, that we regard and not forget it. Where I shall not enter the Lists with *Sabbatarians* and their *Antagonists*, which undiscrēt *Combatants* have rather wounded one another, than rescued the *Sanctimony* of the day; indeed their *Polemical discourses*, making more knots than they have untied; the Doctrine of the *Christian Sabbath* being like a *Skein* of curious *Silk*, which with affected hands they have so sullied and be-ruffled, that many well-meaning people know not how to make a right use of it: and it may well be feared, that *Charity* hath lost more by them than *Truth* hath gained. And therefore wa-ving those fruitless *Controversies*, I shall herein keep the *Scope* of my whole book, and endeavour briefly to vindicate the *Priety* of the Lord's Day or *Christian Sabbath*.

The *Jewish* Term is *Sabbath*, the *Saxon* appellation *Sunday*; and the *Christian*, from *Chriss's* Resurrection, the *Lords-Day*: nor need either Denomination inject a scruple to wise men, so long as *All* retain agreement in the observance and Sanctification of it.

And indeed (as *St. Austin* well, though in another case) the *Commandments* are so well known, and so often expounded, the Fourth especially, that we rather want *Hearts* to practise them, than *Heads* to understand them. And this, you know, designeth both the *Time* and *Place* of God's holy publick worship, *Lev. 19. 30.* Not as though there were any inherent Holiness in either, or any thing below, but only relative, that is, as challenged by God, and by man devoted: And so both are holy (the *Time* and *Place*) *Holy Day*, and *Holy Place*; Holy

Nimium alter-
cande amitti-
tur veritas; &
pruritus dispu-
tandi scabies
Ecclesie.

שבת

Desiderant au-
ditorem, po-
tius quam ex-
positorem.
Lev. 19. 30.
Cum Deus di-
citur sanctifi-
care, modo de-
signandi intel-
ligitur; cum
homo, sub modo
applicandi.

Holy Sanctuary, Holy Ordinances, both equally sacred, *Lev. 26. 2. You shall keep my Sabbaths, and reverence my Sanctuary, &c.*

Morale præceptum de Cere-
moniali. Phil.
Melancth.
Tract. in.

Morale quoad
genus, Cere-
moniale quoad
speciem, Idem
Imperat &
suadet.

Now, one that assisted the Reformation of Religion with as much Learning and Modesty as any, defines this fourth Commandment well, to be a Moral Precept wrapped up in Ceremonials. For sure there was something of both in it. The Ceremonial part not now in force, is First, the precise seventh Day from the Creation, which (in cases of Travel and remoter distances) is impossible to be retained, the same universally. Secondly, the strictness according to the rigid Letter. Thirdly, the Mode of hallowing it, with Oblations and Ablutions, &c. The Morality of it chiefly consisteth in these. First, the fixing of a Time for Divine Publick Worship. Secondly, that time to be at least one day of seven. Thirdly, that Day to be hallowed by corporal rest and spiritual Devotion; so that it is Ceremonial for the manner, albeit Moral for the matter. And this Precept is hedged in on every side, lest we should break out of its observance; fronted with a caution or command, for it will bear both, *Remember thou keep holy*; it injoins with perswasion; and then back'd with Reasons; Reasons from both parties, God and Man, with some remarkable eminencies above other Mandates, which run either barely Affirmative, as the Fifth; or barely Negative, as all the other: but in this both parts expressed, beginning with the Affirmative; *Remember, &c.* proceeding in the Negative, *In it thou shalt do no manner of work, &c.* The Breach hereof thus both ways met withal. Again, 'tis more extensive; it not only respects our selves, but with a strange particularity involves all our Relations, even to five several

several Ranks, viz. *Thou, thy Children, Servants, Castles, Strangers within thy gates*; the Wife not mentioned, as being included in the first relation. Now every Master of a Family hath so much of a Bishop in him, that he hath Cure of Souls, viz. care of those under his charge. As, for this it is God himself commends *Abraham*, Gen. 18. as all the good world doth *Joshuab's* pious resolution, Chap. 24. Lastly, 'tis more alluring than the rest, more sweetly exciting, and that not only with more Reasons, but with Reasons more insinuating those of the third and second Commandments being formidable and menacing, but of This wooing and allusive; as on our part, beside the indulgent Preface, *Remember thou keep, &c. Six days shalt thou labour, &c.* A permission, or remission of God's right, who might challenge all, rather than an absolute Command. For the Church upon occasion (all knowledge) may separate some weekdays also for rest, and Divine Service, *Joel 2.* yet this withal is no Commission for Idleness, every one being to live by the sweat of his Brow, faithfully in his vocation, *1 Cor. 7.* out of *Gen. 3.* *Six days shalt thou labour, &c.* God is here as liberal to us as to *Adam* in *Paradise*, of all the Trees but one; as *Potiphar* to *Joseph*, let us answer with him, *How can I deny Thee in this one? Remember thou keep holy the seventh day*: If I indulge thee six for thine own business, (saith God) thou mayest well afford the seventh to my service, and that wholly holy: For as the Evening and the Morning made the first day, the second, and the rest of the week; so the Evening and the Morning should likewise make the seventh day, and indeed 'tis the Evening that commends the Day.

Omnis Paterfamilias hoc habet Episcopale quod habet curam Animarum.
Gen. 18. 19.
Joh. 24. 15.
Ego & domus mea, &c.

1 Cor. 7. 20.
Gen. 3. 19.

Gen. 49.

The Reasons of this Precept.

The

The other argument, and that a main one, is from *God's own example*, who herein requireth no more than *Himself* performed; his own practice being the *Commentary* upon his *Law*, (as becomes all good Leaders and Lawgivers) For in *six days* the Lord, &c. and *rested the seventh day*. Rested, this is a *Συγκατάθεσις*, a figure of condescension to our weak capacities, (God otherwise not being capable either of Rest or Labour.) And such indeed St. *Austine* and others take all the description of the History of the Creation to be, a *Κατασκευαστικὴ διὰ* but a methodizing of it unto man's apprehension. For it was all one to Omnipotence to make all the world in a moment, and every *Species*, as well as the Light, with an easie *Fiat* Let there be Fire, and Air, and Earth, and Water, all things at once existing out of them; but are so marshalled in the story, for our more orderly meditation of them, and our more regular imitation of this Pattern, in our own transactions. *Be ye followers of God*, Ephes. 5. (he means in proportionable actions) who fram'd the world in *six days* and *rested the seventh*; rested from creating, not from governing; from creating of new *Species* and *Kind* of Creatures, but not from making *Individuals*, new *Singularities*; for so he is always working, *John* 5. both for Corporals and Spirituals: *My Father worketh hitherto, and I work.*

But to hasten; There is a Sabbath of Time, a Sabbath of the Mind, and a Sabbath of Eternity; the latter I shall mention in the close. The Sabbath of Time, among the *Jews*, was either of Days, or Years; and both those greater, or less: The Lesser every seventh day, and every seventh year; the Greater when the *Passover* fell on the

Κατασκευαστικὴ διὰ.

Et simul &
semel omnia.

Μουσουλὰν ὡς
ὁὗ πνεύματος.
Ephes. 5. 1.

John 5. 17.

Sabbatum Pe-
ccatoris, Sabba-
rum Temporis,
& Sabbathum
Æternitatis.

the Sabbath, (as at Christ's Crucifixion, John 19.) Chap. 19. 31. and every fiftieth year, which was called their *Fabile*. We reflect but upon their Lesser Sabbath of Days, viz. the seventh Day, and that the *Artificial Day*, as John 11. being the space of twelve hours; from the Sun-rising to the setting of it, &c. and so too may the *Jews from evening to evening* be understood. And this too the blessed Apostles altered, and by consequence abrogated as to the particularity of the Day, herein led by the Spirit of Truth, and (as some think) by Christ's own example, John 20. 'Twas necessary (saith * Melancthon) even for this very cause, that the Apostles should change the Day, to shew an example of abrogating the *Legal Ceremonies*, in the Translation of the seventh Day. Which Translation from Saturday to Sunday, is not by Patent from the Bible, but only by Pattern; because the blessed Apostles usually met together on This Day, Acts 20. and that assuredly by the dictate of the Holy Spirit, who descended likewise on this Day; and at least by the approbation of our Saviour, again and again manifesting himself to be risen on the eighth day. So that however haply some * will argue, and others grant, that an Oecumenical Council hath authority to constitute another day for publick worship, (as the second, or the third of the week;) yet sure I am they can never have so good a pattern, nor so great a reason for another day, as is demonstrated for this alteration; the pattern being Christ's and his Apostles; and the Reason of it our Saviour's Resurrection, even that wonderful work of our Redemption, and the Holy Ghost's Descent on it. * Aretius picks out a mystery out of Christ's appearing on the eighth day. We labour

* *Consentaneum est Apostolos mutasse diem.*
Melancth.
Tom. 2. f. 363.

Acts 20. 7.
1 Cor. 16. 2.
Apoc. 1. 10.

* *Uti Cal in insitut.*

Τὸ Σάββατον
εἰς τὴν αὐτὴν
μετέθεσαν ὁ
Κύριος εἰς τὴν
κυριακὴν.

The Lord
changing the
Sabbath into
his own day
for a Seminary
of the Gospel.
Aretius in 4.
Mand.

Rev. 14. 13.

Chap. 2. 13.

labour six days in this life, (saith he) the seventh being the Sabbath of our death, in which we rest from our labours, Rev. 14. and then being raised from the dead on the eighth day, *Christ* in his own Body (as then arising) shall reward every man according to his works, Revel. 20. The Jews then gave God the last day of the week; but good *Christians* better honour him with the first-fruits of it: they kept their Sabbath in honour of the world's Creation; but *Christians* in memorial of an higher mercy, viz. its Redemption: and therefore reason good, the greater work should carry away the credit of the Day; whose Duties principally consist in these two things, viz. A Rest from labour, and a Sanctification of that rest.

*Et quæ non
profunt singula,
juncta juvant.*
Wherein the
duties of the
Lord's Day
consist espe-
cially.

If either of which be wanting, it makes one but like a Bird with one wing, or as a Boat with one Oar, rendreth but a lame Devotion; but like two Gloves, the one lost, the other is of little use: yet both together make themselves compleat. First, of the Cessation, which is but a less principal and accidental end, enjoin'd no whit for its self, but only in order and subserviency to the main and higher end of Sanctification: in regard we cannot strongly intend severals, therefore we may rest from our Callings, that we may sanctifie the Sabbath. *Thou shalt do no manner of work*, &c. (that is) no servile works of thine ordinary Calling, much less any works of Sin: it must be a double Sabbath, from Labour, and from Sin. And two sorts of People transgress here especially. First, such as employ Man and Beast upon that day, contrary to God's Design of Rest to both, by ordinary Coaching of it in fairest weather, and the nearest distances;

distances; while wise men cannot discern the reason, why equal care should not be taken then, to prevent all prophanation as well by Land as Water. Secondly, such as rest in their impieties, (like * Elements in their own places) idly spending this Day in gadding, excess and vanity; so that God is then more dishonoured than all the Week beside. *Thou shalt do no manner of work, &c.* No? Yes sure, some manner of works are then lawful, and most seasonable; this day being, as it were, the *Market-day of Souls*, the *School-day of Christ*; the *Preachers* as it were his *Ushers*, and the *Churches* then, as it were, his open *School-house*. Then such works are most lawful as appertain to *God's publick worship*, as reading *Divine Service*, painful *Preaching*, administering the blessed *Sacraments*, and things subordinate thereunto, as *Ringings of Bells*, *Sabbath-days journeys, &c.* *Acts* 1. 12. And beside these works of Piety, there are some works of *Mercy* lawful, both toward our *selves* in necessary provision, *Matth* 12. 1. and towards *others*, whether men, as our Saviour visited and healed, *Mark* 3. or beasts, in relieving them as requisite, *Luk* 14. &c. A third sort of works then lawful, are those of present necessity, which doubtless may be exercised by *Physicians*, *Midwives*, *Shepherds*, *Mariners*, *Messengers*, and *Souldiers* upon visible necessities. To say nothing of the works of honest *Recreation*, (men therein being too apt to indulge themselves) which I advise may be such only as may cheer, not interrupt * *Devotion*: and then that reason given by *Christ* may extend to all the formentioned. † *The Sabbath was made for Man, and not Man for the Sabbath.* But yet not for Man only, but for God chiefly, or, (which is all one) for Man

X

spiritually,

* Elements in
suis locis nec
gravitans,
nec levisant.

Dies Dominica,
Mercatura
Animarum,
Schola Dei
Ramus de Rel.
Christ. 1. 2. c. 6.
2 King. 4. 23.
What work is
lawful on the
Lord's Day.

Mark 3. 5.
Luke 14. 5.

* As civil Wal-
king, holy
Conference,
sacred Musick,
Hymns and
Spiritual
Songs.
† *Mat* 23. 27.

*Bene vestiri &
nihil agere.*

*Sabbatum Bo-
um & Asino-
rum.*

*Vacare nugis,
theatru, specta-
culis & choreis.*

*Sabbatum au-
rei vituli.*

Exod 32.

** Vespasianus
dicebatur deli-
cia humani ge-
neris.*

Iſa. 58. 13.

Amos 8. 5.

Gen. 18.

spiritually, and to further his Eternal good. It must not be an empty or an idle Requiescence: for as the *Apostle* saith of *Bodily Exercise*, so I may here say of *Bodily Rest*, it *profiteth nothing*. We may complain (as well as *Leo*) men cloath their Bodies, and not then ornament their Souls; they are so fine they are the worse again. And this the Fathers call the Sabbath of Brutes: the Ox and the Aſs keep as good a Sabbath as these; and a better than those that *St. Augustine* complains of, that spend the day in sports and interludes, huntings and comports, which is but, like a wanton *Israel*, to proclaim a Holy day to *Jehovah*, and to worship a *Calf*, Exod. 32.

Now this sanctifying of the Sabbath stands principally in our esteem of it, and improving the opportunities thereof. First, we must count it our pleasure and delight, *Delicia Christiani generis*, the ** Vespasian* of all days to us, *Calling the Sabbath our delight*, *Iſaiah*. 58. *Not doing our own work, not thinking our own thoughts, or speaking our own words, &c.* but resigning our heart, tongue and hand, (that is) our will, voice, and practice to the business and object of it; depositing the world, and all her interruptions; not thinking tedious the *Divine Solemnities*, (when *Orthodoxally* performed) saying, *When will the new Moons and Sabbaths be gone, &c.* that we may return to our secular advantages and vanities? No, but improving all we can the spiritual, (that is) Praying Reading, Hearing, and Meditating the sacred *Mysteries* of our *Redemption*: Prayer is the *Jewel* of *God's Ear*, the *Tongue* of *Angels*, the *Dialogue* between *Heaven* and *Earth*, *Gen.* 18. the *Soul's Embassadour* with *God*, our *Leiger* in *Heaven*, working against the *States* of *Death* and *Hell*:

Hell : 'Tis the *Phoenix* of the Graces, that still reviveth into a Bird of *Paradise*, and makes a barren to become a fruitful Soil, and an *Arabia Petrea* to become *Arabia Felix*; for stony hearts procure us hearts of flesh, Ezek. 11. And if God be thus pleased with single Piety, how is he importuned, (think you) and as it were besieged with the publick worship? If our Domestick Prayer be as a brand in the corner, and keep fire; sure the publick is a Bonfire of *Incense*, a *Sacrifice* flaming up to *Heaven*, the very highest design of Christianity. The joynt Prayers of the Congregation are a kind of revers'd lightning, and (as St. Basil said of his Church) their Amen is like a clap of Thunder. And therefore David still to set the better gloss upon his Gratulations, tells both God and Man, that he performeth them in the Great Congregation. And that variety might refresh Devotion, Reading is another means of sanctifying the Day; and therefore the appropriated Chapters are called *Lessons*, as being then to be heeded, and taken forth by us into our Conversation. The Word is the best Glass, and mends the Looker's Eye: And therefore search the Scriptures, John 5. These are they (saith Christ) that testify of me, in them you hope to have ever Life. It must be no superficial, (much less ostentatious) reading; but *ἡδυνᾶν* (that is) make a Scrutiny, search diligently, like Laban for his Gods, Gen. 31. 33. *ἡδυνᾶν*, the very Word, he searched the Tents. And to this Search there are some Requisites, viz. (Left with the Eunuch, Acts 8. 30. we understand not what we read) there should be an inspection of the Originals, (especially for Teachers;) but for all, an eye still to the Scope of the Author, a prudent Collation of places, (Scripture often being its own best Expositor)

Ezek. 11.

Vis unita fortior.

כקדר רב
(i. e.) In Congregatione magna.
Psal. 49. 2.

ἡδυνᾶν τὰς
γὰρ φάσ.
John 5. 39.

Vide Septuag.
in loc.

Inspectio fontium, oculus ad scopum, collatio locorum, servata oratio.

Rom. 10.

Mark 4. 24.

Luke 8. 18.

John 4. 2.

Acts 17. 11.

Matt. 13. 8.

sitor) and lastly, fervent Prayer will be an help to all the rest. And for the more safety, keep within the Shallows, (for Scriptures are waters wherein the *Lamb* may wade, as well as the *Lion* swim) and for deep Mysteries go to an Interpreter, (that is) attend the Preacher, or consult some Spiritual Guide. Hearing and Seeing are the two Disciplinary Senses: *Faith comes by hearing, and hearing by the Word of God*, Rom. 10. In hearing seek out the wise Churmer, (that is) the Orthodox Teacher, and be not of more Appetite than Digestion. Be not like the *Corimandi*, a kind of People, whose Ear (they say) covereth their whole Body, as now-a-days too many, all for Hearing, little for Meditation, nothing for Practice; having, as 'twere the *Richets* of Religion, their Heads swell'd with Knowledge, or Pretensions, but their Feet not walking accordingly: And therefore hear, but with Christ's Caution, *Mark 4. Take heed what you hear. What, and how. Try the Spirits*, 1 John 4. as those noble Bereans did even by St. Paul himself, *Acts 17*. And then take heed how you hear; *Discendi Animo*, not with a nice and censorious Ear, but with an Heart desirous to be informed, and reformed; not to others prejudice, but to thine own benefit, like the good ground, &c. *Mat. 13*. And all this Practice will make it *Otium sanctum* (as St. *Augustine* calls the Sabbath) an holy rest, and so effect *Sabbatum Pectoris*, that double Sabbath of the Soul, (whereof that of Time is but a figure,) viz. the internal rest of Conscience, here in Grace; and that eternal rest of Soul and Body hereafter, in full Glory. So be it to us all, *Amen, Amen.*

POEM

POEM XVII.

{ On the
Lord's Day. }

SHall we be *Streams*, and not the *Fountain* sing?
 This Day more clear than the *Castalian* Spring;
 Though there *Apollo* and his *Muses* meet,
 Yet here doth God his *Saints* and *Angels* greet.
 This *Holy* Day of Days doth more surpass
 The rest, than *Orient* *Pearl* doth flaring *Glass*.
 Those common Days b'ing here as far out-shone,
 As twinkling *Stars* are by the rising *Sun*.
 This Day *unyokes* the World, and Ease bestows,
 Suspending of the *Curse* on sweating *Brows*:
 A Day of *Heav'n-born* *Indulgence* and *Rest*,
 Of God's *Enacting*, both for *Man* and *Beast*.
 And yet no *brutish* *Acquiescence* this,
 Our servile *Labours* only to dismiss;
 But God is pleas'd frail *Nature* to befriend,
 His *Sacred* *Fleets* the better to attend:
 And who the *pious* part neglected pass,
 Keep but the *Sabbath* of the *Ox* and *Ass*:
 The idle or debauch'd prophaner man
 Is but the *Devil's* *Sieve*, that keeps the *Bran*,
 Losing the *Flour*, should make that *living* *Bread*,
 To *Feast* him here, and *Raise* him from the *Dead*.

Sweet *Festival* of Heaven's *Beneficence*,
 Which dost keep *Open* *House*, and now dispense
 Thy bounteous *Doles* of *Mercy* unto all
 That piously approach, and on Thee call:
 O let not *Plenty* and such *Choice* of *Fare*
 Make us like *wanton* *Israel* appear.
 Loath not the *Heavenly* *Dew*, your *Souls* *Repast*,
 Nor let such *Holy* *Water* run at waste.
 Though *Jews* might not, we on the *Sabbath* may
 Best gather *Manna*, when two *Showers* a day,

ture, which groaneth under the Burthen of Sin and Sorrow) hath been pleased to sanctifie a Sabbath, to set apart a Day of Rest, for us to meditate on those thy glorious Acts, both of Creation and Redemption: O create anew such proportions of Grace in our Hearts, that we may perform our Part herein: not disputing about the Nature and Ceremonies, but cordially addressing to the substance of thy Worship, (yet cloathed with such Circumstances of Person, Time, Place, and Reverence, as thy Holy Word appointeth.) As thou hast sanctified a Day to us, so we beseech Thee sanctify us to it, that we may sanctify it to Thee; that we (like the Disciples, at thy Call, O Christ) may be ready to leave all to follow Thee, may leave our Nets of worldly Profit and Pleasure, and follow Thee in Holiness and Righteousness; that sequestering our selves from all Secular Cares and Businesses, we may devote our selves this Day unto thy Service. And because a bare Acquiescence, Rest alone, amounts to no more than a brutish Sacrifice: Quicken our Affections and Devotions, that we may celebrate thy publick worship with Alacrity, and call thy Sabbath a Delight; not Nauseating thy holy Ordinances, or thinking long till the new Moons and Sabbaths be gone; not thinking our own Thoughts, either of Complacency, or Advantage; but meditating thy Word and Works: not speaking our own words, but singing thy Praise, and talking of thy Righteous Judgments; warbling and ruminating the sacred Lessons of the Day, not doing our own works either of Gain, or Appetite, (much less Satans Drudgery) but making our timely approaches to thy House of Prayer, adoring thy Majesty, admiring thy Wisdom, embracing thy Goodness, joyning in the Congregation of thy Saints, consulting

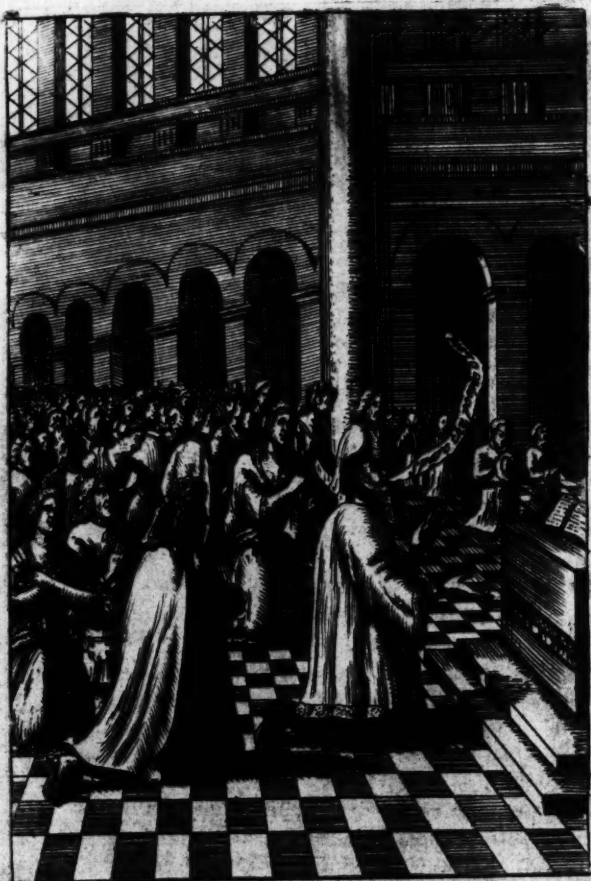
sulting thine Oracles, attending thy Ministers, not as nice Censurers, but as practising Professors; that from our sacred Hymns, Prayers, and Graculations, (as from sweet Incense) Thou mayest smell a savour of Rest, and we likewise may feel a spiritual Rest, a Rest from all our servile and sinful Travels; Rest from the Temptations of Satan and his Instruments; Rest from the Accusations of an unwashed Conscience; that we may here find the inward Sabbath, Rest in our Souls. O let us this Day walk with Thee, as Enoch; talk with Thee, as Moses; and seek thy face, with David bending all the Powers and Faculties of our Souls and Bodies, to the duties of the Day and thy Commandments; Solemnly celebrating thy Holy Mysteries, binding the Sacrifice with cords, tying up all our loose affections, and straying senses; yielding a bored Ear to the voice of thy Charmers, offering up the Calves of our Lips, the Oblations of our Hands, the Tribute of our Eyes, and the Surrender of our Hearts; that so at length we may enter into thy Rest, to participate the things of a better world; and for this temporal Sabbath, may enjoy its Antitype, and keep an eternal Sabbath in thy great upper Congregation of Saints and Angels. Amen, Amen.

{ The COLLECT }
 { for the Lord's Day. }

Blessed Lord, which hast caused all
 holy Scriptures to be written for our
 learning: Grant us that we may in such Gospel.
 wise hear them, read, mark, learn, and Luke 21. vers.
 inwardly digest them, that by patience 24. to 34.
 and

Epistle.
 Rom. 15. v.
 4. to the 14.

2



The House of Prayer, *Mat. 22.*
J. Boucho. excudit.

and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Lord and Saviour Jesus Christ. Amen.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M.
Psal. for
D. M.
E.
Psal. for
D. M.



UPON

Rogation Week.

M. Lesson.
1 Joel 2.
2 Luk. 11.
E. Lesson.
1 Nehem. 1.
2 Heb. 5.

DISQUISITION XVIII.

fig.
XVIII.

THIS was the Week immediately preceding *Holy Thursday*, or indeed but the three days next before it; the fifth Sunday after Easter being anciently called *Rogation Sunday*, and denominated a *Rogationibus*, from the extraordinary Prayers, Fasts, Litanies, and Supplications, then and the three following Days used by good Christians; to avert impendent Dangers, to perfect hoped Blessings; and the better to prepare their Souls at that time, to attend our Saviour by a spiritual *Ascension*. As God made the day of *Ascension* a day of *Giving*, Psal. 68. so the Church made this part of the Week a time of *Asking*, as in the Gospel

Psal. 68. 1. 7

Serm. 173. de.
Tem. Tom. 8.

* De Dominica
in orationibus
&c.

Magdeburg.
cent. 5. fol. 693.
& 741. Baron.
Annal. fol. 309.

Reasons for
Rogation
Week.

Socrates lib. 6.
c. 8.

Hooker Ec.
Pol. l. 5.

Prox Angelo-
rum audita est
Templo, quoniam
ad hoc, Meta-
baivwvov ev-
tro dev, Trans-
eamus hinc.
Joseph. de bel.
Jud. l. 7. c. 12.

Gospel appointed. And therefore this is no spurious issue of Novel *Superstition*; but a venerable *Institution* of pious *Antiquity*, and sincere *Religion*; it being more than probable, that this holy Custom was practised in the Church, in (if not before) St. *Augustine's* days. Witness his Sermon preached on *Ascension Eve*; and his *Titles* on some other Sermons, concerning * *Rogation Sunday*, and of the second and third day thereof. And it is unanimously acknowledged by *Authors* of both *Persuasions*, that this ancient Order was invented, or restored rather, by *Mamercus* Bishop of *Vienna*, long before the time *Gregory the Great*, Anno 450. The Reasons of which *Holy Custom* I find to be of two sorts, viz. from occasions Natural, and Accidental. Those of Accident were the great *Afflictions* and *Calamities* that befell those times, which made them happily convert their *Superstitious Processions* to the Tombs of Martyrs into a better use of *Fasting*, *Prayer*, and strong *Supplications*; for removing those *Judgments*, (as things invented for one purpose, by use are easily converted into more.) And so it was by the people of *Vienna*, when such *Earthquakes* and terrors befell them, as amazed the hearts of all men! who then began to forsake the City, as a place which Heaven seemed to have destined to ruine; as though the Guardian Angels had said of it, as sometime of *Jerusalem* before its destruction, Let us remove from hence! For then their Bishop before mentioned (as it became a *Christian Prelate*, neither void of counsel as yet, nor secure in himself alone, under such common perplexity) earnestly exhorted the remainder of the people, to prevent portended calamities by those *virtuous and holy means*, whereby others (in like case) have prevailed

ed with God. To that purpose perfecting and adapting the *Rogations* or *Litanies* formerly in use to their present necessities and sad occasions: whose good success therewith, afterward moved *Sidonius* Bishop of *Averna*, to use the same so corrected *Rogations*, at such time as he and his people were afflicted with Famine, and besieged with potent adversaries; till at length it was thought convenient by *Gregory* (the first and best of that name) to contract the Flower of all the said *Rogations* into one. And however this Iron hath since got some rust, yet hath it been scowred off too, as I shall shew anon. And this I may call (as to us-ward at least) the *Accidental cause* of these *Rogations*: the general Troubles and Calamities of Nations.

But besides these, there are some *Natural Occasions* of them, (I mean) from God's blessings on increasing Nature: and as the first tremble before God as an angry Judge, so these kneel to him as a Father and a Benefactor. As now (you see) Nature's Carpet spread, enamelled with rare variety of flowers and hopeful blossoms. Now the *Fields* stand so thick with Corn, that we hope in good time to say on with *David*, they shall laugh and sing. Mean time then since our Harvest is but in the * Herb how ought we to sollicit Heaven with our Prayers, and now to exercise this part of *Primitive Devotions*, our *Rogation Week*? the want of which *seasonable Prayers*, why may we not think occasioned *unseasonable* weather, oft turning the Heavens to Brass, and the Earth (like our hearts) to Iron; letting loose the *Mildew*, the *Caterpillar*, and the *Palmer-worm*, with the rest of the *Army of that Lord of Hosts* neglected? Out of a pretended fear of Superstition, men neglect necessary Devotion; (as a great *Gamaliel* of our Church

Jam prata rudent. Virg.

Psal. 65. 13.

* *Messis in Herba.*

Joel 2. 25.

Mr. Josias Shute of London,
was

was wont zealously to inculcate) *Some are more afraid of a drop of Superstition, than of a whole Mest of Profanation*: Now is the Season that Hazards are multiplied upon us, both from abroad, now every where being the time of Preparation for War, (nor need this Age any Instances) and at home in the blooming Fruits of the Earth being now in their greatest hazard. All summon us to these seasonable Devotions; whereof (besides example) the Church hath fitted us with admirable pious Compositions; which the * *Greek Church* termed *Litanies*, the *Latine* called † *Rogations*, which were of old the very strength, and stay, and comfort of God's Church in all times of affliction and trouble through the world; and from *Their* Days travelling down to *Ours*, had by the way contracted some *Soil* and *Blemishes* (as the Addition and Invocation of *Saints Names*, by some particular men annexed) which being washed off as a Novelty by *Walafrid Strabo's* own Confession, our Church retains the *Litanies* of most acceptable Perfection, both for Matter and Form, for all Times, Persons, Places, Accidents, and Occasions, (above all Platforms, and Churches in the world) Harmless, Compleat, and Useful. The * *Rogation Service* (being now voluntary) formerly appointed (yet some Remnants of it retained in perambulation) in days of Procession was the 103. and 104. *Psalms*, with the *Litany* and *Suffrages*, and the *Homily of Thanksgiving*: The two *Psalms* were to be said or sung at convenient places in the Perambulation; the People praising God while they beheld his Benefits, the Fruits of the Earth; thence raising the Fruits of their Thankfulness and Gratiulations: and also at their Return to the Church, they added † *Prayers* to those *Praises*, that those begun

* From *Λειτουργίαι* Prayers, and from *ῥαγάδα*, to pray. † à *Rogando*, from asking

De rebus Ecclesie, c. de Litaniis.

* *Vide Art. Elix. Regin.*

† *Elix. Injunct.* 18. 19.

begun *Mercies* might be compleated (in their seasons) with a mature *Benediction*. And however some, most in love with their own Ways, object, That these Prayers (or many of them) were but temporary; confined to some times and places of Calamity, and no way suiting other *Circumstances*: Alas! fond men! they are so sensual, that they seem to have forgot that *Article of their Creed*, The *Communion of Saints*, and will pray for none other but themselves; whereas the Mystical Communion of all faithful men is such, as maketh every one to be interess'd both in the good and evil, in the Blessings and Calamities that befall any of them, wheresoever. And then sure scarce any Age or Place hath afforded more Occasions for such *Supplications*, or hath longer suffered for the want of them than ours: Beside, what befalls one Place or Person, may befall another: What Dangers, or when imminent, God only knows, to whom only these Prayers are to be put up. While thou art a man, think no humane Misery but may befall thee: We find by daily Experience, that those Calamities are oft nearest at hand, and readiest to break in upon us, which we by Circumstances may imagine furthest off; Or if not so, yet such Miseries as being present, all men are apt to bewail with their Tears, wise and religious men should endeavour to Prevent with their prayers.

And to this end the *Primitive Church* used not only the Annual Pieties of Rogation, but also the quarterly Devotions of *Ember Weeks* anciently observed at the four seasons of the year, viz. the first being the * *Wednesday*, *Friday*, and *Saturday* after *St. Luke's day*, *December 13.* the second, the same days after the first *Sunday in Lent*; the third being the days aforesaid next following *Pentecost*;

Rom. 12.
Quod cuiquam
curvis.
Nihil huma-
num à te alie-
nam puta.
Hooker Ec. P.
l. 5.

* If you will
tolerate that
old Monkish
Verse,
Post Crux, post
Cineres, post
pentec. postquam
and Lucia.

* *Em* a Brother, and *Bert* noble, as in *A. S.*

Panis subcinericius. Leo de Jejunio 4. Temporum.

Hieronym. in Zachar. 8.

Luke 6. 12.
Acts 1. 24.
Ch. 13. 3.

* *Misissima*
anima.
Erasmus de Melanch. in Epist.

and the fourth, the same days immediately following that called *Holy Cross*; being September 14. And they were so called *Ember Days*, (not probably from any * *Saxon* terms, but) from an ancient Custom of pouring *Ashes* on the *head*, and from eating of nothing until night; and then only a *Cake* baked under the *Embers*, called *Ember Bread*. And these days were then observed (among others) for these reasons, (to say nothing of their reflecting on the three faculties of the Soul, by those three days; or on the four Elements corrupted, in the four several Embers, but) first, that *Christians* might not come short of *Jews Devotion*, but might improve the same opportunities to better ends, that so consecrating the *First-fruits* of each season unto God, the *Remainder of the Year* might all be holy. Secondly, That such devout *Abstinence* might (at once) chastise the exorbitances of the ending Quarter, and caution that which is beginning. Thirdly, That the *Devotions* of them might both appreciate the *Almighty's Blessing* to the *Fruits* of the *Earth*, then either *Sown*, *Sprung up*, *Ripening*, or *Gathering*; and also deprecate the *Dangers* and *Distempers* commonly most incident unto those *Seasons*. Lastly, with ferventest *Devotions* to assist the *Churches* sacred *Ordinations* which were ever solemnized the next *Lord's Day* following each of *These*; and which ought (as by *Christ* and his *Apostles*, so ever by their *Successors* and *Disciples*) to be performed with *Prayer* and *Fasting*. And here touching all the *Premises*, I have too much cause to close with the *Prophetical Complaint* of that * meek and pious soul, that *Oxford* of *Learning*, Reverend *Hooker*. I am not able to express how much it doth grieve me, that things of principal

principal excellency should be thus bitten at by men
whom God hath indued with Graces both of Wit and
Learning for better purposes.

P O E M XVIII. { On Rogation }
Week. }

S^Hall not Rogation Week a Blessing crave
Of Him that promis'd, Ask and you shall have?
Sure, if we Primitive Devotion trace,
We now have need of an improved Grace
To multiply our Prayers, seeing the Times (Crimes
Are swoln with Dangers, through our swelling
Season, Health, Wealth, and Safety, crave a share
In our Orisons, now, each needs a Pray'r:
And 'tis a pow'rful Engine that commands
All Elements, and holds th' Almighty's hands
From striking very Sodomites; nor can
Heav'n show'r down Hell, till praying Lot is gone.
At this time, our proud Expectations swell
Big as the Teeming Earth; then 'twould do well
At once to praise the Author, and to Pray,
No fatal Blast prevent a Ripening Day.
Pray'r is the best Lucina to give birth

And Prosperous Issue to the pregnant Earth;
And that the Fruits o'th' Spirit may keep pace
With those of Earth, till grown a Crop of Grace.

Now too the busie World doth each way move
On her Designs, of Enmity or Love;
Princes exchange their Silken Robes of Peace
For glittering Arms, ambitious to encrease
Their narrow Bounds, and Honours; which Alarms
Make good Folk Pray against the growing Harms.
When Innocence (that should be Shield's) a Crime;
Then to be wise as Serpents, is the Time;

Then

Then *Pray*'s our double Moat, that none invade
Our *Iſle*, or viſit but for *Love* or *Trade*;
That neither *Temp'ral* nor *Spiritual* Foes
Surprize us, or effect our Overthrows!

Besides, the scorching *Sun* doth now incline
To the Distempers of the *Torrid Line*,
The Inflammations of whose foultry Breath
With *Sicknesses* oft cloy the Jaws of *Death*!
Then we shall need a *Litany*, since *Pray*'r
Can from *Infection* keep both Men and Air.
Of all your *Amulets*, This is the best
To secure *Health*, if worn but in the *Breast*:
Those Neighing *Horses* now more prone to *Sin*,
Shall find the Curb of Prayer best keep them in.
This gives th' unruly *Element* Command,
Girdling the *Ocean* with a *Belt* of *Sand*;
This is the *Jacob's Ladder*, whereon *Souls*
And *Blessings* Trade from *Center* to the *Poles*.
Sometimes it mounts aloft, as having *Keys*
To open, or shut *Heaven*, as it please.
Pray'r stops the foaming *Horses* of the *Sun*;
Their mouths so *Garrison'd*, they could not run.
Pray'r somtimes *Broach'd* the *Clouds*, that they might
Into scorch'd *Tellus* Lap a *Danae's* shower. (pour
Some descending, pregnateth the *Womb*
Of *Teeming Earth*, or Opening the *Tomb*
Even of the *Dead*, recalling those are gone
To a compendious *Resurrection*.

Thus common *Welfare* claims *Rogation Week*,
And that our *God* we now more strongly seek,
As chiefly the *Primævous Church* for these
Solemn *Processions* us'd, and *Suffrages*;
While *Superstition* now the former acts,
And *Prophanation* t'other disrespects;
Only some *Reliques* left, *Perambulation*;
But the *Devouter* part on't's out of *Fashion*.

Happy

Happy that Church (as may ours ever be)
Enjoys a harmless, helpful Liturgy.

PRAYER XVIII. { On Rogation }
Week.

Omnipotent Wisdom, who hast commanded and encouraged us to pray unto Thee, (upon both which accounts to Thee shall all Flesh come) commanded us, who not for thine own sake, (who knowest our necessities before we ask, and our ignorance in asking) with no further reference to Thy self, than as great Landlord of the World, to reserve the Homage of acknowledgment and surrender; but for our own Benefit and multiplied Advantage: in Obedience therefore to thy Commands, and Affiance in thy Promises, we make on all occasions our Prostrate Addresses unto Thee, both for Deliverances, and for Supplies: Deliverances from evil, and Supplies of good; good and evil, whether Spiritual, or Corporal, Temporal, or Eternal: In times of distress we come to Thee for succour and support; In times of Hope, for Fulfilling and Completion; in times of War and Distraction, for Victory, or Reconciliation; in times of Languishment and Sickness, for Health and Redintegration.

And at this time more especially (with thine ancient Church and People) we bend our knees and hearts to Thee for all of them, our hopes and Fears being now Balanced with equal poise, like Jacob and Esau, holding one another by the heel. At this time of the year, the mighty Nimrods go on Hunting; the Grandees of the World march forth to War, wherein Innocence is no shield, and Right no Safety; Peaceableness no Apology, and Piety no outward Privilege. O be not Thou then far off,

O God, when trouble is hard at hand, nay when it hath long dwelt among us. O be not thou angry with thy People, that prayeth, that prayeth for the Peace of thy Jerusalem, using none other than Thy Churches weapons, Prayers and Tears. Be Thou our Shield, our Castle, and Defence; (shewing us the instability of these lower things, in their perpetual Revolutions) grant that Thy shaking of the Nations may the more firmly settle us (at least our better parts) upon those unmoveable Foundations.

And whereas Pestilence and Famine are commonly the Lackies of War, and sad consequents thereof! that fatal Three, somewhat like Hazael, Jehu, and Elisha, oft sweeping away each others leavings! We implore Thy preservation against both the latter also: knowing that by reason of increasing heat without, and consequently of abounding humours within, (besides the many Accidents of general Intemperance) sundry Maladies and Languors are incident to this season! We importune Thee (O great Physician of both parts of us) chiefly to preserve us from Diseases of the Soul, and from the Plague of our own Heart: and next in Mercy to compassionate our Bodies, preventing the Eruptions of noysom Pestilence, and other Contagious Languishments among us: bless us with wholesome Elements, a constant Temperance, religious Abstinence; effectuate the Virtues of Plants and Minerals, Medicines and Physicians; Rebuke the Fever, cure the Paralytick; send down the good Angel (at this season) to move the healing Waters, that we may live and praise thy Power, since there is no Celebration of Thee in the Grave: to which end we now beg of thee, with our Mother-Church, From Lightning and Tempest, from Plague, Pestilence,

Pestilence, and Famine, from Battel, and Mur-
ther, and from sudden Death, Good Lord deli-
ver us.

Lastly, As Thou art now pleased to afflict us with
thy Rod, so also with Thy Staff to comfort us; to
comfort us with the Staff of Hope, Hope and Expecta-
tion of a fruitful Year; Perfect (O heavenly Bene-
factor) and complete these begun Mercies: as Thou
hast given the Earth Vigour to conceive, so give it
strength also to bring forth. To which end, vouchsafe
us natural Seasons, moderate Showers, cheering Sun-
shines, refreshing Winds, comfortable Accidents; that
as thou hast given us an Earnest of thy Favour in the
Bud and Blossoms, so, in due season, thou mayest
make up the Blessing into a plentiful Harvest, not
more leading us to a Crop of Joy, than Thankfulness,
and Fruits worthy Amendment of Life. And this also
we crave in the Language of our Mother, That it
may please Thee, to give and preserve to our use
the kindly Fruits of the Earth, so as in due time
we may enjoy them. We beseech Thee to hear
us good Lord; that we may enjoy them, and joy in
them; yet so as with a Guard of Sobriety upon our
selves, an endeavour of Gratitude to Thee, and with
a Design of Charity to others, as our several Cal-
lings and Opportunities shall challenge: that so here
interechanging a while our Piety and Devotion, for thy
Defence and Benediction; our Rogation may at length
be turn'd into Possession, and this Life of Accidents in-
to a State of Happiness, and an unchangeable Condi-
tion, Amen, Amen.

{ The COLLECT. }
 { for Rogation Week. }

Epistle.
 Jam. i. from
 22 to the end.

Almighty God, which hast promised
 to bear the Petitions of them that ask in
 thy Sons Name, we beseech Thee, mer-
 cifully incline thine Ears to us, that have
 now made our Prayers and Supplications
 unto Thee, and grant that those things
 which we have faithfully asked according
 to Thy Will, may effectually be obtained
 to the relief of our necessity, and to the
 setting forth of thy Glory, through Je-
 sus Christ our Lord. Amen.

Gospel.
 Joh. 16. from
 v. 23. to the
 end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for
D. M. 30.
E.
Psal. for
D. M.

UPON

St. Andrew's Day.

M. Lesson.
1 Prov. 20.
2 Matt. 1.
E. Lesson.
1 Prov. 21.
2 Heb. 6.

DISQUISITION. XIX.

AFTER due observing the *Constellation Festivals*, we come now to scan the Celebration of particular *Saints*: among whom *St. Andrew*, as an humble *Lucifer*, first appeareth in the *Horizon* of the *Church-Solemnities*; because he first came to *Christ*, and followed him before any of the other *Apostles*, *John 1*. His *Day* beginning *John 1. 38*, the Order of the Service for all the other *Saints* Days in the year; because his *Feast* ever falls out to be either next before, or next after *Advent Sunday*, as bringing the first news *de Adventu Domini*; we have found the *Messiah*; the point initiatory of the year *Ecclesiastical*: and the Reason of that Reason is, because *St. Andrew* of all the *Apostles* first applied himself to *Christ* out of *Saint John Baptists's School*, soon after *Christ's Baptism*, as is easily collected, *John 1*, &c. where the two Disciples calling him רבי say unto *Christ*, Master where dwellest thou? They were presently affected with a desire to follow him, upon *St. John's Declaration*, Behold the Lamb of God: straight they desire to wait on him, to converse with him, professing (by their compellation) that they had chosen him to be their Master, and desired to receive their instructions from him. *John 1. 40.*

Eccle Agnus
Dei, &c.

Y 3

Now

Dr. Donne,
serm. 71.

John 1. 41, &c.

*Petrus primò
ad Apostola-
tum, hi ad no-
titiam & fa-
miliaritatem.*

Matth. 4. 18,
19, 20.

*Sanctus An-
dreas πρωτο-
πρεσβυτερος.*

*Sanctus An-
dreas Primò-
genitus Testa-
menti Novi.*

Mal. 3, 1.
Mai. 4. 3.

Now some think that S. Peter was not that other Disciple. But by the leave of his pretended Champions, though the Scripture nameth not who that other was, and there are various conjectures; yet the Text at once manifesteth St. Peter's absence, and his brother Andrew's piety: Piety, in his first address to Christ; Ay, and Charity too, in seeking of St. Peter up, and bringing him to Christ, vers. 41. He first findeth his own brother Simon, and saith unto him, we have found the Messiah; which is to say, being interpreted, the Christ: and he brought him to Jesus. So that here, that distinction doth but rack the Text, that saith St. Peter came first to the Apostleship, these two first to the knowledge and familiarity of him: that those in John 1. came first but to an Acquaintance and conversation with Christ, but here in Matth. 4. these were called to the Apostleship: yet to that conversation (which was no small happiness,) St. Andrew came clearly before St. Peter; and to this Apostleship here St. Peter; did not come before St. Andrew, for the Text saith, they came together. And therefore (I say) the Church celebrates the memory of S. Andrew first of any Saint in the year: and after they have been altogether united in that one Festival of All-Saints, St. Andrew is the first that hath a particular day: he was the first Christian, the first-begotten of the New Testament. For Saint John Baptist was between the Testaments, as Noah between the Worlds, a kind of Isthmus joyn- ing both together: He had his conception, as it were, in the Old Testament, for his coming and office, in the womb of those Prophecies of Malachi and Isaiah; and so cannot be so intirely referred to the New Testament as St. Andrew is.

Like

Like him therefore, being come to Christ thy self, call thy brother to him: *Thou being converted, strengthen thy brethren.* This was always the Apostle's manner, and it is a very laudable Christian practice, and fortified from the very Law of * Nature, all things endeavouring to the utmost to assimilate and turn things toward (if not into) their own nature; as you see in the fire, water, earth, &c. And thus having considered St. Andrew's Person, let us now take notice of his Calling; and that the Epistle for the day acquaints us with, *Matth. 4.* As Jesus walked by the Sea of Galilee, He saw two Brethren, Simon which was called Peter, and Andrew his Brother, casting a Net into the Sea, for they were Fishers; and in that act our Saviour found them, and called them to his service. Almighty God is wont to bless men, (especially when busied in their proper element) when well employed, and in their own vocations. We see our blessed Saviour (in whom were hid all the treasures of wisdom, *Coloss. 2.*) did not chuse the Grandees of the world, big Wits, high Degrees or Authorities thereof; but Sea-men, unlearned, and indocile, inured to a tempestuous element, less capable of civil offices than other men. And why did Christ take them? (having his choice, sure, of all things he made.) First, negatively, not that thereby was any scandal given, or just occasion of that calumny of *Julian the Apostate*, that he found it easier to seduce such poor ignorants as they were; for Christ did (when time served) receive persons eminent; eminent in learning, as *Saul* was; eminent in Authority, as *Nicodemus*; eminent in wealth and ability, as *Matthew*, *Zachæus*, *Joseph*, &c. But first he chose such men, that when the world had considered their beginning, their insufficiency

Mos Apostolicus, mos sit Christianus, Conversus converte.

Agentia naturalia agunt ad extremum virium.

Matth. 4. 18.

Why Christ chose such for his Disciples. *Coloss. 2. 3.*

*Ne quaesivit
per oratorem
piscatorem, sed
de piscatore lu-
cratus est im-
peratorem.
St. Aug.*

1 Cor. 2. 27.

* Prosper in
Judg. 15. 16.

*Veniebant ad
Discipulatum
priusquam ad
Apostolatam.*

* Anò rō 'Av-
deēt, seu 'Ar-
deētē dat.

† yow
from audivit,
vel obedivit.

* Discipulus
Christi sine O-
bedientia non
intrat, sine
Fortitudine
non perseverat.

then, and unproperness for such employment; and yet withal, that greatest work, so far, and so fast advanced by them, *nihil instrumentis*, they might ascribe nothing to the instruments, but all unto the power of the work-man, whose school soon rendred them sufficient; and so ever after might carefully come in unto him upon any invitation whatsoever. Christ, to make his work the better prosper in all ages after, proceeded thus at first: (as St. *Austin* sweetly) He sent not Rhetoricians to work upon these Fishermen, but by these Fishermen hath reduced all those Kings, Emperours, and States, which have embraced the Christian Faith these 1600 years; *chusing the foolish things of the world to confound the wise, and the weak things to overthrow the mighty, &c.* 1 Cor. 2. And * Prosper saith, this was fore-typed, *Judges 15. by Sampson slaying a thousand with the Jaw-bone of an Ass.* When Omnipotence is the Agent, no matter what the Instrument; of Fishermen, Christ made them Fishers of men.

But first, they follow him; they came to the Discipleship before they come to the Apostleship; they were taught and caught by him, before they taught and caught others; *they straightway left their Nets and followed him.* The Cheerfulness

of which Obedience is exalted in this, that it was freshly upon the imprisonment of Saint John the Baptist, whose Disciple Saint Andrew had but lately been; and thence might easily have been deterred and averted. But he was one that was right Owner of his Name; * Andrew signifying Strength, or Fortitude, and † Simon signifying Obedience; from whence * Beda frames this handsome Descant, that without Obedience no Disciple enters the School of Christ, and with

out

out *Fortitude* none persevereth in it. But the Contemplation of sad Examples past, the apprehension of Perils future, the sense of Persecutions present, all cannot startle Saint *Andrew* here, or retard those whom the Love of Christ Jesus works upon effectually; they followed for all that, and followed at the first word *Sequere*; and but that once us'd to them, they left their Nets, they did not burn them (saith one) but at fit occasions again made use of them, *John 21.* as Christ found them after his Resurrection. Not to be too diligent to the World, is the Diligence God requires; that we defer not the making our Reconciliation with him, not sacrificing to our Nets of Gain or Pleasure; but leaving our Nets, that is, our darling Sins. You leave your Nets, if you renounce your vicious Desires, whether they be covetous, riotous, or ambitious. And if Saint *Andrew* and others here followed Christ so in his Poverty and Humiliation, what a Sin will it be, not to follow him sitting at the Right Hand of God? St. *Andrew* followed him both in Life and Death, preaching Christ, first in *Scythia*, and afterwards in the interior parts of *Aethiopia*, inur'd, like *Jacob*, to the Extremities of Heat and Cold; and after that (saith *Alfred*) he preached in *Cappadocia*, *Galatia*, *Bithynea*, and along the *Euxine Sea*; (nothing difficult to a willing mind, much less to such a zealous Diligence) last of all, in *Thrace*, *Macedonia*, *Thessalia*, and *Achaia*; where, at length, under *Vespasian* the Emperor, he had the double Honour of dying for his Master, and that on such an Instrument, viz. the Cross, though with some modest difference, a Cross inverted. And here *Ludolphus* gives us an Abridgment of his Speech made at the Cross; which not being abused with

John 21. 1.

Perfecta Obedientia est imperfecta relinquere.

Vitia sunt Retia.

Retia relinquitis, si desideria renuntiatis.

Greg. Magn. in Mor.

Alfred in Chronol. c. 27.

De Vita Christi, p. 2.

Short- c. 67. n. 17.

Short-hand, (as our Age most useth) but keeping the *Analogy* of Faith, may be well worth attending. St. *Andrew* (saith he) being brought unto the *Cross*, stedfastly beholds it, salutes it, and thus breaks forth into the *Praises* of it: "Now me-
 "thinks, thou seemest not common Wood (saith
 "he) but, as it were, Consecrated with the *Body*
 "of my *Master Christ*; and by his *extended Limbs*
 "all over (as it were) ornamented with *Pearls* and
 "Diamonds. Before our *Blessed Lord* ascended Thee,
 "thou wast somewhat of a formidable Aspect, of
 "some Terror unto *humane Eyes*; but now thou
 "lookest like a Tree of *Paradise*, bearing Celestial
 "Fruit; so that thou art now much desired. Re-
 "joycing therefore, and secure, I come unto Thee:
 "I would have Thee joyfully receive his *Disciple*,
 "whose *Master* first devoted Thee, having ever
 "since been a *Lover* of Thee, and desirous to em-
 "brace Thee. O take me hence, remove me from
 "this *evil World*, and restore me to my *Lord* and
 "*Master*; that by Thee He may receive me, who
 "by Thee did *Redeem* me; So piously ambitious
 of the Instrument of our *Saviour's* Sufferings;
 which made some amends for his suffering so in
 his own Country and City of his Father, the
 place called *Patras*, a City of *Achaia*, a Region of
Greece, where he was crucified about the 80th
 Year of Christ.

POEM XIX. { On Saint }
 { Andrew. }

OF all the twelve Saint *Andrew* leads the Van,
 Whose Name and Nature speaks a valiant
 One made for *hardship*, not a life of *Ease*; (Man;
Conversing with the rude and boisterous *Seas*;

An

An Element of wonder, made so dread,
That we deem *such* betwixt the quick and dead!
Where *Winds* and *Waters* oft create a *Far*,
As if both *Globes* were about waging *War*!
The *Day* oft-times beclouded into *Night*,
Night multiply'd with *Storm*, no friendly light,
Or helpful *Star* appearing; sometimes tost
Above the *Clouds*, sometimes in *Dungeons* lost!
The *Billows* like so many rowling *Graves*,
And *Deaths* as many as approaching *Waves*!
As *Hell* it self were empty, and its *Train*
Of angry *Furies* dancing on the *Main*!
There this *Good Man* his *Time* and *Travel* spent
Upon that *fierce* and *fickle Element*;
Making with *Art*, or using *Nets* with care,
The *Scaly People* of the *Flouds* to snare;
Busie as might be in *contented Toyl*,
Sapineness and the *Tempter* to beguile.
And *such*, *Blessings* attend: *Christ* passing by,
Cast on this *Man* of *Industry* his *Eye*;
Invites to follow; at whose gentle *Breath*
He leaves all, to attend in *Life* and *Death*:
Relinquisheth his *Vessels*, *Nets*, and all
The ready *First-fruits* of his *Master's* Call:
Leaving his *Element*, though not his *Trade*,
Fisher of Men, instead of *Fishes*, made.
The *Church* now is his *Bark*, his *Ocean* is
The spacious *World*, and *Heaven* his *Port* of *Bliss*:
His *Cable* Faith, his *Anchor* Hope, his *Sails*
The *Sacred Spirit* now fills with prosp'rous *Gales*:
Souls are his *Fish*, his *Doctrines* are the *Nets*,
Wherewith to *Christ* a multitude he gets:
And to their strange advantage, for *These* thrive
By being caught; are ever kept *alive*.
May such industrious *Fishers* have *success*,
That may on both *sides* prove a *Happiness*.

Thus

Thus this stout *Champion* by *Sea* and *Land*
 Both first and last fulfil'd his *Lord's* Command.
 For after a long *Diligence*, He dy'd,
 As for, so like his *Master* crucifi'd!
Rejoycing in that *Kindness* of the Cross,
 To shew him *Christ*, as once it caus'd his *Loss*.
 So may thy Call (*dear Lord*) with us prevail,
 To leave our shrouds of *Pride*, and to strike Sail
 To thy Commands, to quit our *Nets* of *Sin*,
 That we thy nearer Correspondence win;
 To metamorphose our old *Toil* and *Care*,
 For the vile *Body*, to the *Souls* welfare;
 And like *St. Andrew* so thy Call remark,
 As willingly to quit our *Mortal Bark*.

PRAYER XIX. { On Saint Andrew. }

O Eternal Saviour, who art honoured in thy Saints
 and Servants, and Those most honoured by Imita-
 tion; vouchsafe us (we beseech Thee) the Graces
 of thy first Disciple Saint Andrew; Contentedness in
 our Condition, Diligence in our Vocation, Resignation
 of our selves and all we have unto thy Call and Ser-
 vice; a Practice answerable to our Profession, and Per-
 severance in them all unto the end; and thou that hast
 put into our minds these good desires, help us to bring
 the same unto good effect, by endeavouring Contenta-
 tion in our lowest condition, though like this Saint,
 among the meanest Fishermen, or inferiour Mecha-
 nicks, knowing that the contracting of our desires is
 a nearer and a safer way to Riches, than the enlarg-
 ing of our Possessions; and that it is far easier and
 happier to let down our Desires, than to raise a satis-
 faction

section to their Elevations. Direct us to the study of Saint Paul, that we may learn to know how to want, if Thou please to impose it, how to undergo it; and how to abound, if Thou trust us with a Stewardship, how Christianly to manage it: in all estates to rest contented, that is, in chearfulness and patience. And let us still evidence this vertue by another, (like Thy servant here) shew our Contentment by a Diligence in our vocation. Thou observing him (O Christ) painful in his Ship, mending of his Nets, labouring for Fish, wert pleased to elevate his Profession into a Fisher of men; thine infinite Wisdom having so appointed it, that diligence ever invites a blessing, while idleness invites temptation, and, as it were, even tempts the Tempter; that envious man sowing his Tares while the Husbandman sleeps. It is the sitting Bird that is the Fowler's aim; and the idle Person is no better than the Devil's Cushion, whereon he sits and takes his ease; while the well-busied heart is, as it were, the Shop or Work-house of thee the Almighty. As here thou wert pleased to make Saint Andrew, so well becomes it all to be industrious in their Callings; especially all good Fishers of men, to be ever either Fishing, or mending their Nets; still steering their course for the Port of Heaven: As here thy Servant doth at thy first call, resigning all unto thy Word and service. O give us the like spirit of Resignation that we may relinquish our sails of Vanity, our rigging of Pride, our freight of Apes and Peacocks, nay of Gold and Silver, for the more gainful employments of Christianity; that we may leave our nets of sinful pleasures and profits, nay, and give up even our vessels of frailty, these leaking vessels of mortality, whensoever they may make a Sacrifice holy and acceptable unto thee. Mean time, O God, give us obedience to thy call, and discerning of thy call from our own fancies;

that by the talents within, and approbation without the Designations of Grace may be known from the presumptions of Nature: And then vigilance of Practice being added to the sincerity of Profession, grant that both may be Crowned with perseverance, which crowneth all performances with happiness; that so however our course may here end in a Cross, (as did Saint Andrew's) yet shall that Cross soon return again into a Crown of Glory and Felicity. Amen.

{ The COLLECT. }

Epistle.
Rom. i. vers. 9.
unto the end,

Almighty God who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay: Grant unto us all, that we being called by thy holy Word, may forthwith give over our selves obediently to fulfil thy holy Commandments, through the same Jesus Christ our Lord.

Gospel.
Matth. 4. v. 18.
unto 23.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON



FIG. 1.

Fig: 19.



S. THOMAS.

J. P. Boucho. ex:

UPON

M.
psal. for
D. M. 21.
E.
psal. for
D. M.

The Feast of Saint
Thomas.

M. Lesson.
1. Prov. 23.
2. AB: 21.
E. Lesson.
1. Prov. 24.
2. 1 John 1.

DISQUISITION XX.

Fig. XX.

THAT Church which of all the World keepeth to St. Paul's rule most exactly, 1 Cor. 14. Let all things be done decently and in order, next unto St. Andrew, that first Disciple of our Blessed Saviour, celebrateth the commemoration of Saint Thomas: And therefore (methinks) they * do a double trespass, that say, *His memorial is kept last in order, as being the last of all the Apostles that believed*; whereas he marched in the Van of the Church Militant, (according to her regular computation from Advent) he is one of the foremost rank, and the foremost of it saving one: And that indeed but worthily, his *Hesitation* and *Confession* being a leading Star to our *Devotion*, injecting not only a serious apprehension of our frailty, but (above all the rest) evincing the confirmation of our Faith. The History of this Apostle, of all the four Evangelists, is only by St. John declared; the rest (perhaps) nominate him in the Catalogue of the Disciples, (as St. Matthew, chap. 10. and St. Mark, chap. 3.) but St. John alone records his story, who indeed best could do it: The other writing but by information, as St. Mark, and St. Luke and St. Matthew, saw but in part; but

St. John

Πατερνισμός,
μύσος,
2 Cor. 14. 40.

* Austin in his
Meditations
on the day.

John 20. 44.
&c.
Matth. 10. 3.
Mark 4. 18.

St. John writ by Intuition, and affectionate experience from the beginning; as he begins his first Epistle, *that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life*: All his senses were thoroughly informed, having so long interchanged Bosoms with his gracious Master; and therefore we may well accept his Testimony in the Gospel for this day, John 20. wherein is recorded (for our caution and instruction) both St. Thomas his Frailty, and his Faith.

John 20. 24.
St. Thomas his
history consisteth of his
Frailty and
his Faith.

His Frailty appeareth in a double fault, viz. in his Absence, and his Incredulity. First, in his Absence, *vers. 24. Thomas one of the twelve, which is called Didymus, was not with them when Jesus came.* Christ had promised to his Apostles, (a little before his Passion) his appearance to them after his Resurrection, Matth. 26. *After I am risen again, I will go before you into Galilee.* Now then, according to his word, even the same day of his Resurrection, (the first Lord's day that ever was kept) he came *when the doors were shut, (i) into the place secretly, (for fear of the Jews) where the Disciples were gathered together, and stood in the midst, and said unto them, Peace be unto you. When the doors were shut, not while they were shut; meaning that 'twas either late in the evening (say some) at what time doors use to be shut; or that they were opened by some body of the house, unknown to the Disciples. But, as most acknowledge, he came in miraculously, (yet not by Penetration, as some fondly imagine, through the wood and Iron of the doors, but, as St. Hierom) the Creature there gave place to the Creator; as did the grave-stone at the Sepulchre, these doors did*

Matth. 26. 32.

Arst. in loc.

Marlorat. in
col.
Creatura cessit
Creatori. Hier.
in Epist. ad
Pammachium.

did here unto our Saviour, as those did to St. Peter, Acts 12. and to some other Apostles, Acts 5. (that is) opened of their own accord, however unperceived by others. And then was the time our Saint Thomas was not with them. The Shepherd had been smitten, and the sheep had been scattered; but here they began to recollect together again; and St. Thomas is the only stray that returneth not, (at least, not now so seasonable) to the Fold. But his absence might be involuntary, many occasions might enforce it, and so he might not deserve all Maldonate's censure; that either upon supine neglect, or cowardly fear (saith he) St. Thomas being absent from the Apostles assembly, lost the first sight of his lately risen Saviour, punished with the want of those divine infusions which the rest then received. Be diligent therefore in frequenting the Congregations of the Faithful, where the Ordinances are Orthodoxally dispensed) lest you fail too of Christ's presence, and remain under Infidelity. They that gather temporal Manna on God's day, (following their seculars) lose their labour and themselves, Exod. 16. 27. Alas! thou art deceived, Thomas, very much mistaken, if thou thinkest to see Christ out of his Church and Colledge of the Apostles. Christ, who is * Truth, seeketh no corners, no Conventicles, but standeth like Virtue in the midst of his Temple, of his Disciples, of his Holy Congregation, in the midst of the seven golden Candlesticks, Rev. 1. 12. 'Tis none of his light that is voluntarily hidden under a Bushel. But albeit St. Thomas his absence might be his own sorrow, yet may we be glad of it, his † doubt occasioning our infallible Assurance: So that he might invert that speech of his Master, John 11. to the

Z

Apostles

Acts 12. 9.
Acts 5. 19.
Chap. 12. 91

Per negligentiam, aut timorem. Maldonat. in loc.

Matth. 18. 16.

Falleris, sancte Thomas, falleris, si videre Dominum speras, ab Apostolorum collegio separatus. Bern. in loc.

* Non animo veritas angustior, sed patet in medio.

† Ideo dubitatum est ab illo, ne dubitetur a nobis. Ludol. de V. C.

*Nisi enim illius
infirmas,
quam nostra
firmas. Leo.*

Plus enim nobis incredulitas Thomas, quam aliorum credulitas, ad fidem profuit; nec casu, sed divina dispensatione, gesta est huic fini ejus absentia, Greg. hom. 26. in Evā. Minus enim mihi Maria Magdalena prastitit, qua tunc credidit, quam Thomas, qui dubitavit: Ille enim cicatrices sensit, & de nostro pectore dubitantis vulnus amputavit, Greg. ut supra.

*John 16. 25.
Vox inquiren-
tis, non negan-
tis, St. Aust.
Serm. 156. de
Temp.
Doceri voluit,
confirmari de-
sideravit.*

Apostles; Lazarus is dead, and I am glad for your sake; that I was not there; to us this Saint may turn it, saying, Christ lives, and I am glad for your sake; that I was not there, that you might believe through my incredulity.

And that's his second fault: We may not call it *Infidelity*, it being but a particular act of *Dubitation*, and no habit of *Renunciation*. Sins in our Nature are like *Circles* in the *Water*, propagating one another to the utmost banks of our life; we need be the more vigilant in preventing occasions of them. St. Thomas his former offence drew on this; his Absence caused *Incredulity*, and that passionately expressed, *Except I see in his hands the print of the Nails, &c.* St. Cyril and others would fain excuse him, and so render favourable the accident of his *Dubitancy*, attributing all to sudden passion, and nothing to *Incredulity*; as being extremely grieved that he lost the sight of his Master, fearing he should never see him again. From those words which he remembred; John 16. St. Austin also saith that these words are but the voice of an *Inquirer*, not of a *Denier*: While he speaketh thus, (saith that Father) he sheweth he hath a mind to be taught, a desire to be confirmed; as though by touching the print of the nails, and thrusting his hand into the hole of Christ's side, he meant to take (as it were) a real and corporal possession of his Master, a kind of *Livery* and *Stief* of the Land of the living. St. Ambrose too saith, that he doubted not here of the Resurrection, but

but only of the manner of it. These are charitable extenuations, but *Truth* himself reprehends him; *Be not faithless, but believe, &c.* : and indeed many circumstances heighten the infirmity, if not carry it above one. As first, *He was one of the twelve*, as it were, a *Master in Israel*, a well-instructed Disciple. Secondly, that he gave no credit to the rest of the Disciples, though ten to one informing him so, coming within some danger of that of *Christ*, Luke 10. *He that despiseth you, &c.* for he believed neither. Thirdly by suiting his ill thoughts with as peremptory words, *Except I see, &c. Except I put my finger, &c. Except I thrust my hand, &c.* an ill threefold cord of incredulous Resolutions; (that is) *Except I measure all by all my senses, and find exact proportion; I neither can, nor will believe:* And herein, to see the state of Nature, how blind to discern the things of God; And especially that hardest Article of the Resurrection, which to the senses (till Saint Thomas' his experience) seemed but a Fiction; *ὁ φυσικός ὁ φανερὸν*, the natural man discerneth not the things of God, 1 Cor. 13. He hath his Faith at his Fingers ends. And yet for all this, *Christ* treats him with so mild a Dialogue, when he appeared again to his Apostles on the Octaves of his Resurrection, making Demonstration to Thomas, (and for his sake, say most) in Conviction and Reproof of his unbelief; promising a special Blessing to all succeeding Ages, whose Faith shall not depend upon their senses: Hereby working so mercifully upon him, as that his Sore was made his Salve, his low Ebb became a Flood of Faith; and what was in him but as a grain of Mustard-seed

Quid est fides, nisi credere quod non videtur. Aug. Tract. 20. in Johan. Heb. 11. 1. *Quominus adfuerunt, plus fidei; videbat hominem, confitebatur Deum.* Aug. in loc.

* *Beati qui non viderunt, & crediderunt.* *Quid sententia nos specialiter signati sumus, qui eum, quem carne non videmus, mente tenemus: Hoc valde latifecit.* Inquit Greg. hom. 16. in Evang.

stard-seed, became a great and fruitful Tree; and let us be of those Birds of Heaven, that shelter under the branches of it: Let us so shelter, that we neither * presume, nor despair. Not presume;

* *Memento Peccati, ut doleas:*

Memento Mortis, ut desinas:

Memento divinae Justitiae, ut timeas:

Memento Misericordiae, ne desparas.

Remember Sin, to mourn and mend:

Remember death, that thou must end:

Mind Divine Justice, that thou fear:

And Mercy, that thou not despair.

Petarch. l. de Rem. Dialog. 8.

† *Propter cor dubium in credendo, Δι-
δυμῶν, (i. e.) Geminus.*

for if the Apostles had their Slips, we may well fear Falls:

Not despair; seeing how sweetly Christ here restored

St. Thomas to an eminent and most exemplary confidence,

My Lord, and my God.

Then though thou be a * *Didymus*, that is, a Twin,

and but of half a Spiritual Birth, dubious, and of a wavering Faith, Christ

will make thee a *Thomas* for Perfection, (as that

† Name signifieth) whose Faith shall be a com-

fort to thy self, and a pattern unto others: To which

Christ leadeth him by a sensible Demonstration, vers. 27.

* *Infer digitum*, using the method of his own terms and

exceptions, and thereby much convincing, much attracting him: Bring hither thy finger, &c. and

put thy hand, &c. He knew well what Thomas had said, though absent, and that speaks his God-

head: He condescends to Thomas and his other servants weak desires, and that speaks his Good-

ness. I shall not think it here worth while to mention that needless question which many make

a business of, whether St. Thomas did actually touch Christ, or no? When we know it was his

resolution, vers. 25. and our Saviour's offer, vers. 27. And for the Objection, 'tis said only, *Vidisti & credidisti*, Thou hast seen, and hast believed; an

easy

† *Perfectionem seu perfectio. Psal.*
37. 37.

* *Quasi respondens Petitioni ejus sup-*
positae. Ludolph. de vit. Christi in S.
Thomam, p. 710.

easie figure of * *Video pro intelligo*, absolvethe the Riddle; to see and to perceive, or understand, are all one; and so all the senses may see, and interchange with one another. *Videte & gustate*, Psal. 34. O taste and see how gracious the Lord is. Let us touch him spiritually, Coloss. 3. 1, 2.

&c. And yet more frivolous is that question, whether Saint Thomas his words were only an Exclamation, and not an Affirmation, also, *My Lord, and my God*: Some Socinianized Grandchildren of Arius may pretend them to proceed only from Passion, as an Exclamation, Lord, what is that I touch! &c. But the Text is clear, and by our Saviour's Interpretation, That to call him Lord and God, vers. 28. is a short, but a sweet and absolute Confession; these two words involving the two Testaments, the sum of the Creed:

As much honouring Christ's Resurrection (saith *one) as those three Kings or the Wise men did his Nativity; and with the like three presents, (he means sure spiritual presents) *Tu es † Dominus*, there he confesseth himself a King, the Lord; *Deus*; that declares him God; and *Mens*, that presents him Man. And we may carry it yet higher by the Emphasis in the Article, *† uel †, & † Deus, the Lord, and the God*: For many in Scripture are so called, Magistrates and others; besides, in Opinion (as the Apostle saith) *there be many Gods, and many Lords*, 1 Cor. 8. but this is the

Paramount, Psal. 50. A very pregnant Text against unbelieving Jews, and misbelieving Ari-ans, Socinians, and others; *My Lord, and my God*: And not only God, but Lord also, hinting our submission to his Golden Scepter, our Obedi-

* *Videte hoc in loco pro Sentire & Intelligere ponitur, quod locutionis genus adeo usitatum, ut per omnes sensus carere videatur.* Ludolph. loco supra dicto.

U: brevissima sit & absolutissima Confessio. Bullinger.

* *Austin his Medicat. in Festo.*
† *Non solum corde credendo, sed etiam ore confitendo, quia utrumque ad salutem requiritur.*

Ludolph. ibid.

1 Cor. 8. 5.

Psal. 50. 1.

*Qui prius infidelis fuerat, post
tantum se optimum Theologum
ostendit, nam duplicem narra-
ram, & unicam hypostasim Chri-
sti asserit. Theoph. in loco.*

*Luther's fre-
quent saying.
Tolle Meum, &
tolle Deum.
Psal. 63. 1.*

Ferus in loc.

** Sanctus Tho-
mas Indiarum
Apostolus.
Abbot. A. C.
Cosmog.
p. 101.*

*† Thomas do-
cuit in India,
Bishopis, Ta-
proband, extre-
mæque Orien-
tis oræ & ad
ultimam
Brachmanum
Gentem con-
vertit.
Alsted. in
Chron. c. 27.
In Chron.
Apostol.*

ence to him, as well as our Belief in him. They who are out at the Lord must never look to be in at the Jesus. He is a Saviour to none, but unto whom he is a Ruler; if in that sense, then may they in the other say,

My Lord and my God: And not only both Lord and God in general, but in a sweet particularity applied, *My Lord and my God*. 'Twas the frequent speech of Luther, that much Divinity was couched in Pronouns; these indeed bring all home in pious Application. So David, Psal. 63. O God, thou art my God: And so the blessed Virgin, In God my Saviour: So here. *My God, and my Lord*; mine by Promise, mine by Stipulation, mine by Oath, mine by Gift, mine by Purchase, mine by Participation; as Ferus sweetly. Take away this Relative, and 'tis as if there were no Antecedent; take away this propriety, and 'tis as if there were no such Lord in all the World, no Christ, or benefits by him; and Faith is it must effect this. Pray therefore each one, Lord, I believe, help mine unbelief: that (however weakly) I may yet say truly, *My Lord, and my God*, with St. Thomas, who did not only say it here, but Preached it to the utmost parts of the Earth, becoming afterward the * *Apostle of the Eastern Indies*; where we read of certain Christians (dissenting from the Church of Rome, and rather agreeing with the Protestants) which had received by Succession their Religion from the time of St. † Thomas the Apostle, by whom, as it is recorded, a great part of India was converted, as, Taproban and other Nations to the utmost Ocean of the East, (as * *Alstedius* writes) where (after a long pains and pilgrimage) He fulfilled his

his own words sometimes spoken to his fellow-Disciples, *John* 11. *Let us also go, and die with him*; changing only the *Preposition*, not the *Proposition*; dying for him, being *Martyred* in the five and twentieth year of *Christ* his Master.

P O E M XX. { On Saint }
{ Thomas. }

Saint Thomas Day's (among the *Festivals*)
An Ulter to the *Natalities*
Of our great Lord; since he above the rest
The *Christian Faith* in humane hearts impress.
At first though his *Creed* shaken, yet at length
Like *Trees* bestorm'd, it roots with deeper strength.
Or like the *Ox* that is of tardy pace,
Fixeth his *Foot* more firmly in the place:
His *backwardness*, but like the fighting *Ram*,
Plays with more *vehemence* his after-Game.
Yet, *Absence* from good *Duties* doth betray
Our *Blessings* oft, and leave us to *Dismay*!
Such *sullen* and resolved *Prejudice*
Doth here obstruct our *Grace*, hereafter *Bliss*!
Yet *Providence* did so the matter guide,
That this *Saint's Faith* was hereby multiply'd;
Leading him by *Philosophy* of *Sense*
To *demonstrations*, that all *Doubts* convince.
His *Hand* and *Eye*, (of *Witnesses* the best)
Christ's Resurrection to his heart attest;
Until with *holy Confidence* he cries,
My Lord my God; (O thank you *Hands*, and *Eyes*.)
My Lord on Earth, my God in Heav'n above,
Who rose in *Pow'r*, as for me, dy'd in *Love*.
His *Hesitation* thus our *Faith* assures;
His *Doubting* our full *Confidence* procures:

While others *Faith* leads our *Intelligence*,
 His *Doubt* instructs *Belief*, from *Common Sense*;
 And what *before* was wrapt in *Mystery*,
 Is now *Translated*, — *Handle me*, and *see*,
 Hence, the *Victorious Wounds* of *Christ* review,
 From whence thy *Resurrection* must ensue.
 His *Finger* points thee to that open *Side*,
 Where thou may'st all thy *Sins* and sorrows hide;
 Directs thee unto those *Almighty Hands*,
 That made, and bind all in *submissive bands*.
 And while *St. Thomas* These to *Indians* taught,
 A richer *Treasure* than their own He brought;
 Where He, to save their better part did stay,
 Till they his *worse* with *Martyrdom* repay.
 What more could *Man*, than *Travel*, *Preach*, and *die*?
 All which did He, for *Christianity*.

Perfection therefore justly *Crowns* his *Name*,
 Whence *Christian Faith* to such *Perfection*.

PRAYER XX. { On Saint Thomas. }

O Gracious Father, who besides thy Precepts affordest us patterns of all Vertues in thy holy Saints and Servants, and also cautionest us with Instances of Frailty and Infirmities in some of them, to let us see that even the best men are but men at the best; give us grace here to improve both unto our spiritual advantage; that he that standeth may take heed lest he fall; and that he that is fallen may endeavour to rise. Let us here beware of Saint Thomas his neglect and incredulity, imitating his latter adherence and fidelity. Let no secular Occasions detain us from thy holy Ordinances, knowing that Saint

Thomas

Thomas his absence from the holy Assembly of the Apostles, deprived him of Christ's first Appearance, and the spiritual comforts then bestowed upon them. Incline us therefore to lay hold on all good opportunities, that may improve our Graces, and increase our Blessings. But if any of us have (as indeed who hath not?) like the stray sheep wandered from the Fold of Christ, and been more absent than St. Thomas; O give us but his seasonable return, that we may likewise enjoy the Re-appearance of our dearest Saviour; as he did here, unto his happy Conviction and holy Conversion. 'Tis well known (O Lord) how thou goest in the Sanctuary, the House of Prayer is the place which thou frequentest, the Apostles company, where they pray and meet together, these are the Scene, the Place and Opportunities of meeting and embracing Thee, sweet Jesu; there are the sensible Demonstrations of thy Grace and Mercy; by which this Saint convinced, at once believeth with the Heart, and confesseth with the Mouth, (as both must make up our Christianity) My Lord, and my God: So must we acknowledge thee, not only the God of our Faith, but the Lord of our Practice also, each one truly calling Thee, My Lord, and my God; my Dread, and my Love; my Surety, and my Ransom; my Sacrifice, and my Priest; my Advocate, and my Judge; my Desire, and my Contentment; the Life of my Hope here, and Hope of my Life hereafter: And then, as his outward Senses wrought the stronger Impressions on his Soul; so with thy Blessing may his Conviction and Conversion work upon our Faith a fuller Confirmation, that so we may partake that greater Benediction, Blessed are they that have not seen, and yet have believed, Amen.

The

{ The COLLECT. }

Epistle.
Rev. 2. verse
19. unto the
end.

*Almighty and ever-living God, which
for the more Confirmation of the Faith,
didst suffer thy holy Apostle St. Thomas
to be doubtful in thy Son's Resurrection:
Grant us so perfectly and without all doubt
to believe in thy Son Jesus Christ, that
our Faith in thy sight never be reproved.
Hear us, O Lord, through the same Je-
sus Christ, to whom, &c.*

Gospel.
Joh. 20. verse
24. unto the
end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for
D.M. 24.
E.
Psal. for
D.M.

{ The Conversion of Saint
PAUL. }

M. Lesson
1. Wisd. 4.
2. Acts 22.
E. Lesson
1. Wisd. 6.
2. Acts 26.

fig. XXI.

DISQUISITION. XXI.

Albeit *This Day* be not so fine as others in the
Calendar, yet is it a *Festival* altogether as
solemn in the Church; and although it be not cloa-
thed in *Scarlet* as the rest, yet is there as good
Spiritual

Fig: 20.



CONVERSIO S. PAVLI.
The Conversion of S. Paul. Act 9.

J. Bouché del.



THE CONSTITUTION OF THE
UNITED STATES OF AMERICA

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Spiritual entertainment provided for it; nay, and with his eminence above them all, that the Church celebrated the Conversion of none but of St. Paul: and good Reason for it too, though we read of multitudes, and some of them strange enough, yet no Conversion so miraculously effected, or so beneficial to the Church of Christ. This glorious story is recorded in the ninth of the *Acts*; being somewhat like that old *Effigies* in *Diana's Temple*, that was sad and lamentable at the Entrance! but chearful and all joyous at the Exit; or like *Jacob's flock*, all Ring-straked and speckled, checquered (as it were) with black and white: or, if without presumption I might be his Herald, I should adventure thus to Emblazen his Coat of Arms; he beareth a white cross in a bloody Field, with a Wolf for his Crest, that badge of his own Tribe of Benjamin. But to his story *Acts 9.* where we may consider him as a Saul and as a Paul; his Aberration and his Transmutation; his natural Disposition, and his Spiritual Conversion. The first appeareth both by Inditement, and his own Confession: the Evidence of the Spirit against him beginneth the Chapter, *Saul yet breathing out threatening and slaughter against the Disciples of the Lord, &c.* Rage was natural to him as Respiration: and you see how he breathed others out of breath, in the former Chapter! A main Actor in *Diogenes's* phylax, that great Persecution, that took off Saint Stephen and others, and thereby occasioned that sad Dispersion! which yet Omnipotent Wisdom turned to an advantageous Propagation of the Gospel. But Saul here had a contrary design, desiring Commissions, not staying till they were sent him; but, like some of our forward Zealots, Petitioning for mischief, to persecute

*Acts 9.**Triflis intrantibus: hinc est exenatibus.**A cross Argent in a Field Gules.**St. Paul's natural disposition.**Acts 8. 1.**Diogenes's phylax**Diogenes's phylax**Diogenes's phylax*

Acts 9. 1.

cute both Sexes without equity or pity; That if he found any of this way (that is) Christians, Whether they were men or women, he might bring them bound to Jerusalem: Thus ἐλυμαίνετο, (as many now-a-days translate it) He made havock of, or was exceedingly mad against the Church! Inordinate zeal being no better than fury, and well numbred among the Fruits of the flesh, Gal. 5. And this is the Inditement of the Holy Spirit drawn up against him, all which upon the matter he confesseth, Acts 22. I persecuted this way unto the Death; I bound and delivered into Prison both men and women:

Gal. 5. 20.

Habetis confessionem reum.
Chap. 22. 4.

Chap. 26. 11.

And Acts 26. I punished them in every Synagogue, and compelled them to blaspheme, θροῶνς τὴν ἐκκλησίαν, and was exceedingly mad against them, and persecuted them even to strange Cities. And what could be more said, or worse done? He was Διωκτὴς μέγας, a grand Prosecutor; Yet when he was in his height, (as Christ's Method is, to come in at an Extremity) even then saith Christ unto this Tempest, Be still; and to this unclean Spirit, Come forth: and in this sense especially doth St. Paul call himself Abortivum, one born out of due time, 1 Cor. 15, &c. I say, when he was Trooping to Damascus, the Lord of Hosts encountered him, and conquered him into a more than Conqueror; when this Sun (in his own esteem) was in his very Zenith, in his scorching Meridian, then Christ said, Siste gradum, Stand still, or go down rather, set at noon.

1 Cor. 15. 8.

His Conversion.
Acts 9. 3, 4.
Verse 3.

Which was his Transmutation; (our second Considerable) his Conversion, Acts 9. where in the third verse you have the manner, and in the 4th the matter of it; Suddenly there shined round about him a light from Heaven: Divine Illumination is the sole efficient of man's Conversion. There is no deriding

deriding or censuring of any; no despairing of our selves, or others, touching Conversion; we know not how soon or suddenly the light may shine from Heaven: yet much less is there any presuming on such singular examples, for the case may so many ways differ. The good Thief was converted at the first Call, and Saint Paul here at the first Illumination. Take heed then of both Rocks, Scylla and Charybdis, and thou shalt escape Demetrius his shipwreck of Faith and a good Conscience. Next in the fourth Verse, He fell to the Earth, and heard a voice from Heaven, &c. Humiliation is a Christian's way to Exaltation, and brings us even to a Conference with Christ, Saul, Saul, why persecutest thou me? And mark the happy Consequent of such Antecedents, viz. Remorse, Obedience, Readiness: vers. 6. And he trembling and astonished, said, Lord, what wilt thou have me to do? Acting according to all those directions following in the ninth Chapter, which the Church appositely appointed as this Day's Contemplation.

Verse 4.

Verse 6.

And here was a strange Transmutation wrought, a kind of Transubstantiation; contrary to the World's * Lycanthropy, whereby too oft one man becomes a Wolf unto another, for here a very † Wolf is made a Lamb, a Bramble becomes a Vine, and Cockle it self good Wheat: here (as 'twere) are Grapes of Thorns, and Figs of Thistles; a Pirate becomes a Pilot; the mouth of Blasphemy here becomes Christ's Orator; and Satan's Trumpet, the Organ of the Holy Ghost. Happy all those that find but of any degrees of such changed Affections, as our St. Paul did here; that can say with him, as to evil, Not I, but sin that dwelleth in me; and as to every good, Not I, but

Λύκος, a Wolf,
ἀνθρώπου, a Man.

† Ex Dupo
Agnus, ex vit-
pibus racemus;
ex novissimo
primus, ex
abortivis per-
fectus.

Rom. 7. 20.

Gal. 2. 20.

Rom. 9. 3.

• Ἐλάλῃς
 ὁ Ἀποστόλων,
 1 Cor. 15. 9.
 ὁ πρῶτος
 Ἀμαρτωλῶν.
 1 Tim. 1. 15.
 * In Calis Ho-
 mo, in Terris
 Angelus.
 Chap. 12. 4.

Christ that liveth in me: Not to speak of the Raptures of his Piety, Rom. 9. that *Seraphick Zeal*, by which he could have wished himself an *Anathema* for the good of others, and increase of *Christ's Kingdom*; that it may well be said of him, that of the last and * least Apostle, as he is pleased to call himself, 1 Cor. 15. he became the first and chiefest, and of an Abortion, a Man of the most eminent Perfection, 2 Cor. 5. One saith of him, that he was * a man in *Heaven*, not only by his *Conversation*, but in his *Rapture*, where he heard *ῥήματα ἀρρήτα*, unutterable words; and while yet upon the Earth, he was a kind of *Angel*; inso-much, saith *Origen*, that many thought him to be that *Holy Ghost* which *Christ* had promised to send after his Departure. From what a lowliness was *St. Paul* here raised? Unto what a height? See what strange Changes here *Grace* can effect; what then can *Glory*? Be therefore like him, always obedient to the *Heavenly Vision*, whether in his word, or secret *Motions*, that so you may be renewed in the Spirit of your mind; till each one with *St. Augustine* come to his *Ego non sum Ego*, his penitent Acknowledgment and Castigation, I am not now the same as heretofore; and that so made appear, by redeeming of lost time, and by a bettered Conversation, as *St. Paul* did, 2 Cor. 11. In Labours more abundant, &c. He having written and enriched the Church of God with fourteen excellent *Epistles*, (beside the Pains and Perils of his Travels, these the Travels of his Soul, besides those of his Body.) The thirteen former there was never any scruple of; but the fourteenth, being the Epistle to the Hebrews, some having attributed it to *St. Barnabas*, others to *St. Luke*, others to *Clement of Rome*,

2 Cor. 11. 22.

St. * Hierom testifieth. But those that well observe the Scope and Style of the Writer, may easily conclude it to be St. Paul himself. But see * Bellarmine's particular Dispute about it. But for those Epistles pretended to have been written by Saint Paul to the Laodiceans, and unto Seneca, those of both † Persuasions acknowledge to be not only Suppositions, but Spurious. Such, and so powerful was the Way and Method of his Preaching, that St. Hierom saith, His * words were like Thunder. And one of St. Augustin's three chief Wishes was Paulum in Cathedra, to have heard Saint Paul out of the Pulpit, or seen him in the Chair.

For the sensual * Observation of this Day, in order, the weather and natural Consequents thereof, (as also of Candlemass, Swithin's and some other days) I look

upon them as only Fantastical Conjectures, of such as had little else to do, but to impose on ignorant and over-credulous People; for in this sense it is that St. Paul himself forbids such an Observation of Days, Gal 4. in respect of good or bad Success, and certainly would not have this Day of his so observed, as it is among the Superstitious.

Thus our S. * Paul, though he arose a red and fiery Sun of Persecution, yet was his Meridian full of miraculous spendor and illumination, and his setting with more blush of penitence and passion; vindicating his former time, and mis-aken zeal, with

multiplied

* Lib. de Scrip.
Ecl.

* Lib. 1. de ver.
Dci. c. 17.

† Bel. de Scrip.
Ecl. de Sancta
Paulo.

Et Cook's con-
fura Patrum,
p. 10.

* Quot verba,
tot tonitrua.

* Clara dies Pauli bona tempora de-
notat Anni;

Si fuerint venti, denarrant praelia
genti;

Si nix & pluvia, percunt animalia
quaeque.

* Hic Lupus ante rapam vestitur villero
mollis:

Saulus qui fuerat, sit adempto lumine
Paulus:

Mox recipit visum, sit Apostolus, ac po-
pulo: um

Deior, & ore potens Corvus mutare
Columbis.

* *Paulus praeceps Dei, qui fera Gentium
Primus corda sacro perdomuit Stylo,
Christum, per populos ritibus asperis
Immanes, placido Dogmate seminans;
Immanis facta suae ut Ceremonias
Gens Pagana Deo sperneret agnito.*

Prud. in Praefatione contra
Symmachum.

multiplied Labors in propagating the true * Gospel
so that while other Apostles had
their particularly designed Cir-
cuits, totum pariter mundum Pau-
lus, He was more than any,
the universal Bishop, and had
the whole World for his Dis-
cess, left to his Peregrination;
and which indeed (as the Sun

in the Apostles Zoadick) he did run through, or the
most known Parts of it, viz. *Selucia, Pbrugia,
Pamphylia, Galatia, Macedonia, Athens, Co-
rinth, Ephesus*, and the rest of the Grecian, and
many of the Asiatick Churches; besides the *Me-
diterranean Islands, Cyprus, Crete, Malta, &c.*
with the Continents of *Spain*, and *Italy*: In
which last, after as large a Catalogue of Dangers
as Endeavours, he had his Quietness by the Sword

† *Evomit in jugulum Pali Nero fervidum furo-
Jubet feriri Gentium Magistrum. (rem,
Ipse prius sibi met finem cito dixerat futurum,
Ad Christum eundem est; jam Resolvor, inquit,
Nec mora, prostrabitur, poena datur, immolatur
Non hora vatem, non dies se fecit. (ense;*

Prud.

Hymn. 12.

of † Nero, (although
some say by the Axe)
about the sixty se-
venth Year of Christ
his Master. *Euseb. l. 2.
c. 24.*

POEM XXI. { On St. Paul's } Conversion. }

BOLD Poetry durst never feign a Change
Like this Conversion, yet as true, as strange.
Ingenious Emblems! That contrives, but this
Leads to a real Metamorphosis.
That sings of Men transform'd to Beast, or Plant;
This of a Beast turn'd Man, and that Man Saint:

A *Benjamitish* Wolf, that would devour
All such as own'd the *Evangelic* Pow'r ;
A *Savage Boar*, got in a fruitful *Soil*,
That did *Christ's Vineyards* tender Plants despoil :
Or like a *Robbed Bear*, runs up and down,
Hunting the *Innocent* in every *Town* ;
This *Bird of Prey* at *Christians* only flew,
Those *Doves* this *Vultur's* bloody wings pursue :
Against all sorts of them *He* bends his force ;
Nor *Age* nor *Sex* can move him to remorse :
The *Stomachs* Cloaths so turn'd his *Heart* to *Flint* ;
That he becomes fierce *Barbarism's* *Mint* ;
Coyning *Destruction* whereso'er he goes,
And like a *Whirlwind* all he meets o'rthrows :
Storms like an angry *Tempest* on the *Seas*,
Which nothing less than *Shipwrack* can appease,
Stark mad with *Fury* ; raving at the *Church*,
Despoils all *Christians* coming in his *Lurch* ;
Yet in this full *Career* a *Check* is given,
By a strange *Lustre*, and a *Voice* from *Heav'n* ;
Which works a sudden and an happy *Change*,
That to *Himself* and all the *World* is strange.
This turns him backward, makes him *Retrograde* ;
Not only in his *Journey*, but his *Trade*,
His *Trade of Mischief* ; for he now appears
Converted all to *Penitential Tears* ;
Saul melts into a *Paul* ; who slaughter breath'd,
A *Vessel of Election's* now bequeath'd :
As *Posing* on, struck down, that he might rise ;
Blinded with *Light* ; but yet to mend his *Eyes*,
Heav'n stoops to him, that he to it might soar,
And higher mount being thrown upon the *Floor*.
For he that did to *Stephen's* *Death* consent,
Instructs men to *Believe* (now) and *Repent* ;
And who to *Bonds* and *Death* (once) *Jews* betray'd,
Is now great *Doctor* of the *Gentiles* made ;

A a

And

And (both with *pains* and *perils*) doth Redeem
 His former *Actions*, *Time*, and lost *Esteem*;
 Compassing *Sea* and *Land*, for to invite,
 By all fair *means*, the Christian Profelyte:
 He turns a *Sheep*, that was a *Wolf* before:
 And *Saul* being *blinded*, makes *Paul* see the more:
 Of a *Disease* he now *Physician* proves,
 Whose charming *Rhetorick* turns *Ravens* *Doves*:
 His *Sovereign Balsams* now to such *restore*,
 As his wild *Zeal* so wounded had before.
Paul was the *Christian Orpheus*, who did tame
 The *Hearts* of wilder *Gentiles*, and so frame
 Their brutish *Natures* by his fluent *Style*,
 That he, to their *Advantage*, did beguile
 Them of their *Pagan Rites*, which they disown
 So soon as *Christ* was to them once made known.
 And mark but how the thronging *Nations* come
 (Drawn by his sacred *Lyre*) to *Christendom*:
 And they whose *practice* listens to his *Airs*,
 Shall once (like him) be *rapt* unto the *Spheres*.
 O may the like *Celestial Bridle check*
 Our galloping *Corruptions*, and pull back
 Our raging *Hearts*; *Lord*, strike us so to ground,
 That we, thy *Tennis-Balls*, to Heav'n rebound:
 Dazzle us with thy *Beams*, that we may see
 No more our dirty *Paths*, but clearer *Thee*:
 That to himself or others, every *Saul*
 May prove a *Penitent*, or *Preaching Paul*.

PRAYER XXI. { On St. Paul's } Conversion.

O Father of *Compassions*, who, in the example of
 this great *Apostle*, art pleased to shew us a
 Prospect of the state of *Nature*, together with the
 Riches

Riches of thy Mercy, and the power of Grace ; O grant us (we beseech Thee) so much of the latter, as that we may consider each of Them, to the advantage of our Souls ; First, how unbrotherly and harsh our Nature to each others ? We every where have but too many Instances ! And was too visible in the young man Saul, that kept the Cloathes of them which stoned Stephen ; whose tender years could look on, and assist so barbarous a Murther ! Whence natural Ferocity improved, and being (as it were) Petrified with Obduration, He is soon hurried by that Murtherer from the beginning into all sorts of Persecution ! Delivering over thy Servants unto Bonds and Death ! Regardless altogether of their Condition, Sex, or Age ! Exceedingly mad against thy Church and People ! So that here we cannot but admire the interposition of thine infinite Mercy : that cuttest not off a Sinner in the midst of his Transgressions, but cuttest off his Sins in their highest Elevations : Giving stop to his Career by the double caution of a strange Light, and a particular Voice from Heaven, Saul, Saul, why persecutest thou me ? An infinite Mercy both to Himself and others. To others, by seeming so concerned for them, that through their sides thy self art persecuted ! And so preventing (as to Him) their further danger ! And for himself a Mercy of Conversion, calling him even by Name to Repentance and Obedience. And herein we observe the power of thy Grace, (I had almost said the Omnipotence, that we might value it, and endeavour for it accordingly) working such a sudden, such a total Change, as amounted to a full opposition of all former Habits : Rendering him obedient to the Heavenly vision : Obedient both as to Faith and Practice. So that he who lately breath'd Destruction, now appears a Vessel of Election : and he that persecuted the Christians, now becomes the Doctor of the Gentiles ; the Moral of the

Poets Orpheus, the Musick of whose Doctrine draws in multitudes to Christ: Redeeming his past time and actions, with multiplied Travels, both of Soul and Body, both of Pen and Person: Becoming all to all (in a vertuous compliance) that by any lawful means He might win some to the Truth: Sticking at no difficulty, or Diligence; at no Labours, or Perils; whereby he might advantage Christianity: In Labours abundant, in Stripes above measure: In Perils of all Elements and Factions, inferior to none, nay beyond all the Apostles.

O thou great lover of Souls, vouchsafe each of us somewhat of this metamorphosing and effective Grace; that same Restraining Grace, to take us off from all violence of Sin, and sins of Violence. From all ill-tempered Zeal, that hath not the allay of Charity and Knowledge; from censuring the Spiritual Estate of others, and from neglecting of our own! Afford us also that Instructing Grace, which having first thoroughly inform'd our selves, may actuate us into Diligence of doing good to others, who belong unto our Charge, or stand, within the limits of our several Callings. And lastly, to secure all the rest, we importune Thee for a Confirming Grace, that may lead us on in a steady course of Diligence and Piety begun; that both may be Crown'd with Perseverance; that so at length, having served Thee and our Generations faithfully, we may (like Saint Paul thy blessed Apostle) whensoever, howsoever Thou shalt please to call us, seal all the Premises with a good conclusion at (if not wish) our Lives end. Amen, Amen.



THE UNIVERSITY OF CHICAGO



The Purification. Luke 2. 22-24.

E
A&S
unto

Psal.
D.

Psal.
D.

H
of
obs
sed
tion

{ The COLLECT. }

God, which hast taught all the world
through the Preaching of thy Blessed A-
postle St. Paul; Grant, we beseech thee, Gospel.
that we which have his wonderful Con- Matt. 9. v. 23.
version in remembrance, may follow and unto the end.
fulfil thy holy Doctrine which he taught;
through Jesus Christ our Lord.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for
D. M. 2.
E.
Psal. for
D. M.

{ The Purification of St.
Mary the Virgin.

M. Lesson.
1 Wisd. 9.
1 Mark 2.
E. Lesson.
1 Wisd. 12.
2. 1 Cor. 14.

DISQUISITION XXII.

Fig.
XXII.

HOW genuinely doth Purification here follow
Conversion? This, of Apostolick Mary; that,
of St. Paul the Virgin. Some particular Churches,
observe four Holy-days in memory of the blef-
sed Virgin, viz. the Annunciation, the Assump-
tion, the Nativity, and Purification: our Church
A a 3 finds

Baronius in
Roman.
Mart. Febr.
2. &c.
Diem lucernis
non infringi-
mus.
Tertul. in A-
pol.
* Dies Cande-
laris. Bern.
in Fest.
Matth. 5. 19.
Dr. Donne.
Serm. 1. -
vol. p. 112.
and 8.

Levit. 12.
per totum.
Exod. 12. 21.

Col. 2. 9.

Luke 1. 35.

finds good ground to keep only two, viz. the *Annunciation*, and the *Purification*, and those (in some kind) common to her and our blessed *Saviour*. And this Feast also of *Purification* some make to be of a fourfold *Denomination*, (as the Masters of the *Ceremonies* observe) viz. the *Purification of Mary*, the *Presentation of Christ*, *Candlemas Day*, and *St. Simeon's Holy-Day*. For the last, the *Gospel* appropriated saith enough, as of a *witness*. For the third, since we shorten not our day by lights at noon, nor force a night before it come; our *Church* doth rather exhort unto the Metaphor, with the * *Light* of the world here presented, Matth. 5. *Let your Light so shine before men, that, &c.* Of the two former I shall give you some account, (let others of the rest; and first of the various *Readings*. Some Copies having it *autē*, his *Purification* (so *Erasmus*;) our Latter English and old Latine Bibles, according to *autē*, her *Purification*; and some read *autē*, their *Purification*; because *Christ* was presented in the *Temple*, so well as *Mary* purified: the first part of this was enjoined upon the fortieth day after the Birth, Lev. 12. as to the *purifying of women*; the other, Exod. 12. as to the offering up the *Males*. From both which *Ceremonial* duties, our blessed Lord and his *Virgin Mother* might have pleaded just exemption; *Himself* being the real *Temple* of the *Godhead*, as in whom it dwelt bodily, the very end and substance of that *Figure*: and she being void of *Sin* in her *Conception* of him, that ground-work of *Purification*, (I speak not of her own conception and that civil War of the *Dominicans* and *Franciscans* thereupon) but having been overshadowed by the *Holy Ghost*, Luk. 1. she was not obliged

obliged by that Law, *Levit. 12.* according to that judicious Maxim, *That where the Reason of the Law ceaseth, the obligation is ended*, as it was here. Yet both (here) cheerfully and punctually undergo it, out of an high obedience, and exemplary lowliness.

Christ being (as this day) presented in the Temple, as it is written in the Law of the Lord *Exod. 12.* (and in the Gospel for the day) Every man-child that first, &c. being a grateful Reflexion, grounded on God's delivering Israel, when he smote the first-born of Egypt: and this Reason is rendred by God himself, *Numb. 8.* why they would consecrate all their first-born to him. And therefore now Christ was presented, as the first-born by many fair prerogatives; as 1. of his Divinity, *John 3. 2ly*, of his Humanity, *Matth. 1. and 3ly*, the first-born of the Grace, *Ephes. 5. and 4ly*, of Power, the first-born of the dead, *1 Cor. 15. lastly*, the first-born of the Regenerate, *1 Pet. 1.* And therefore though he were not tied to the Rites of the Law, yet suffered he himself to be presented in the Temple, to shew God the Author both of the Law and Gospel; to redeem those that were under the Law, *Gal. 4. 5.* to avoid scandal of the Jews, and to conciliate many good witnesses of his meekness and obedience, as Anna, and old Simeon, who sung his *Nunc Dimittis*, his Swan-like Anthem at this Solemnity; which was called Christ's morning Sacrifice, his first being offered in the Temple; as that other was called his Evening-Sacrifice, being offered upon the Cross; in the former, he

* *Hodie Dominus Templi ingressus est Templum Domini.*
Bern. de Purificatione.
Numb. 8. 17.

John 3. 16.
Matth. 1. 25.
Ephes. 5. 2.
1 Cor. 15. 20.
1 Pet. 1. 3.

Excidio Templi veteris stat Pinna superstes.
Structus enim lapide ex illo manet Angulus, usque.
In seculum seculi; Quem sperunt adificantes,
Nunc caput est Templi, & laterum compago duorum.

Prudent. in Enchirid.

Matutinum Sacrificium & vespertinum, Christi.

*Cygnæ Cantio,
Canticum Si-
meonis.
Nunc dimittis,
&c.*

*John 6. 48.
50, &c.*

Luke 2. 22.

Levit. 12. 4.

Exod. 23. 15.

was Redeemed, in the latter, he did Redeem; giving himself for us an Offering, and a Sacrifice to God, of a sweet smelling Savour, Ephes. 5. And it being Revealed to aged Simeon, that he should behold Christ in the Flesh, before he resign'd up his own Spirit; He (at this time) went unto the Temple of the Lord, and there finding the Lord of the Temple, was so overjoyed thereat, that taking the Babe into his Arms, he falls a singing to it, (a Swan-like Song) his own dying Anthem; wishing to close his Eyes with that blest Object, Lord, now lettest thou thy Servant depart in peace, &c. I have seen the Prince of Peace, Mine eyes have seen thy Salvation, and they desire to see no more; into thy hands (sweet Jesu) whom I hold in mine, I commend my fainting Spirit; embrace my Soul in the Arms of thy Mercy, as I embrace thy Body with these Arms of Flesh. This was a singular Prerogative of old Simeon; yet a greater he vouchsafeth every devout Soul that meets him in the Temple, embracing him in his Holy Word and Sacraments; even to see with their Eyes, and handle with their hands; yea, and to taste with the Mouth the Word of Life, John 6. And thus you have the Presentation.

For the Purification, the Blessed Virgin (knowing Obedience is better than Sacrifice) performed the Rites thereof (though not engaged to them) in every Circumstance; for Time, Luke 2. that is, about forty days after her Delivery; for Place, They brought him to Jerusalem (the Standard of Religion) and presented him in the Temple, the special Ubi of God's Presence; and there, not without a due Oblation; God saying, none shall appear before me empty, Exod. 23. A pair of Turtle-Doves, &c. fit Emblems of her Innocence and Chastity.

Chastity. A pious *David* disdains to serve God of that which costs him nothing, for nothing he may justly gain by such a service; yet such cheap *Votaries* are frequent now-a-days; and Saint *Basil* might as well now, as ever, complain of such as perform only that kind of *Devotion* which is without cost, as to *Pray* for Fashion, and to *Fast* for frugality. Yet here her *Offering* proportioneth her Ability, (and so merciful is God's acceptance) a pair of *Turtles*, not the *Sacrifice* of the *Rich*, which was a *Lamb*, but the *Poor's* *Offering*, two young *Pigeons*; so *Maldonat* and others gloss upon her *Penury*, (however her Representations are since gayer far than ever she was in person) *Sanctified Poverty* being, indeed, richer than splendid *Vanity*: If we cannot give much, God will accept of a little, of a *Virgin* two *Pigeons*, of the *Widow* two *Mites*, Mark 12. so we belie not our Ability, and remember that of *Exod.* 23. *None shall appear before me empty*, lest else he go as he came, he be of those rich that are sent empty away. And now by this Precept of *Moses*, and Practice of *Mary*, Parents are instructed to beget Children unto God, by pious Education; like *Joseph* and *Mary* here, to present them in the *Temple*, bringing them to Holy Baptism, and consecrating their Infancy to God; as St. *Hierom* was delighted to hear Children smatter of *Christ* before they well could speak. A careful Seed-time may well hope a fruitful Crop. It is the wise man's Counsel, Train up a Child in the way he should go, and when he is old, he will never depart from it, *Prov.* 22.

Lastly, In all the *Judicials* and *Ceremonials* (you must know) there was ever somewhat *Moral*, wrapped up in them; as in that of not taking the Dam with the young, *Deut.* 22. and not seeing a Kid

Serm. in divinis
res auctor.

Levit. 12. 8.
In locum.

Mark 12. 41.
Exod. 23. 15.

Basilius
Christum.
Hier. in Epist.
ad Eustoch.

Prov. 22. 6.

Deut. 22.

a Kid

- Exod. 23. *a Kid in his Mothers Milk*, Exod. 23. The Moral was to prevent being void of Natural Affection, and to move us to Pity and Compassion.
- Rom. 1. 31. That of Deut. 25. *Thou shalt not Muzzle the Mouth of the Oxe*, &c. Saint Paul Moralizeth of the Labourer and his Wages, indeed especially of the Minister and his Maintenance, 1 Tim. 5. So likewise in this Ceremony of Purification is there something Moral, (that is) competent Reservedness, and due Gratitude, though not tied to the Jews Number of Days, and particular Oblation; yet most necessary is such a Retirement, for recovery of Strength, and restraining of Intemperance, and then that their first publick Appearance should be in the Temple, to present their Benefactor the Christian Offerings of Prayer and Praise for his preserving them in the great Danger of Child-Birth; which (as one saith) is *magnum Miraculum*: so great a Miracle, that they may well go, and say with David, (and that not only by Proxy, and slight Bills put up at any time, but also by their own serious Responsals interwoven) O Lord, I will give thanks unto thee, for I am wonderfully made, Psal. 139. My Fruit is wonderfully made, and I the Mother of it no less wonderfully saved; I say, the Blessed Virgin thus submitting to the Jewish Rites, it was not for her self, but for our Example, (saith Saint Bernard) teaching us pacifick and morigerous Spirits; and so far as Peace of Conscience is not interrupted) to seek the Peace of outward Jerusalem. Pliny hath a Story, and it is none of the worst, that he tells of two Goats meeting on a narrow Bridge, that did not fall a Duelling, and make away each other, but one made way for the other, by lying down upon his Belly, and suffering
- Melancth. Po. Bil. in loc.
- Psal. 139. 13.
- Bern. Serm. 7. in Purif.
- Qua non vim, sed viam fecere. Plin. Nat. Hist. l. 8. cap. p 40.

fering his Fellow to *pass over* him; whereby both escaped the danger of the *Ditch*: Would God all that are too like them in some other Qualities, were but as like these Goats in this, although but a necessitated Prudence and Humility; for then surely would not so many fall into the Ditch, the Ditch both Spiritual and Corporal: But to close this, *Nicephorus* and *Reusn.* report *Isaac. Chronol.* that the Blessed Virgin *Mary* died *Anno Christi* 45. that was about twelve years after his Crucifixion, while *Buchalcerus* placeth her death three years after: But (among them all) we hear not any thing of her Assumption; her Spiritual we believe as confidently as any, but her Corporal Assumption we are ready to believe, when it shall once be creditably evinced.

POEM XXII. { On the Pu-
rification. }

Here comes a *Virgin* doth her Sex excel,
Without *Hyperbole* or *Parallel*;
Passing *Aurora*, or the gilded *Morn*,
When *Rosie* Blushes *Silver* Beams adorn:
Where *Grace* and *Beauty* sweetly do contend,
Which shall her most unto the World commend.
She from an unstain'd *Child-Bed* here doth rise
Brighter than *Cynthia*, when she mounts the *Skies*,
From *Tbetis* Streams; producing without Pain,
As formerly *conceiving* without Stain.
Yet *She*, though purer than the *Salmon* Snow,
Doth here the *Legal* *cleansing* undergo;
The Blessed *Virgin* to the *Temple* hies,
To Offer there her grateful *Sacrifice*.

But

But what need the those washings, being the Well
Whence sprung the *Living Water*? but to tell
In her returning *Feast*, or *sinful years*,
That they more need th' *Ablution* of our *Tears*!
May here Obedience then to all impart
Endeavours to be *purifi'd* in Heart.

Ladies, look here, Dress by this *Virgin-Glass*,
And you for *Beauties*, nay for *Saints*, shall pass.
She with an *Off'ring* to the *Priest* repairs,
But more to *God*, with *Gratitude* and *Pray'rs*;
Presenting too her *Son* and *Saviour* there, (appear.
Where should our *first-born* Youth and strength
Happy those *Parents* who, Devout as she,
Tender to *God*, (at once) both *Fruit*, and *Tree*:
Happy, those *Children* too, whose flow'r of *Youth*
Is thus presented to the *God* of *Truth*.
She that had born the *Lamb*, presents a *Pair*
Of *Turtle Doves*, all *Hieroglyphicks* fair
Of that same spotless *Innocence* and *Grace*,
Which, in her *Soul* and *Body* both, took place:
Doves or *Goats-hair* accepted in good part,
God not so weighing the *Gift*, as *Giver's* heart;
He, *Quality*, not *Quantity* respects,
The *Mind* accepts, that *Mines* of *Gold* rejects;
Measures not *deeds* by *time*, nor *Pray'rs* by *length*,
But both by their *Sincerity* and *Strength*.
If *evil Times* then other *Gifts* prevent,
Yet *Soul* and *Body* Thou may'st still *present*;
And those indeed most acceptable *Twins*,
Sincerely Offer'd, *Purifie* our *Sins*.

PRAYER

PRAYER XXII. { On the Pu-
rification. }

O Blessed Jeshu, who (as upon this Day) wast presented in the Temple; yet not as needing any Consecration thence, but rather bestowing it thereon; nor as obliged by any guilt or stain unto that legal Rite and Duty; but only as a voluntary Pattern for our Imitation, and to present the Morning Sacrifice of thine Obedience for Mankind, which was completed afterward in the Evening Sacrifice of Thy Passion! Give us grace likewise to present our selves unto Thee in thy holy Temple; and as the People, to come willingly to thy holy Assemblies, worshipping Thee (O Lord) in the beauty of Holiness: Nor to make single Addresses only, but that (like the Blessed Virgin here) we devote the Fruit of our Bodies also, and present our Children early to thy sacred Ordinances; as first, to that of Baptism; and after, in their season, to those of thy holy Word and Eucharist. And as this Female Saint repaired unto the Temple for her Purification, (according to thy Law) with her proportionable Offering; let us all so far follow her, as to a Gratitude and Obedience for received Mercies: But her own Sex especially make ever mindful, to repay peculiar Offerings of Praise and Thankfulness for their miraculous Deliverances; wherein they are so near receiving Death, in exchange for giving others Life! Wherein Nature (if in any thing) seems something ungrateful, and man too like the Viper, to repay the kindness of Production, with so much danger and affliction! But, O thou Preserver of Men, be Thou (in such cases especially) the Preserver of Women; as thou affordest ability to conceive, so give them strength also to bring forth;
make

make them joyful Mothers of Children, that may be Thine more than theirs. To which end as thou givest them Faith to save them in Child-bearing, so give them hearty Gratulations after it; that like this holy Virgin they may make their first publick appearance in the Temple, and there not empty, nor by the Proxy of anothers Lips, but by their own mouths, and hearts, and hands, and lives may praise Thee. And lastly, grant us all (even of both Sexes) Grace, dear Saviour, to embrace Thee in the arms of our Faith, as good old Simeon did in the arms of his Flesh; that our Eyes having seen thy salvation, we may at length depart in Peace, here seeing the Light of the Gentiles, and hereafter the Eternal Glory of Thy People Israel. Amen. Amen.

{ The COLLECT. }

Epistle.
That for the
Sunday before.

Almighty and everlasting God, we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the Temple, in substance of our flesh; So grant that we may be presented unto Thee with pure and clean Hearts, by Jesus Christ our Lord.

Gospel.
Luke 2. v. 22:
to 27.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON



SAINT MATTHEW 2

Fig 22.



S. MATTHIAS.

P. P. Bouche. del.

UPON

*The Feast of Saint
Matthias.*

M.
Psal. for
D.M. 25.
E.
Psal. for
D.M.

M. Lesson.
1 Wisd. 9.
2 Luke 7.
E. Lesson.
1 Eccles. 1.
2 Ephes. 1.

DISQUISITION. XXIII.

Fig.
.XXIII.

THE New and Old Testament being but one and the same, veiled and revealed; we shall meet with in reading of them many mutual *Aspects*, and frequent sweet *Reflections*, and one of them here, in the *Election* of this choice *Apostle*, who was to make up the *Fracture* in the number of the *Twelve*: For as God's old Church and People stood, and were founded on the *Basis* of the twelve *Tribes* of *Israel*; so *Christ* was pleased to Found his Church proportionably upon his twelve *Apostles*, Himself being the chief *Corner-stone*, Eph. 2. Built upon the *Foundation* of the *Apostles* and *Prophets*, *Jesus Christ* himself being, &c. *Alii aliud*, (saith St. *Austin*.) There are variety of *Descants* on this *Number Twelve*; but all allow it mystical, and reflecting on the *Twelve Fountains* of *Elim*, Num. 33. while its 70 *Psalms* figure out the 70 *Disciples*, and their victorious *Doctrine*. Some make this *Number 12*. to look back upon the twelve precious *Stones* appointed for the *Breastplate* of *Aaron*, Exod. 28. Or on those twelve *Princes* chosen out of the *Tribes* of *Israel*, Josh. 3. Or to the twelve *Stones* took out of *Jordan*, and by *Joshua* pitched in *Gilgal*, Josh. 4. As those twelve be put in *Jordan* were a *Type* of the twelve *Patriarchs*. Lastly, Some make this *Number*

Verus & novum Testamentum, idem, velatum & revelatum.

Ephes. 2. 20.

De Civit. Dei, l. 8. c. 3.

Numb. 33.

Exod. 28.

Josh. 3. 4.

Aug. Ser. 106. de Temp.

Rev. 21. 12. *ber to look forward, as on those twelve Gates of the heavenly Jerusalem, Rev. 21. wherein (as Christ promised) They shall be Judges of the twelve Tribes of Israel, Matth. 19. that is, either in the Church, by way of Censure and Direction; or at Christ's last Coming, by their Compro-*

Acts 1. 15. *bation.*
But from the Number here made up, to the Story of effecting it, whereof (in the Epistle for the Day, Acts 1.) you have a short and sweet Account from S. Peter's Mouth, vers. 15. (both as to the Vacancy, and the Successor) *In those*
* By the Ancients called *Tempus Expositionis.*
† Bellarm. de Rom. Pon. l. 1. c. 22. ** Days, that is, between the Ascension of Christ, and the Spirit's Descension, Peter stood up in the midst of the Disciples, and said, &c. Whence to argue Peter's Supremacy of Power over the rest of the Disciples, (as † some do) is rather an Extortion of Wit, than any fair Consequence of Truth or Argument. He being Elected Prolocutor of their Convocation, or by the secret Revelation of the Holy Ghost appointed to this Exhortation; and sure a Speaker pro tempore, is not above the Authority designing him, or any of his Fellow-Members, save only in a Primacy of Order; which may be allowed to S. Peter for his years, as well as for the Vindication of his Repute; as having most of all deny'd Christ heretofore, it now most became him (of all the College) to be the Mouth of the Company, and forwardest in such a business. And in those days Peter stood up in the midst, &c. Where he first sheweth the Vacancy, how Judas his Apostleship became void; and secondly, how needful that another should be chosen. To the first applying that of Psalm 41. Men and Brethren; this Scripture must needs have been fulfilled, &c. Must needs, where you must understand,*

Calvin & Beza in loc.

The Vacancy of Judas's Office.
Psalm 41. 8.

Necessitat

Necessitas hypothetica (as the Schools call it) not an absolute, but a suppositional Necessity: Predictions of Scripture being (like the Legitimate Predictions of *Astronomy*) not occasional, but consequential Intimations, 1 Cor. 11. There must be *Herefies*: It must be that Offences come, &c. Mat. 18. That is, supposing the Malice of Satan, and Wickedness of Man, 'tis impossible but that such should be in the World: and thus foretold (like Eclipses of the Sun and Moon) not by way of Causality, but only of Prevision, as being foreseen in their Causes. This Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David spake before concerning Judas, which was Guide to them that took Jesus: For he was numbred with us, and had obtained part of his Ministry. We see and grieve to see it, that the eminentest places may be sometimes unworthily supplied; (notwithstanding all the Circumspection of Electors.) Herod and Pilate may usurp the Chair of State, as Annas and Caiaphas may that of Aaron, and even Judas here a See Apostolical. Nor are we to abate the Place its Due, for any such Indignity of Person: Yet this Eminence of Office exalts the Hainousness of the Crime; the higher Judas his Station, the lower his Fall; Of an Apostle, to become an Apostate, rendreth him like Lucifer, the brighter Angel, the fouler Devil; for so he is called, John 6. See what a Metamorphosis Covetousness can make in man; well called the Root of all Evil, 1 Tim. 6. For Judas here was caught in a Purse-net; as St. Ambrose saith of a Drunkard, while he sucks in the Wine, he is himself ingurgitated: So Judas here, (for Covetousness is Allegorical Drunkenness) while he hath the Bag, that hath him; and while he would

B b

make

Lorin. in loc.

Oportet esse
Herefies.1 Cor. 11. 19.
Matth. 18. 7.Acts 1. 16, 17,
&c.

Psal. 41. 8.

John 6. 70.

Πῶς ἔσθ' ἡμεῖς.

ἡμῶν πάντων.

Ut ebrius, sic

avarus; Dum

absorbet absor-

betur; Tenen-

do divitias, co-

netur ab eis:

Dum praeda,

prada. S. Aug.

Psal. 38.

Matth. 27.

make a prey of others, justly he becomes one himself, *Matt. 27.* being his own *Accuser*; I have sinned in betraying *Innocent Blood*. Secondly his own *Arraigner*; He brought again the thirty pieces of Silver to the High Priests. And thirdly, his own *Executioner*; He departed, and went and hanged himself (as you may read more of this in the *Disquisition* on *Good-Friday.*) And thus you have the *Vacancy*.

Now see the *Election* of his *Successor*; *Succession* being one of the boasted *γραιοματι*, that is, one of the great pretended *Marks* of the *Church visible*; though certainly the *Church* is as *visible* in *Persecution* as in *Glory*, and perhaps more conformable to her *Head* and chiefest *Pillars*, *Christ* and his *Apostles*. But yet the *Apostles* here (as all good *Christians* ought) endeavour to continue the *Succession* of the sacred *Function*; and to that end continued with one accord, *vers. 14.* not in *Supplication* only, (saith *Aretius*) but in *Consultation* also, for the real *Propagation* of the *Gospel*. And here observe briefly, the *Person*, *End*, and *Manner* of the *Election*. The *Person*, *vers. 21.* One of those men that have accompanied us.

In locum.

1 Cor. 14. 34.

1 Tim. 3. 6.

* Tricesimus
annus Doctoris
atus.

1 Chron. 23.

Matt. 3. 1. 2.

Utpote ante
non idoneus ad
Officium.

Mald. in loc.

1 Chron. 23.

Men, none of the other *Sex*, 1 Cor. 14. nor any *Stripling*, either for *years* or *Learning*, 1 Tim. 3. One of the * *Elders*, *Christ* himself not preaching until thirty years of *Age*. His *Harbinger* *S. John Baptist* fore-running him in his *Ministry*, much about some such time as in his *Birth*, that is, some six or seventh months, *Matth. 3.* In those days came *John the Baptist* preaching in the *Wilderness*, &c. as not being fit before for so grave and weighty an *Office*. For by the *Custom* of the *Jews* (you must know) none might aspire the *Priesthood* before thirty years of *Age*, 1 Chron. 23. *David* there numbring the *Levites* from thirty years and upward. And the same

same word among the Greeks is used for a Priest, and Elder, † πρεσβύτερος, or πρεσβύτερος, which besides both too, signifieth an Ambassador, as the Apostle sometimes useth it) and such had need enough be grave and prudent; and therefore the modest Baptist contented himself with Retirement in the Wilderness, ἵνα ἐμῶς ἀποδείξῃς, until the time should appear to Israel, Luke i. vers. the last. You see, there is no precipitating into the Holy Function; and sure they make more haſt than good ſpeed, that leap from any Mechanick Art into Theology. Yet how many unſledg'd Birds now-a-days adventure to fly Steeple-high, and ſuch as ne'r were hatched in the Muſes Neſt, and oft juſtly Inheritors of the Fate, as well as of the Fault of Icarus! I confeſs we are not tied preciſely to the Jewiſh thirty, (Ability not being always the Child of Age, even in the Wiſe man's Judgment) and the Scriptures telling us of an old man that hath not filled his days, and of a Child of years, &c. It is the Juvēnes moribus here excluded; the Novice in Erudition, not youthful ſufficiency. And therefore our Church * embraces twenty three, and twenty four years for her firſt Orders; yet here chiefest gracing no man under thirty. And thus the Apoſtles here would chuſe an Elder for Age; and for Morals, one of known Integrity, and good Converſation. Indeed becauſe our weakneſs is ſuch, that we are more led by practice, than by rule and Judgment it were to be wiſhed, nay to be pray'd for, and endeavour'd, that thoſe Hands might be very * clean, whoſe Office it is for to waſh others: Yet ſome reaſon have I to fear, that it hath done much miſchief in the world; the looking more unto the Life than

* From πρεσβυς, ſenex, unde πρεσβευω legatione fungor, vel munere Ecclesiastico: Quoniam ad utramque Legationem, non niſi viri primarii, atate & ordine venerabiles, ſunt adhibendi.

Iſa. 65. 20.

* By the Canons at 23. men may be ordained Deacons, at 24. Priests; but none Bishops before 30, &c.

* Manus munda eſſe debet quæ alios lavat.

* Novatus,
Pelagius, Socin-
us, & Schis-
matici hodierni.

to the *Doctrine* of our Teachers. Nor yet let me be mistaken here, as any whit to diminish or derogate from the rarest Jewel of good Life, which is the only thing to make us happy in both worlds, but sure the more Wise Christians will weigh mens *Doctrine* by the balance of the Sanctuary, and not by outward Conversation: It is some kind of evidence, but a false demonstration; and most of the * Arch-Hereticks of the world have presented their venom in such gilded Pills. The worst life cannot (to an impartial Judgment) disparage the verity of solid *Doctrine*; nor, on the other side, ought the most plausible Converse (to a wise Christian) admit the Insinuations of false *Doctrine*. But happy those (both persons and places) where Life and *Doctrine*, like Rachel and Leah, build up the House of Israel. And so it was here in St. Matthias, whom the Apostles chose, not a Stranger, but a Domestical, One of those that have accompanied with us, &c. all requisite Qualifications of such as are to be chosen, especially into Sacred Places; the end in all such being, as here, judges nŕs 'Avadonw, to be witnesses of the Resurrection of Christ, and that both by Life and *Doctrine*, lest one destroy and pull down more than the other buildeth.

Præmarium
Evangelii cap-
ut. Calv. in
loc.

And so to witness that especially, the Resurrection being as it were, the Axis, or Hinge, on which the whole Gospel moveth, Nexu Articulorum, the very tying-knot that fastens all the Pearls of the other Articles of our Belief, as appeareth fully in its proper place, the Disquisition on the Resurrection.

Now for the manner of this Election; it was by Designation of Persons, and casting of Lots. The Persons, verse 23. described both by their Names, and their Number: Their Number two,
(in

(in fewer could not have been *Election*; in more might have been *Distraction*;) Their Names, *Joseph* called *Justus*, and *Barsabas* also, and *Matthias*: Good Names, good Presages of their Virtues and Endeavours, these two being two of the seventy Disciples (as is easily collected from *vers. 21.*) and those the fittest Nursery to supply the Old Stock of that Orchard of the Apostles. And these two being of equal Piety and Ability, in outward apprehension, the Decision was fain to be by casting of Lots, *vers. 26.* It is not said in the Greek Copies, ἡ δὲ ὁμοθυμαδὸν αὐτοῖς, they gave forth their Suffrages, or Electing Voices, which is all that some will acknowledge to have been done here; but the Text is clear enough for Lots, καὶ ἐπὶ τῷ ὀνόματι τοῦ ματθαίου, and the Lot fell on Matthias. And there are three special sorts of Lots, denominated from their several Ends and Objects, scil. Divisory, Consultory, and Divinatory. Divisory Lots are such by which it is declared what share should be distributed to any one, either of Things or Honours, The Use and Actions, or Offices, Rewards or Punishments, which Kind of Lots cannot otherwise impartially be decided. Consultory Lots are those wherein some extraordinary Power is consulted, touching what is to be done in some intricate and obscure Business. And Divinatory Lots are such as make an Inquisition into future Contingences, and Events beyond our humane reach. The first of these, (though perhaps not always, yet generally) are lawful. * Divisory Lots, especially where the Event is expected from the peculiar Providence of God: As first, in outward things, and others that can-

Bona Nomina.
Bona Omina.

Nec obstat quod subjungitur, καὶ οὐρανὸν ἐκείνου, quod nihil aliud fuit, quam Judicium Sortium communi suffragio, vel decreto fuisse approbatum.

* Tres Sortium species, sc. Divisoria, Consultoria, Divinatoria: Quorum directio expectari potest vel à Calo, vel à Deo, vel à Casu, vel à Damone. Vid. Lessium de Ju. & Just. l. 2. dub. 9. n. 58, &c.

not otherwise be well determined, as in *Partiti-*
oning some *Hereditaments* and common Goods;
 these *Lots* (not only as lawful but expedient) are
 oft prescribed in *Courts* of *Equity*. Hither may be
 reduced the frequent *wagers* among Persons, and
drawing of *Cuts* or *Lots* for determining of lighter
matters of *Litigations*. Secondly, in *Functions* or
Offices, where *Honour* or *Danger* is involved; as
 in an *Army* made up of divers *Nations*, when a
Town is to be *assaulted*, or any other difficulty at-
 tempted, the usual *Decision* is by *Lots*, who shall
 have the perillous *Glory* of the *Onset*. And
 St. † *Augustine* allows this *Designation* (in times of
Pestilence or *Persecution*) what *Clericus* should abide
 among them, and *Minister* in *Sacreds* to the *Peo-*
ple. And this is also sometimes us'd in *Punishments*
 when among divers of an *equal* guilt, the *Power*
offended is appeas'd with some of them, according
 as the *Lot* falls on them. These *Divisory* *Lots*
 (I say) may appear lawful, whenever things
 can neither be determined by *Law* or *Reason*: But
 for the rest, less will serve to demonstrate them,
 for the most part, unlawful *Divinatory* *Lots*
 touching future *events* must needs be altogether
 unlawful, because their direction cannot be ex-
 pected from *God*, who will not be so tempted,
 to reveal his future *Purposes* at mens vain pleasure,
 and oft confutes them by the contrary: And from
 the *Stars* to look for the effects of *liberal* *Agents*,
 (whether of *God* or *Men*) is both the *Sin* and
Vanity of too many in this *stolid* *Age*. So that the
disposition of these *Lots* must then be expected from
 the *Devil*; and that notes then a tacite *Invocation*
 of him, and rendring to him that *Attribute* of
God, (of knowing future contingences) who was a
liar from the *Beginning*: and so shall his *Consulters*
 find

† Scribit sorte
 eligendum, Sa-
 cerdos: em, qui
 tempore Pestis
 & Persecutio-
 nis maneat in
 oppido, & fide-
 libus res sacras
 administret.
 Epist. 180.

find him to the end. Lastly, for *Consultory Lots*, they are for the most part *unlawful* also, (for the Reasons fore-alledged) because, without an absolute *Necessity*, to expect that God should manifest his *will* in such a peculiar manner, is an high *Temptation* of him; while the * *Devil* easily crowds himself into such *Solicitations*, and becomes their *Oracle*. As for this fault, one long ago sharply chid the *Britans* in their † *Overseers*; and I wish heartily some of us did not too much deserve it still. Yet as the case may be, these *Consultory Lots* may become *lawful*, *sc.* in some great *Exigents* of Sacred business, wherein all humane *Counsel* is at a loss, and whensoever God is pleased to *inspire* the use of them, and to evidence the same by irrefragable Circumstances; as it was in the case of *Saul*, *Achan*, *Jonah*, and *St. Matthias* here, where this Act was prefaced with Prayer, and unanimous Resignation of the Event to God, without all Partiality or Emulation. And this kind of *Sortilegium* was usual with *Antiquity*, such an undeceitful and *unsuperstitious Lottery*. Sometimes in Temporals, according to that of *Solomon*, *The Lot causeth Contentions to cease, and maketh a Partition among the Mighty*. And sometimes in Spirituals also; for it is said of *Zachariab* the Priest, *that his Lot was to burn Incense*, *Luke 1*. And therefore for ought I know, that *casting of Lots* may still be used in some cases, where all other considerations are exactly balanced, and with these Religious Cautions, viz. 1. That it be not in Ordinary

B b 4

Cases,

* Imo est periculosum, quia facile Damon se immiscebit, & hominem decipiet. Aug. Eph. 119. c. 20.

† Sortes quas Patres damnaverunt nihil aliud quam Divinationes & Maleficia esse discernimus; quamobrem volumus illas omnino damnari & inter Christianos ultra nolumus nominari; & ne exerceantur, Anathematis interdicto prohibemus. Leo 4. ad Episcopos Britannia. Et hic usus sortium merito reprehenditur à D. Aug. Epist 119.

Lots lawful so qualified.

Prov. 18. 28.

Luk 1. 9.

Cases, (as of frivolous Accidents of loss, &c.) but only in matters of moment that are *equilibrions*, and such as *Humane Judgment* cannot impartially determine; that the *Business* be with all *Candour* carried, and declared. 2ly, Without any *uncharitable Conceits*, or dishonourable *Deceits*; 3ly, That nothing be *Superstitiously* expected from *Charms*, *Wizards*, *Fortune*, *Stars*, or *Devils*; or any thing of the Event retributed to any of them. Lastly, that all herein be done according the *Precedent* of this Day, (i.) with Prayer and Submission of the whole matter to God, as *Solomon* exhorteth, *The Lot is cast into the Lap, but the whole Disposition thereof is of the Lord*, Prov. 16. This is enough to satisfy some; those that would have more of this *Argument*, let them read the *Folio's* of (a) *Aquinas*, (b) *Bellarmino*, (c) *Marlorat*, &c.

Particularly the *Lot* here fell upon *Matthias*, verse 20. And *Joseph* was so just as to acquiesce therein, as well as the other. We must likewise be contented with our *Lot*, what ground soever God hath cast it in: whether the *Lot* of *Jonah* or *Matthias* light upon us, we must say with *Eli*, *Dominus est*, It is the Lord, do He what seemeth good in his own eyes, whatsoever it is in ours. With *St. Paul*, we must study content in all Conditions, *Phil. 4. 11*. The *Lot* fell upon * *Matthias*; it was the Gift of God to him, (as his Name signifieth) and signifying his *Apostleship* (as *St. Paul* speaketh of his) to be not of Man, or by the will of Man, but by the Revelation of *Jesus Christ*, Gal. 1. The *Lot* here fell not on the Son of Rest, as *Barsabas* intimates; but on the Son of Labour, *St. Matthias* who spread the Gospel through the scorching *Africa*, endeavouring to water those *Sandy Deserts* of their parched hearts, with the *Heavenly Dews* of Christ,

Prov. 16. 33.
(a) 2. 2. Q.
95. A. 8.
(b) Lib. de Cle-
ricis, c. 5.
(c) In locum.

• מתיה

Theod. Nath.
&c.

The Gift of
God. from
יה & נתן
Gal. 1. 12.
נרשבה.

Christ, and his most *saving Truths*: All whose *Alfred. Chron.*
 pains are at length recompensed there with the *esp. 27.*
 Prophets usual reward here below, that is, he is
 first stoned almost to Death, and then *Beboded*
Anno Christi 51.

P O E M XXII. { On Saint }
 { Matthias. }

THE God of Holy Order did Ordain
Succession should his *Sacred Tribe* maintain;
 The *Holy Vestments* therefore were put on,
 When *Aaron* dy'd, upon his *hopeful Son*;
 That so a constant *Rescue* of *Supplies*
 The *Priestly Office* might *imortalize*.
 And tho this *Stream* did (for the most part) *flow*,
 Yet did it sometimes again *Ebb* so low,
 (When by *Prophaner Ages* entertain'd)
 As that in scarce a *Number* it remain'd:
 Hark how *Elijah* sighs, that there were none
 O'th' *Prophets* left, but *He* pursu'd alone;
 Nay, the *Apostles* once at such a *Loss*,
 That *St. John* only waited on the *Cross*:
 The rest all scatter'd by their *fears*, and fled:
 As to their *Function*, and their *Master*, dead!
 So that th' exterior *Orb* may be so *dark*
 Of the *true Church*, that an illustrious *Mark*
 Can hardly *visible Succession* be
 In times of *Tyrannous Impiety*;
 Yet by those *Single pipes* can *Heav'n* convey
 These *Holy Waters* to the final day;
 And from those *Sparkles* of *Celestial Fire*,
 Hath ever since made *holy Flames* aspire.

So that when *Judas* by *Transgression* fell,
 And the *World's Ransom* for few *Pence* did sell,
 With

With himself in the Bargain: soon the Place
 By pious Choice did St. Matthias grace;
 Concerning which, th' Apostles Fast and Pray,
 (Such Duties best suit an Election-Day.)
 And having fixed a virtuous Pair,
 To Him they leave the Person to declare
 Who searcheth hearts, and so can best dispence
 All to his own, and their Convenience:
 Both equally so good, that which to chuse
 When Humane Judgment knew not, or refuse,
 God by a sacred Lottery permits
 Them to discern, which most exactly fits
 His unrevealed Will, and on this Fashion
 Makes his own Choice, prevents their Emulation.
 A means not rashly now to be inquir'd,
 Tho warrantable then, when so inspir'd.
 Joseph, well styl'd the Just, doth acquiesce
 In this free Choice, nor thinks himself go less;
 But without Emulation bids us all
 To rest content in whatsoever fall.
 This World a kind of Lottery esteem,
 Wherein our several Conditions seem
 So many sev'ral Lots all intermixt,
 And but few Prizes, thousand Blanks betwixt;
 Then is thy Fortune low? Resign to Fate,
 Since Heav'n can work that to thy fittest State.
 If thou hast drawn a Prize, O then beware
 That Pride and Fulness make it not a Snare:
 If of the middle sort, thy Lot's the best;
 Above Contempt, and below Envy's, Rest.
 Thus learn we to express, in each Event
 A Christian Resignation and Content.
 Deign, Lord, each Heart of ours so to dispose,
 As useful Instruments to serve Thee, chose;
 Each Juss out of Sacred Office Raze,
 And settle a Matthias in his Place.

And as we beg Protection from all foreign Enemies, so more especially preserve us from each home-bred Judas, that is in any Superintendency or Office over us: O seasonably discover such, and remove them unto their own Place, and (as thou didst this day) substitute a Faithful and Laborious Matthias in his Jurisdiction; Suffer not either foreign Boars, or Domestick Foxes to break the Golden Chain of legitimate Succession; but ever continue an uninterrupted Series of Faithful Bishops and Pastors here among us: that the Wolves, (though in Sheeps cloathing) may be kept out from seducing, or worrying of thy Flock: that thy Sheep may not stray, and wander from thy Fold, as having no Shepherd; but that the broken may be bound up, the weak supported, the sound encouraged, all secured to thine and their own advantage; that they may be led to the green Pastures of thy holy Word and Ordinances, and to the pleasant Waters of thine Oracles and Sacraments, those Streams making glad the City of God. O fill up the Number of thy persecuted Apostles with men of excellent Spirits, of eminent Courage and Perseverance; and supply the Places of all Apostatizing Disciples (as Thou didst here) with Persons of Spiritual Eminence and Confirmed Goodness: And give us Grace in all our Elections of such Spiritual Officers (like the Apostles here) to make our Choice with Prayer and Fasting, with Impartiality and Submission. Grant this, O thou great Bishop of our Souls. Amen, Amen.



Fig: 23.



AVE GRATIA PLENA .

J.P. Boucho ex.

Ep
Abst.
to the

N
Psal.
D. M
Psal.
D.

T
Pur
I C
moir

{ The COLLECT. }

Epistle.
Acts 1. ver. 15.
to the end.

Almighty God, which in the place of
the Traytor Judas, didst cause thy faith-
ful Servant Matthias to be of the Num-
ber of the Twelve Apostles: Grant that
Thy Church being always preserved from
false Apostles, may be ordered and guid-
ed by faithful and true Pastors, through
Jesus Christ our Lord.

Gospel.
Matt. 11. ver.
25. to the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for
D. M. 25.
E.
Psal. for
D. M.

{ The Annunciation of the
Blessed Virgin Mary.

M. Lesson.
1 Eccles. 2.
2 John 12.
E. Lesson.
1 Eccles. 3. 2.
2 Tim. 3.

DISQUISITION XXIV.

Fig.
XXIV.

THE Paschal Lamb was to be eaten totally, Ex.
12. not only his Head and Feet, but also his
Portenance. And Christ being the same to us,
1 Cor. 5. and we having already, with Mary, a-
pointed his Head and Feet, that is, Meditated his

Exod. 12.

Birth

Luke 1. 26.

James 1. 17.

† Mercurius
Calicus.* נִבְרָא
from נִבְרָא
prevaleuit,
(i. e.) vir
Dei, seu Dei
Fortitudo.Adventante Deo descendit
Nuncius altoGabriel ex folio Patris, se-
demque repenteIntrat Virgineam : Sanctus
te Spiritus, inquit,Implebit, Maria, Christum
paries sacra Virgo.

Prud. Enchirid.

* Ad Evam Angelus malus,
ad Mariam bonus accessit.
Ful. de Nat. Christi.† Cum inter nos & Deum
discordiam peccando fecimus,
tamen ad nos Deus legatum
suum prior misit, ut nos ipsi
qui peccavimus ad pacem Dei
rogati veniamus. St. Greg.

Birth and Death, are now falling to the Appurtenance thereof, viz. The Angelical and Evangelical Annunciation of his Admirable Conception, which the Church acquaints us with exactly in her Gospel for the Day, Luke 1. In whose story are mentioned three Parties most remarkable (as being indeed three several Natures:) The Party sending, God; the Party sent, Gabriel an Angel; the Party to whom sent, viz. the Virgin Mary. This happy Message, as every other good and perfect Gift, cometh down from above, &c. The Father sends, the Son descends, the Holy Ghost condescends: missus à Deo, involves them all, sent from God. The Messenger here is † an Angel, and that Angel * Gabriel; and that Gabriel signifieth the strength of God; a fit Ambassador for such an Errand, to carry News of the Lion of the Tribe of

Judab's Conception, whose Redemption of the World is expressly called the strength of God's Arm, v. 51. of this Day's Gospel Chapter. Here briefly let us take notice of the Person, and his Message. The Person was an Angel, that our Humane nature might be Repaired after the manner it was Ruined. As * an evil Angel, under the shape of a Serpent, was sent to Eve, to work our Woe: so here a good Angel is sent to the blessed Virgin Mary, with glad Tidings of our † Weal; our restitution herein happily proportioning our Fall. An Angel to a Virgin, and most fitly, for — Angelis Cognata Virginit. s. (saith one) Angels and Vir-

gins are of some Affinity, (though a great way off)

off) *Et Celibatus, quasi Cælo beatus*, was at least a witty *Etymology*, (but of this more anon.) An Angel, to shew them *Ministring Spirits sent forth for their sakes that shall be Heirs of Salvation*, Heb. 1. 14. And therefore we having such a *Guard* attending us, should do whatsoever we do in such a reverend and seemly Fashion, as always remembering we are made a *Spectacle to Men and Angels*, 1 Cor. 4. 9. And this was supposed to be * an Angel of the highest Order, as declaring the Conception of the *Highest*. But this Ministration of Angelick Natures (both as to the Messages, and Protections, Degrees, and Orders) I shall reserve as more peculiar to the Feast of Saint Michael.

For the *Message* it self, the substance of it is our *Redemption*, it consisteth here of the manner, a *Salutation*; and the matter, *Christ's Conception*. The first, vers. 28. *Hail thou that art highly favoured*, &c. Words that speak only a Form of *Salutation*, here seasonably used, and not after so many Ages to be wire-drawn into a Prayer, there being in them nothing either *Petitory* or *Gratulatory*: so that the ignorant and customary mistake of them for such, made *Luther* say ingeniously, that the words of this *Salutation*, *Ave Maria*, were made very great *Martyrs*: As even ingenuous Adversaries cannot but acknowledge, that consider *Ave Maria*, and how profoundly some Friers have derived, *Ave*, viz. from *A*. privatively taken, and *Va*, that this, as without woe; and what strange quibbling extracts some make from the three Letters of *Ave*, scil. *A*. to signify the *Altitude* of the Father *V*. the *Verity* of the Son, and *E*. the *Eternity* of the Holy Ghost. And so for the Name of *Mary*, making

* Summus
Angelus,
quia summum
omnium annun-
ciabat.
St. Greg.

The Salutation, *χαίρε x-
αεισπεμένη*,
Luk. 1. 28.
*Salutandi
formula.*

Mary
harm
Dix. Giron.
Altitudo Pa-
tris.
Veritas Filii.
Eternitas
spiritus
Sancti.

it

doing God's will on Earth as Angels in Heaven do it; how peremptorily should we execute each part thereof? with so much Alacrity towards God, and so much Charity to man, though it were to be instrumental to the raising of a Brother, of an Inferior, even beyond our selves, as knowing no other Interest than Performance of Divine Commands, and no other Ends, but of Conformity to the will of God. And yet this Message, though sweetned with the gentlest Address that could be by the Angel, yet the unwontedness of the Apparition, (whether in Divine or Humane shape) and the strangeness of the News, both startle the Tender Virgin; Modesty and Fear were already the Struggling Twins of her Soul. Filial Fear is a good Porter to give entrance into all our Actions, and Modesty is the Mother of all Female virtues; which makes the Wise man say, *That a Modest Woman is a Ladder of Graces*, Ecclus. 26. Yet the Angel, who came with designs of Honour and Comfort to her, soon dissipateth her Fears, ver. 30. saying unto her, *Fear not, Mary; for thou hast found favour with God*. And he or she that hath so found favour with God, hath not indeed whereof to be afraid. Nor therefore was hers such as to exclude belief, that being confirmed by the Example of her Cousin Elizabeth, ver. 36. *Being the sixth Month of her Conception, in old Age and Barrenness*. And therefore *Blessed art thou among women*: That is, first free from their Curses, as Wives by bringing forth in sorrow, and as Virgins by sterility: *Blessed art thou among Women*, that remainest both a Mother and a Virgin; a Virgin for Purity, as Gideon's Fleece, and * *Aaron's Rod* prefigured her, that flourished without Plantation, and she brought forth without Commixtion: *Blessed among*

Ecclus. 26. 15.

Luke 1. 30.
 Et qui apud
 Deum invenit
 gratiam, non
 habet quod timeat.

The Virgin
 Mother.
 * *Virga Aaronis* fructum sine Plantatione,
Maria filium protulit sine commixtione.
 Lud. v. Ch.

O Virgo, ex te
 Author tuus
 ex se origo ori-
 tur. Ecce Vir-
 go concipiet.
 Isa. 7. 14.

Wives, being espoused for the Comfort of both Conditions, as well for the freeing of all Parties from Scandal; among Women Blessed, for the fruitfulness of the womb, above all women, bearing the *Messiah* (the old ambition of the Jewish Matrons.) O blessed Virgin, thou art Mother of thy Father, and from thee as a Copy, ariseth the Original. And what here the Angel annunciateth, *Isaiab* long before prophesied, *Isa. 7.* Behold a Virgin shall conceive, &c.

Partus & Integritas, discordes tempora longo,
 Virginis in gremio fœdera Pacis habent.

Virginity and Child-Birth long asunder,
 In *Mari's* Womb made up a Truce of wonder.

Mel in ore, in
 aure melos, in
 corde Júbilus.

Honey in the Mouth, Musick in the Ear, and Joy's Elixir in the Heart. And now her Faith having got the Hand of her modest Passions, she glows into her part of the Dialogue; and though she doubt not of the Matter, yet desires to be informed of the Means: *Πῶς τὸν;* How can this be, since I know not a man? &c. And here the Angel answers the Philosophy of her Question, with *Spiritus obumbravit*, The Holy Ghost shall overshadow thee: That this should not be done by any way which our sin and the shame of Adam had unballoved: but that as the whole Matter was from God, so should the Manner also: The Holy Ghost shall come upon thee, and the Spirit of the most High shall overshadow thee. Which to her was so satisfactory, (though still a Cloud to us) that she disputes no further, but, as invired to a more familiar pious confidence, at once testifieth her Faith, and humblest Gratulation, ver. 38. Behold the Handmaid of the Lord, be it unto me according to thy Word. What manner of high Humility

Behold a Virgin
 shall bring forth a
 Son, and his De-
 sign is wrapt up
 in his saving Name,
Jesus; which is

Humility is this? admires St. Bernard, that the Mother of Christ calls her self an Handmaid. Happy the Messenger that here was sent; happy infinitely He that sent him; Blessed among Women the Party to whom sent; that poor Man might be happy, for whom all this: For which all Generations shall call her Blessed; (though not invoke her for Blessings) making her Garlands of due Eulogies, (though not Rosaries of Flattery and Superstition) such as more suit her Virgin Modesty, acknowledging Her the Golden Pipe through which the Fountain of living water streamed to us, the Cistern full of Grace, the top of all her Sex, a Star of the first Magnitude in Glory; with that famous Council, we confess and call her the Mother of God (from that *Kosmika* *ἡμετέρα*, the figure of Communication of properties.) But to say she is, and invoke her as a Queen of Heaven, Mother of Grace and Mercy, Commandress of her Son, with more and higher Attributions to her, examined in Chrematistics, Truth and Modesty forbids. And I dare say, that if those blessed Spirits above had but any leisure (from their Glory) to take notice of these Courtships, to say no no worse of them, the blessed Virgin, and all other Saints, would equal the Angels Modesty; Rev. 19. that refused Saint John's Adoration; See thou do it not, for I am thy Fellow-Servant. And they that confess not this of her, and of all the other Saints in Glory, honor them not, commend them not so much as we do: Yet above the rest, Blessed art thou Perpetual Virgin; and yet again, that was not the ground of her Magnificat; not her Virginity but her Humility was the ground of that, My Soul doth magnifie the Lord, &c. The Responso

*Qua est haec
sublimis Hu-
militas.
Felix est qui
mittitur, felix
a quo mittitur,
felix ad quam
mittitur, ut
fiat felix pro
quo mittitur,
Bern. in Fest.*

*Deipara virgo.
Concilium
Chalcedon.*

*Regina Caeli,
mater gratia
& misericor-
dia, Impera-
trix filii.
Exam. Triden.
P. 3. P. 147.*

Rev. 19. 10.

S. Ber. in Fests.

Matth. 10. 15.

Matth. 25. 2.

Non damno

Nuptias.

Non damno

Celibatum

In Epist. ad

Domnionem.

Exaltavit both looked on this, *Thou hast Regarded* and *Exalted* the low *Estate* of thine *Handmaid*. *Despised Humility* is above *magnified Virginity*. To *Virginity*, (saith *Bernard*) you are invited, *Matth. 10. He that can, let him receive it*: But to *Humility* you are commanded, nay, compelled; unless you become as a little Child, you cannot enter into the Kingdom of God. Without *Virginity* you may be saved, (saith he) but without *Humility* you cannot. Concluding with an *audio dicere*, I may peremptorily affirm, that the *Virginity* of *Mary* her self had never been acceptable without *Humility*: Chiding the proud *Virgins* of his Time, for glorying in *Virginity*, and forgetting *Humility*, while the blessed *Virgin* did here the contrary: Recording to them that *Parable*, *Matth. 25.* where of the *Ten Virgins* there were as many foolish ones, as wise. But as *St. Hieron* at one side said, I condemn not *Marriage*; so I at other, I discommend not honest *Singleness*. Both may be great advantages to *Piety*, according to the temper of the persons that improve them. Let not one of them disparage the other, with that *Janus Proverb*, that *Marriage fillet Earth*, but *Virginity it is fillet Heaven*: But this is Answered with another Question, whence is *Virginity* but from *Marriage*? Quore not her example then to the prejudice of either, that was so transcendently pious under both Conditions, both in her *Esposals*, and *Virginity*; Blessed among, Blessed above *Women*, above all *Women*.

POEM XXIV. { On the Annun-
ciation. }

IN this Address, what grateful eye but sees
 Angelick *Ministrations* and Degrees?
 While here One of prime Order doth descend
 From the *Eternal Throne*; thence to attend
 The *Virgin's* Closet with the *news* of grace,
 And her being pregnant by the Spirits embrace.
 O what is *Man*, that such a *Bounteous Lord*
 Should him *Celestial Visitors* afford?
 As that the *Winged Gabriel* from above,
 With a *stupendious Embassie* of Love,
 Swoops to a *Virgin*, and by her to all,
 Who (sharing in her *Bliss*) Her *Blessed Call*?
 Of all *Judæa's Virgins*, *She's* the Choice,
 In whom *Men, Angels, God* himself Rejoyce:
 Of the whole *Ring of Israel*, This the *Gem*
 Thought fit to Ornament *Heav'n's* Diadem:
 Of all the *Parks of Fury*, *She's* the *Deer*
 singled out to make the *World* good *Cheer*,
 By bearing of that holy *Lamb*, which slain,
 Doth feast us with his *Flesh*, and entertain
 Our *Souls* with his own *Blood*; and for Array,
 His *Golden Fleece* of *Merit* makes us gay.
 And all his *Treasure* by the *Virgin* brought,
 As a fair *Ship* from richest *Ophir* fraught,
 Like *Aaron's Rod*, that without Sap of Earth,
 Buds, *Blossoms*, *Bears*; her *News* is such a *Birth*.
 The *Messenger* and *Message* both so strange,
 As in her *Virgin-Cheek* work many a *Change*:
 An *Angel* frights her *Roses* off, and then
 The *News* replants them, *Lillies* spring again.
 And whatsoe'r the *Court'nance*, yet her *Breast*
 Disputes not, but *Believes* the *Heav'nly Guest*;

Argues not *She*, but *piously* submits,
 As in such *Mysteries* it all befits.
 And tho *She* renders her due *Gratulation*,
 Yet yields *She* not the *Angel Adoration*:
 It derogates from *Christ*, *Religion* taints,
 To *Worship* or *Invoke* the *Blessed Saints*.
 But when their *Pious steps* our *Souls* do raise,
 We honour *them*, in giving *God* the *Praise*.
 Thus *Christ* (like whom had *Heav'n* and *Earth* no
 Below no *Father* had, above no *Mother*. (other)
 This *Virgin* did her *Sex* so far excel,
 (Maiden, and *Matron*-*Dames* of *Israel*)
 Old *Cybele* must yield her *Youth* the odds:
 For she was but feign'd *Mother* of the *Gods*;
 But *Blessed Mary* (without *Figure*) bore
 A *Son* in time, *Eternal* was before.
 Yet happier the *Conception* of her heart,
 Than her *Corporeal* acting *Mothers* part:
 That might on earth indeed create *Renown*,
 But t'other *Decks* Her with an *Heavenly Crown*.
 Those *Awe's* then, wrong both the *Sense* and *Story*,
 That *Hail* her full of *Grace*, when full of *Glory*;
 Yet *Glorying* not (in any fancied *Power*)
 Over Her *Son*, but in her *Saviour*.

PRAYER XXIV. { On the An- nunciation. }

O Father of inexhaustible Mercies, who vouchsafest
 us poor Mortals the ministeries and assistances
 of Angels; and as thy self was pleased to wash thy
 Disciples Feet, so teachest those sublimer Natures to
 attend the lower, and makest those elder Brethren serve
 the younger: O give us highest Gratulations to thy
 Favour, and lowest condescensions towards others;

not only of the meanest of our Neighbours, but of all thy Creatures: And from the readinesse of these Heavenly Messengers to execute thy Will, (whether in vengeance, as against sinful Sodom, or in mercy, as here unto the Blessed Virgin) let us learn a holy promptnesse to Obey thee, (especially all those whom thou hast honoured with the Title of Angels) that we may be faithful in thy sacred Errands, with all Sincerity towards thee, and Impartiality toward those we are sent to. To that end give us grace (O Lord) to reduce our Prayers into Practice, that thy Will may be done on Earth as it is (by these Angels) in Heaven; and that is with all Expedition and Obedience to thee, with all Love and Charity to one another, and with all Alacrity and Cheerfulness to both. And let the holy example of the blessed Virgin instruct us to the practice of devote Retirement; (knowing that Reservedness is a badge of Wisdom, and that secret Piety shall be rewarded openly) that daily exercising religious duties of Prayer, Reading, and holy Meditation, we may be ever found in a suiting Receptivity of thy Heavenly Visitation; that we may never put to flight those Birds of Paradise, or reject the motions tendered by thy Spirit, or hinder the happy effects intended by thy Mercy. O fill us with such holy dispositions of inward Sanctity and reserved Piety, that we may still be found in a capacity of thy spiritual approaches; and tho far below expecting any such visitation of Angels, yet at least we may be in some measure fit to entertain the comfortable Accessions of thy Grace and Favour, which are more salacing than Angels, which are better than Life it self: Knowing that the splendors of an internal Devotion, the hearty affections of Love, Humility, and Obedience, the daily offices of Prayers and Praises sung to God, the Acts of Faith and Fear, of Patience and Meeknesse, of Hope and Reverence, of Charity and Pe-

nitence, and those modest graces which oft walk in a veil and silence, may make as great Ascents to Heaven, and as sure a Progress to a Crown, as do those outward demonstrations of a more magnificent Charity, or the opportunities and exercises of a more solemn and laborious Religion: As soon may a private Piety with Mary, as publick labours with St. Paul, entertain Thee, Holy Jesu, conceive Thee in the Soul, nourish thee with innocent and holy Affections, and bring thee forth in a life of Obedience and holy Conversation: That so Thou dwelling in them for ever, they may ever dwell with thee, in the house of thine Eternal Pleasures. And of this Number (O Lord) make us all; that having so conversed with Angels here, we may sing with them hereafter, in the Consort of Eternal Hallelujahs. Amen, Amen.

{ The COLLECT. }

<p>Epistle. Isa. 7. vers. 10. to 16.</p>	<p>We beseech Thee, Lord, pour thy Grace into our Hearts, that as we have known Christ thy Son's Incarnation by the Message of an Angel, so by his Cross and Passion we may be brought unto the Glory of his Resurrection, through the same Christ our Lord.</p>	<p>Gospel. Luke 1. v. 26. to 39.</p>
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Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON





S. MARCVS.

P. Bouche

UPON

M.
Psal. for
 D. M. 25.
 E.
Psal. for
 D. M.

The Feast of Saint
 MARK.

M. Lesson.
 1 *Eccles.* 4.
 2 *Ab.* 23.
 E. Lesson.
 1 *Eccles.* 5.
 2. 1 *Joh.* 1.

DISQUISITION. XXV.

Fig.
 XXV.

IN that significant *Vision* of *Ezekiel*, wherein the four *Evangelists* are represented by four *Beasts* of several *Faces*, (whereof I have given a large *Account* * elsewhere) that Creature with the visage of a *Lion* was to intimate our *St. Mark* here as being that *Evangelist* who chiefly *Trumpets* out

* In the Feast
 of the Nati-
 vity.

Christ's Regal Office, and his *Imperial Sovereignty* over all *Creatures* in the *World*. Thus *Christ* is the *Centre* of them all, though each hath his peculiar *Lines* drawn from it; all the four *Evangelists* have the same *Subject*, *Christ*, as was likewise there pre-figured in the *Wheels*, running all one within another, but yet each hath his several *predications* of that *Subject*. But our *St. Mark's*

Rota in Rot.

design is to prove *Christ* a *King*, (saith *Ludolphus*) and to be the *Supream Power* of all things; which appeareth (saith he) almost in every *Chapter*, in that he treateth still of the *Choice* and most *Eminent Passages* and *Miracles* of *Christ*, frequently inculcating his *Transcendent Power* and *Greatness*. And as he beginneth his *Gospel* with the *History* of *St. John the Baptist*, *Christ's* wonderful *Forerunner*, (than whom there was not a greater born of wo-

* *Marcus in Evangelio suo intendit, hominem, scil. Jesum esse, & fuisse virtutum Dominum, & Imperatorem & Regem omnium. Ludolph. de vita Christi, part. 2. c. 38. n. 22.*

man)

*Finisque E-
vangelium in
Ascensione ejus
in Cælum, &
Sessione à dex-
tris Dei. Ibid.*

*Ille utique ho-
mo Rex est ve-
re virtuosissi-
mus, & omni-
um Dominus.*

* *Minorem se-
rio deducit
Marcus in E-
vangelio suo,
quantum ad
viginti con-
ditiones. Lu-
dolph. ibid.
Acts 12. 25.*

1 Pet. 5. 13.

man) so doleth he his Gospel with the highest of all Miracles, *Christ's Ascension into Heaven*, and sitting at the right hand of God: All the way (through his Book) framing, as 'twere, this unanswerable *Syllogism*, (saith *Ludolphus*) from the Testimony of *Christ's Actions and Passion*, to prove this Conclusion, *That Man whose Power and Virtue*, we see, extended to all Spirits and to all flesh, to all Elements and all Persons, to all Dangers and Diseases, to all Distances of Times and Places, to all Instructions of Law and Gospel, to all Sufferings with Patience and Victory, to all Passages of Life and Death, to all Comforts of this World and a better; that man (surely) that can do all this and more, he is more than man, no less than God: He certainly is truly the *most powerful King of all*, nay, the *Omnipotent Monarch of the World*. But now that *Christ* is that same powerful Agent, * *Saint Mark* fully proves the *Assumption*, or *minor Proposition*, throughout his whole Book, (saith *Ludolphus*) by at least twenty several Arguments and Instances all undeniable.

But more particularly, this was his Sirname, *Mark*, his proper name being *John*, *Acts 12*. He was the *Disciple and Nephew* of *St. Peter*, his Sister's Son, and therefore sometime called his Son, 1 Pet. 5. as the manner of the *Jews* was, to call their Kindred by words of nearest Relation; and so *James* and *Jude* were called the *Brosbers* of our Lord. And here we may take notice of humane *imperfection*, even in the best of men: This great *Saint and Evangelist*, hearing our *Blessed Lord's* discourse to those that followed him for the *Loaves*, (more regarding his *Miracle* out of carnal complacency, than for the *Dignity* of it) di-

verting

verting them to the *Celestial Bread*, and affirming himself to be *that Bread of Life* that came down from Heaven; and that he would give his Disciples his *Flesh* to eat, and his *Blood* to drink, and all this to nourish unto a better *Life*: Upon which discourse divers of his Disciples forsook him; among whom this St. * *Mark the Evangelist* is said to be * *Epiphanius* one, being scandalized by a literal and carnal understanding of those words of *Jesus*, which he intended in a *Spiritual* sense; for the words which he spake were not profitable in the sense of flesh and blood, but they are *Spirit and Life*, himself being the Expounder, who best knew his own meaning. Yet for all this Lapse, He was happily and seasonably recalled by St. *Peter*, and proved a most eminent *Instrument* in the service of Christ his Master. John 6. 63.
This St. *Mark* was also Cozen-German unto *Barnabas*, by whom and St. *Paul* he seemeth at first to have been assumed to the work of the Ministry, *Acts* 12. And though he left them in *Pamphilia*, (discouraged perhaps with tediousness of Travel, and an infirm Body) yet here he desisted not from the Propagation of the *Gospel*, but afterward accompanied his Cozen *Barnabas* into *Cyprus* (an Island of the *Mediterranean Sea*,) and so in the high-way to *Italy*; where he was so highly valued for his eminent and successful Labours, that they still retain him as the Tutelar Saint of *Venice*, where it is probable (tho some say at *Rome*) He penn'd his *Gospel* in the * *Greek* * *Marcus verò Apostoli Petri Discipulus, qui in Italia Evangelium Grace scripsit.* *Ludolph. de vit. Christi, p. 2. c. 33. n. 22. Eupaul's feb. 1. 2. c. 14.*
Colof. 4. 10. *Acts* 11. 25. *Acts* 15. 39.

Paul's Dictation. But *Eusebius* tells us how the people of *Rome*, delighted with *St. Peter's* Doctrine, obtain'd with their Prayers, of *St. Mark* his companion, to write his Gospel. His *Episcopal See* was at *Alexandria*, whence he manured all the neighbouring places with *divine Cultivation*, even from *Egypt* to *Pentapolis*; From whence at length returning home, some say he died in Prison, while others mention other kinds of Death; yet agree that he wore the Crown of Martyrdom, being slain at *Alexandria*, *Anno Christi* 63. according to some, but five or six years after, according to * *Alfred* us, and others.

* *In Chron. per-*
secutionum.
c. 28.

P O E M XXV. { On Saint }
Mark.

THE *Prophet's Vision*, that in several *Beasts*
Prefigured the four *Evangelists*,
Allotted to *St. Mark* the *Lions* face,
As treating *Christ* from *Judab's* *Lion-race*
Together with his *Baptist* so express,
You'd think you heard him cry i'th' *Wilderness*.
And as that *King of Beasts* disdains to Prey
On any thing lies prostrate in his way,
But upon *Wolves* and *Tigers* loves to seize,
Destroying such with much content and ease:
So too this *Nobler Lion* (here) disdains
To worry tender *Lambs*, the meek sustains;
But to resist the *Proud* he doth delight,
To hunt the *Cruel* and *Blood-thirsty* wight;
With so *unwearied Vengeance* tracks their ways,
That *such men* scarce shall live out half their days;
So that the *Lion's* stately *Countenance*
Doth this *Saint's Emblem* properly advance,

As

As who (above the rest) exactly sings
 Christ's regal Office, Emperor of Kings;
 Judah's Triumphant Lion, whose sole power
 Subdues that Lion seeking to devour.
 The World's a Forrest, and this Lion King,
 Whose power, Heaven, Earth, and Hell, Lament, or
 Grant, Lord, we loyal Subjects to thee prove (Sing.
 Rul'd by the golden Scepter of thy love;
 Lest else thou bruise us with thy Iron rod,
 For rising against Thee our King, and God;
 But yielding to thy Legislative-Power,
 May own Thee Lord, and find Thee Saviour.

PRAYER XXV. { On Saint }
 Mark. }

A Almighty God, who out of love to Order, and
 special care of thy Church, hast given various
 Gifts to men; as some to become Prophets, some A-
 postles, some Pastours and Teachers, and some E-
 vangelsists, (as here thy servant St. Mark was :)
 vouchsafe such Gifts unto us all, as may best suite
 our several Vocations; and such Graces unto all our
 Callings, as may never interrupt our attendance on
 thy Service, but in our several capacities may advance
 thy Name and Gospel. And to that end afford us
 somewhat of the spiritual prudence of St. Mark, to
 make choice of holy Company and Conducts, as he
 did of St. Peter, Barnabas, and other thine Apostles;
 and also somewhat of his diligence in attending on
 them, from whom he suck'd in the sincere Milk of thy
 Word, until he so grew thereby, that he became able
 to minister strong meat to others; writing his holy
 Gospel from the Dictation of St. Peter, and so be-
 came one of the four chief Secretaries of Christ his
 Master;

Master; one of the four Wheels of that Celestial Chariot, which carried his Name and Gospel through the World; Preaching it at first in Asia, and after publishing it in many parts of Europe, till at length fixing at Alexandria, and there for some years tending the Offering of his Labours, he was in the end (by an ungrateful people) made himself a Sacrifice unto Thee. O Lord, give us of his Diligence and Patience, of his Fidelity and Perseverance to serve Thee; that being constant unto the Death, we also may receive the Crown of Life. And though we have not abilities sufficient to write a Gospel of Thee, yet give us faithful hearts to entertain thy Gospel written: Though we have not opportunities of Bodies fit to serve thee in such distant motions, yet make us serviceable in our several Stations: Though we carry not thy messages to Foreign Nations and remoter Parts, grant that we may serve thee the more industriously at home; seriously preparing for our last Journey, for our long Home. And lastly, as thy Servant St. Mark not only set his hand unto thy Gospel by his Pen and Writings, but also sealed it with his dearest Blood; so (we beseech thee) strengthen us with Grace, that whatsoever our hand or tongue professeth of Religion, we may confirm it with our lives, either by pious Conversation, or (if thou pleasest) by a Christian Resignation; That not being ashamed of thee and thy Truth here, Thou mayest not be ashamed of us in the Kingdom of thy Father. Grant this, O thou great lover of Souls, sweet Jesu Christ. Amen, Amen.



J. PHILLIPS ET AL. SCULPT.

Fig: 25.



S. PHILIPPVS. ET S. IACOBVS.

P. Boucho. sc.

{ The COLLECT. }

Epistle.

Rohel. 4. vers.
7. to 17.

Almighty God, which hast instructed
thy holy Church with the heavenly Do-
ctrine of thy Evangelist St. Mark, give
us Grace that we be not like Children
carried away with every blast of vain
Doctrine; but firmly to be established in
the Truth of thy holy Gospel, through
Jesus Christ our Lord.

Gospel.

Joh. 15. vers.
1. to 12.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for
D. M. first
E
Psal. for
D. M.

{ The Feast of S. Phi-
lip and Jacob.

M. Lesson.
1. Eccles. 7.
2. Matt. 2.
E. Lesson.
1. Eccles. 9.
Ep. Jude.

DISQUISITION XXVI.

Fig.
XXVI.

THE Modesty of the Church reformed is herein
conspicuous, that to avoid excess of Dedi-
cations, (wherein others are so burthensome) She
sometimes uniteth (as in their love, and labours)
two of the Apostles at once in the same Festivity;

as in that of St. *Simon* and *Jude*, and in this also of St. *Philip* and *James*; hinting from hence among other *Graces*, *Concord*, and *Amity*, from this *Conjunction*. Yet for *Method* sake and *Memories*, give me leave, a while to part them, and to begin with St. *Philip*. And you must understand that there were two of the name (and eminent *Saints* both) *sc.* St. *Philip* the *Apostle*, and

This Day commemorateth St. *Philip* the *Apostle* in the Gospel, and St. *Philip* the *Deacon* in the Lesson, *Acts* 8. as was usual in ancient Martyrologies to celebrate diverse *Saints* of the same Name on the same Day.

* John 1.

John 6: 5, 7.
13.

when he fed as many thousands with five Loaves and two Fishes; (yet the Reversions greater than the Store, more Food left than was at first,) Christ's Discourse is chiefly there addrest to *Philip*, at once Proving and Approving him: He ushereth the *Greeks* first into Christ's acquaintance, *John* 12 wherewith his Master seem'd much pleased. And *Jesus* answered, saying, the hour is come, that the Son of Man should be glorified, &c. This St. *Philip* also was present at our Saviour's

C. 12. 20. &c.

last Supper, *John* 14. where he desired Christ to shew him the Father; for which he mildly reprehendeth him, Have I been so long time with you, and yet hast thou not known me, *Philip*? Yet withal granteth his Petition, shewing him the Father, by thoroughly instructing him in the Son. And to his Lot fell the Northern Circuit (saith *Alsted*) in that Apostolical Designation, *Acts* 15: So that he

C. 14. 8, 9, &c.

preached

preached in *Scythia* (say some Historians) about twenty years; afterwards visiting the lesser *Asia*, and some parts of *Æthiopia*, his Zeal warming the cold *Climates*, and his *Patience* temperating the hot; after his great success in *Scythia*, having (through *God's blessings* on his Labours) converted almost the whole *Nation*, he went to *Hierapolis* in *Phrygia*, where (* as one tells us) there was a terrible *Serpent*, into which the *Devil* entered, and unto which they used to offer humane sacrifices; scil. *Malefactors* when they had them, and for want of such, *Others* of the Country by Lots: Which *Serpent* by the Prayers of this *St. Philip* was destroyed, and the People freed; and undoubtedly true in the Allegory of his *Doctrine*: So that we cannot but lament the sad *Catastrophe* of all his *Industry* and *Travels*, but that it was the same Fate with his Lord and Brethren! For notwithstanding all his healing *Miracles* and *Doctrine*, they Beat, Imprisoned, Wounded him, and at last over-whelmed him with stones, and Crucified him, (under the Emperor *Claudius*) Anno *Christi* 53. after *Onuphrius*, while some others say, Anno 54. upon the Calends of *May*, whereon his *Feast* is solemnized.

* *Simeon Meta-
raphrastes.*

Of this Saint
Philip writes
I. Idor. l. patr.
V. & N. Testam.
*cap. 75 & Hiero-
nym. de Virg.*
lib. c. 6, &c.

The other *St. Philip* was one of the seven *Deacons* chosen by the Apostles, *Acts* 6. 5. who dwelt in *Cæsarea*, and is honoured with the Title of an *Evangelist*, *Acts* 21. into whose house *St. Paul* and his Company entered and abode, he having four Daughters *Virgins* that *Professed*. This *St. Philip* (while *Saul* was persecuting) Preached *Christ* in *Samaria*, (as * *Eusebius* testifieth) and Baptized multitudes, amongst whom also *Simon Magus* that Sorcerer insinuated, being amazed at *St. Philip's*

Acts 21. 8.

Acts 8. 5.

* *Ecc. Hist.*
l. 2. c. 1.

D d

† *Miracles*

fOf which
you read.
Acts 8. 6.

Alsted. Chron.
Conv. pop. c. 27.

Acts 8. 10, &c.

Verse 26.

Isa. 53. 7.

† *Miracles*, he crowded into his *Baptism*, yet not out of any *Piety* or *Conversion*, but out of *Infernal* subtlety, to gain opportunities thereby of doing the more mischief! And *Eusebius* complains of some of that *Simon's* Successors, that so abused the *Sacraments* unto his time, and would God we had not cause likewise still to continue the same, touching *Holy Sacraments* prophaned, with lewd and wicked lives! Afterward this *St. Philip* by direction of an *Angel* goes toward the *Scyth*, to meet with, and white an *Ethiopian*, Acts 8. Where he wrought the *Conversion* of that grand *Eunuch*, named *Candaules*, one of great Authority under *Candace* Queen of the *Ethiopians*, as you may read the famous story Acts 8. Where he receiveth Commission from an *Angel of the Lord*, to go towards the *South* to *Gaza*, vers. 26. which he obeying readily, meets with the happy opportunity of this *Conversion*, (*Divine Providence* and *Human Obedience* ever conspire the Success of a business.) And he arose and went, and behold a man of *Ethiopia*, an *Eunuch*, &c. for such we know were the chief Attendants of those *Southern Princes*, as of the *Eastern* at this day; and him *St. Philip* finds prepared Ground beforehand, *subactum solum*, vers. 27. making his *Chariot* his *Closet*, (a singular example) reading there the *Prophet Isaias*, *Evangelizans Propbeta*, that *Evangelical Prophet*, and *Prophetical Evangelist*, acknowledging his ignorance, vers. 31. *Understandest thou*, &c. How can I, except some guide me? And importuning *St. Philip's* society and information, vers. 31. Such *Humility* and *Diligence* is the best way to instruction, and all saving knowledge. The remarkable place he read, was that of *Isa. 53*. He was led as a sheep to the slaughter! A Text, a Preacher, and

and an Auditor, so suitable, that S. Philip so plyed and applied it to the Passion of Christ, and that unto the Eunuch, that he grew impatient of his Irreligion, ambitious only of present Christianity verse 36. See here is water, what can hinder me to Verse 36. be, &c. Why, nothing but Infidelity, vers. 37. Verse 37. and that he first washeth off with true Confession, vers. 37. I believe that Jesus Christ is the Son of God; and then St. Philip washed this Black-more, (yet did not labour in vain) vers. 38. And he Verse 38. commanded the Chariot to stand still, &c. And when they were come up out of the Water, the Spirit of the Lord caught away Philip, &c. Though they parted without a Complement, yet a Courtier was mended into a Christian; and, as some say, He converted his whole Country afterward, which yet continueth Christian in many parts thereof (though with some difference from the Western Churches.) The Eunuch went on his way rejoicing, while St. Philip had a better Chariot to A- See A. B. de bot Geogra. zorus, where he was found, Preaching in all the Ci- P. 182. ties till he came to Cæsarea. In a word, this Saint Philip the Deacon and Evangelist is said by some others to have sent twelve Disciples into Britain for the Conversion of this Island; so much are we beholden to him, or the Historian. St. Hierom mentioned this St. Philip and his Prophetick Daughters in Cæsarea, where he is said to have died in his own dwelling, and three of his said Daughters also, (the fourth dying at Ephesus, as * Eusebius writes:) And St. † Hierom saith, that * E H 13. c. 25. when Paula Pilgrimaged to Jerusalem, she visited † Epist. ad Eus- their Sepulchers in Cæsarea. So that I wonder sochium. Eusebius and some others affirm him to have been put to death at Hierapolis; and * Alstedius * In Chronol. mistled also writes, that in the lesser Asia he was c. 17.

Crucified, together with two of his Daughters. But the reason of the mistake appears, in that he there saith it was *Philippus Apostolus*, taking the *Apostle* for the *Deacon*; which, and the contrary, hath occasioned much confusion in their Story, mis-attributing many of their actions and passions; where here are somewhat cleared unto you. The Greeks celebrate his memory in October, the Latines in June.

6. Iduum Octobris.

6. Junii, Beda.

The Colleague here of St. Philip was St. James, and there was another *Apostle* of that Name also, as you may read in his peculiar Festival. But this James was not the Son of Joseph, as * *Eusebius* affirmeth; but as eminent, *Mattb. 10.* he was the Son of Alphaeus. 'Tis true, he was surnamed James the Less, (perhaps from his humility, or latter coming unto Christ of the two Namesakes.) This James was the real Brother of Simon and Jude, as they were the reputed † Brethren of our Lord, being indeed but his Kindred. This St. James was the Author of that excellent Epistle bearing his Name. For as the most and best Divines affirm, that other James, the Son of Zebedeus, was early slain by cruel Herod about the very dawning of the preaching of the Gospel, Acts 12. This St. James was the first Bishop of Jerusalem, and of such upright * Carriage towards all, as that he was therefore surnamed Justus; and of such indefagitable Devotion in his Prayers, that *Agessippus* reports of him, (as St. Hierom of Asella) that his Knees were grown like Camels Knees, hard and brawny: Nay, Saint Chrysostom saith as much of his Forehead, that it was hardened through daily Prostration on the Pavement of the Temple. O how may this past Devotion draw blushes into the cheeks of present Irre-

* Eccl Hist. l. 2.

c. 1. Ex priore

uxore non, ut

Helvidius, ex

Beata Virgine.

Bel. de Scrip.

Eccl. c. 34.

Hieron. in vita

Jacob. Justi.

† Et modo quo

Joseph dicitur

Pater Christi,

viz. putativus,

non verus. Vi-

de Bel. loc.

dicat.

Dr. Hammer,

Aretius. Calv.

Marlorat, &c.

Acts 12. 2.

* Propter sin-

gularem justi-

tiae prae-

stium, &c. Eu-

seb. l. 2 c. 1. &c.

Anno 63. E-

ron. in Annal.

Lib. 4. c. 22.

verence, to think how those old brawny Knees are now-a-days all turned into brawny hearts!

To the Charge of this St. James fell those Confines of Judea that border on the Mediterranean Sea; his Chair of Residence (as I said) being at Jerusalem: Where after thirty years Church-work and Government, he was made equal to his Brethren. Eusebius largely relates the story of him, they flattered him to preach upon the Pinnacle of the Temple, for his better Auditory, and then suddenly threw him down from thence; Josephus telling us, that he was first stoned, by the procurement of Ananias, Son to the High Priest, who was therefore hated of the People, and removed; for so great was the deserved estimation they held of him, that Josephus numbred it among the occasions of Jerusalem's destruction, the putting of this St. James the Just to death. And Ludolphus notes, that * Judas (the worst of Merchants) therefore gave that Item, Hold him fast, Cavendo à Populo, cautioning them, that the People did not rescue him: And that he was so like our Saviour in Countenance, that he used that sign of Distinction to the ignorant Souldiers, Whosoever I shall kiss, hold him fast, &c. at once, hinting both St. James his assimilation unto Christ, and the Peoples strong affection to St. James. Yet for all this, the malice and power of the Sanhedrim was stronger in the end, than all the affections of the People; for after their customary Preface of stoning him, (saith Alsted out of Eusebius) they head-long'd him out of the Pulpit, (as some still translate their envy) or as others say, they precipitated him from the Pinnacle of the Temple, as the Devil would have served our Saviour; after which being not absolutely dead, (saith Eu-

Alsted. Chron.
c. 27.

Ecc. Hist. l. 2.
c. 22.

Inter excidii causas Joseph. Antiq. l. 20.
c. 8.
* Judas mercatorum pessimus.

In facie similis Christi.

De suggestu aut de Pinna Templi dejectus.

*Ecd. Hist. l. 2.
c. 22.*

sebius) but heard praying for them, a certain Tanner, or such a kind of Fellow, put him out of his pain (whether in mercy or cruelty, I leave to your Judgment) with a Club knocking him on the Head. The Mercies of the wicked are cruel, and their Cruelties Diabolical.

P O E M XXVI. { On St. Philip
and Jacob. }

IN the bright Zodiac of our *Christian Sky*,
Philip and Jacob are the *Gemini*;
A Sign (they say) that ever rules the *Knees*,
As for *Pray'r* and *Devotion*, so may these;
As those *Twins* do present the *Glorious Spring*,
So do these Usher the *Soul's Flourishing*;
Lead to the flowery *Meads*, and pleasant *Brooks*,
In sweet *Disclosure* of the *sacred Books*.
As there were sev'ral *Owners* of the *Name*,
Both *James* and *Philip*; so, all men of *Fame*
In *sacred Story*: One Saint *Philip* was
A choice *Apostle*, who his life did pass;
In *double Travels*, to advance his *Lord*,
Till good *Endeavours* found an ill *Reward*!
His *Zeal* long warm'd the *frozen Scythian Climes*;
To *Christian Faith* converting *Pagan Crimes*:
With *Miracles* his *Doctrine* seconded,
Till most of them in *Paths of Truth* were led:
And yet enough were left of *mortal bate*,
To bring on *Him* the *Prophets* usual *Fate*:
After all this being *Ston'd* and *Crucified*!
That as *He liv'd*, to's *Master's* honour, dy'd.
T'other *St. Philip*, one of that *Fam'd Seven*
Selected Deacon, set apart for *Heav'n*;

Where

Where the Grand Eunuch found experience
Of saving Knowledge, best Intelligence;
By seas'nable dissolving of that Mist
Which he was lost in so, concerning Christ;
To whom he leads him by sweet Ely's hand,
Making him that Prediction understand;
Lends him a better Chariot for his Soul, (soal
Which he by Faith doth guide, through all the
And dirty ways of Heathen Ignorance,
Till all his doubts to Christian Truths advance.
O happy Traveller, that by the way
So meets Conversion, and commands a stay
To entertain it, and confirms by Seal
Of Baptism, what his Faith did there reveal!
That when he homeward should again resort,
He might (as 'twere) Christen Candace's Court;
Nay, all his Country (as Historians tell)
Did thence in Christianity excell,
From his great good Example, and relate
To them and us, the Gains of such a Mate;
That we like Him may piously dispence
With all Affairs to hold Intelligence
With Holy Writ; and though of lofty Place,
To Side with meaner helps, think no disgrace;
Feed on the Plains of Scripture, soar not high,
Unless some Philip, or some Jacob nigh.
Nor must Saint James here unsaluted pass,
Who, in the Church, of a prime Lustre was;
And though Sir-named commonly the Less,
(And with another but one Feast express)
Yet James the Just, and Brother of our Lord,
Are Honours that Embellishment afford.
He stoutly Preach'd his Master, far and wide,
From Midland Seas, all along Fury's side:
Being of that Nation the high-priz'd Gem,
And Proto-Bishop of Hierusalem;

Where having long well Taught and Governed,
 From Precipice He's basely murdered!
 And thus in that old Prophet-killing Town,
 He chang'd his Misre for a Martyr's Crown.

PRAYER XXIV. {On St. Philip and Jacob.}

O God of Union, blessed Saviour, who, (to prevent the dangers and discomforts of Singleness and Solitude) wert pleased to create Man of sociable Nature, and of a Judgment fit to make choice of his Companion for assistance; as also afterward to send out thy Disciples not single, but by pairs, that if one should slip or fall, the other might help to raise him up: Create in us likewise (we beseech thee) Hearts inclined unto Christian Union; and discerning Spirits to make choice of Vertuous and Religious Company, being but too prone already to sinful and intemperate Society: and (this Day) let the Prudence and Piety of the Holy Church lead us into Amity and Conjunction in thy Service, that like Philip and Jacob here we may become united in Religious Offices, in Pious endeavours to advance thy Glory, to propagate thy Name and Gospel, (within the bounds of our Vocation) to build up both our selves and others in the most Holy Faith. And though (perhaps) we cannot with Philip thine Apostle, Travel to remoter Parts to serve Thee; yet may we at Home with him beg of Thee (O Christ) to shew us the Father also: Yet that not in our own, but in what sense Thou Pleasest, by shewing Him to us in Thy self, his only Son, our only Saviour, as the most express Image of the Father, in whom dwells the fulness of the Godhead Bodily. And further deign us grace (with him) to bring in Com-
 pany

pany unto Thee; as Philip brought the Greeks to thine acquaintance, so labour we to bring our Friends and Servants to thy Worship, and especially our Children early unto thine acquaintance and benediction. Bestow upon us all, both Grace and Diligence, as on thine other Servant Philip the Deacon, to improve all our opportunities unto thy Glory, and the advancement of Religion; that so (however we have not the happiness of Converting Countries and great Persons, yet) we may improve our Talents at least to gain some meaner Profelytes, by information of the Ignorant, and confirmation of the Weak; that both we may one day shine in Glory, since the righteous shall then shine like the Firmament, but such as turn many unto Righteousness, like the Stars for ever and ever.

And lastly, with thy pious Servant here St. James give us unfeigned Humility, never to be puffed up with greatness of Relations, as He nothing transported by being stiled the Brother of our Lord, knowing it avails not to be called, or to be the Children of Abraham, without the works, without the Faith of Abraham; and therefore guide us to walk humbly with Thee our God, like this thy Servant, who contentedly was called James the Less, make us ever willing to be little in our own eyes and others, that so we may be great in Thine: Yet withal, ever so circumspectly demeaning of our Selves, in all the ways of Equity, Piety, and Charity, that we may deservedly be intituled with Saint James, the Just: That being here just (at least as to men) we may by thy Merits (sweet Jesu) be justified hereafter before God. To whom three Persons, one Co-eternal Essence, be all Honour, Gratitude, and Adoration, now, henceforth, and evermore. Amen.

The

{ The COLLECT. }

Epistle. *Almighty God, whom truly to know*
is everlasting life: Grant us perfectly
 Jam. i. verf. 1. *to know thy Son Jesus Christ to be the*
 to 13. *Way, the Truth, and the Life, as thou*
hast taught St. Philip, and other the
Apostles, through Jesus Christ our
Lord. Gospel. John 14. 1.
 to 14.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M.
 Psal. for
 D.M. 11.
 E
 Psal. for
 D.M.



UPON

The Festival of Saint
Barnabas.

M. Lesson.
 1 Eccles. 10.
 2 Acts 14.
 E. Lesson.
 1 Eccles. 21.
 2 Acts 15.

DISQUISITION XXVII.

Albeit we find not this Saint in the Catalogue
 of the Apostles, Matth. 10. Yet we find him
 numbred among the Disciples, though none of the
 Twelve,

Fig: 26.



S. BARNABAS

P. P. Boucho. ex.



THE END

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Twelve, yet one of the Seventy. (saith * Eusebius) Of whom there is frequent and honourable mention in the holy Scriptures: (very little indeed being to be found of him elsewhere) and he wanteth not any human Character, that aboundeth with so much Divine approbation; and that both by the Testimony of St. Luke in his Acts of the Apostles, and of St. Paul in his Epistle to the Galatians, James, Cephas, and John, those pillars of the Church, joining there to St. Paul and Barnabas the right hand of Fellowship. But this story is more illustrious in the Acts of the Apostles, c. 11, & 19. Where, upon the Dispersion occasioned by the Martyrdom of St. Stephen (which Divine Providence ordered into an advantage of the Gospel) the Gentiles came to hear of, and receive the Word. This Saint as a special instrument to improve the same, is sent with a Commission: First to Antioch, where began the Christian Denomination, vers. 20. and let the next verse tell you how he employed it; Who when he came and had seen the Grace of God, viz. in the effectual working of his Ministry, was glad; as in such success of their labours all good men use, and such was he indeed, as it there followeth; For he was a good man, full of the Holy Ghost, and of Faith, and much people was added unto the Lord: Then departed Barnabas to Tarsus to seek Saul; and having found him, in the 13. Chap. the Holy Ghost finds and joins them both, as a pair of vessels of Election, but with a special Designation there of Barnaby, vers. 2. But separate me Paul and Barnabas, the last being in the original named first more than once; select and cull them out, out of

Cujus persape fit mentio.
* Λέγει γὰρ καὶ εἰς αὐτὸν
ὁ Βαρνάβας γινώσκων,
ὅτι διαφόρως μὲν καὶ αἱ
παράξεις τοῦ Ἀποστόλου,
ἐμνημόνευσται, Eccl. Hist.
l. 1. c. 12.

Acts 11. 24.
Eccl. 13. 2, &c.
Gal. 2. 9.

Τῶν γὰρ τῶ Σωτῆρος
Ἀποστόλων πᾶσι πᾶσι
οἷς ἐκ τοῦ εὐαγγελίου
ἡ περισσεύει τοῦ ὁ
δομῶντα μαθητῶν, καὶ
ταύτων μὲν ὁδὸς ἔδει
μὴ φέρεται. Euf. l. 1. c. 12.

Acts 11. 24.
6. 25, 26, &c.

Ἀφορίζονται
μοι τὸν τῶ
Βαρνάβαν.

all Acts 13. v. 2, 7.

Verf. 4.

A^{cts} 13. 4. &c.2 Cor. 11. 26.
*tantum jugati boves.*A^{cts} 13. 48.

Dan. 6. 3.

Omnia factus omnibus.

Πάντα πᾶσιν,

ἐν Χριστῷ, &c.
λαῶν ἀλλὰ
ἐν Χριστῷ.

* Barnabas Syri. ܚܢܢ ܒܪ

A^{cts} 4. 36.*ubi explicatur unde ὁδοκλήσιως.* Druſius*putat ortum esse hoc nomen ex lingua antiquiore.* Hieron reddidit. *Filium Prophetia*ܚܢܢ ܒܪ &
*sanè Prophetia**munus est, ἐν τῇ ὁδοκλήσει, (i.) in consolatione &**exhortatione, quasi καταρτίζειν, (1) to set injoynt again;**a troubled mind, 2 Cor.**13. 11. or a lapsed Brother, Gal. 6. 1.**καταρτίζετε*
*is the word**in both places.*

all the heaps of men, *For the work whereunto I have called them:* And having with Prayer, and Fasting, and Imposition of hands, (as such business should be done) received enlarged Commissions, with cheerfulness they commence their journey, neither with distances or dangers any whit discouraged, ver. 4. *So they being sent forth by the Holy Ghost, departed unto Seleucia, from thence sailing unto Cyprus, &c.* as your leisure may read, the numerous stages of their successful travels; or see the perils of them in a glass of St. Paul's own making, 2 Cor. 11. Thus these two (as it were) God's chief Yoke of Oxen, ploughed over much holy ground; and so manured the field of Christianity, that the labourers were not so few, as the Harvest of the Church was great, V. 48. *The Gentiles glorified the Word of the Lord, and as many as were ordained to eternal life believed, and the Word of the Lord was published throughout all the region.* These were not like St. Jude's Clouds, without water, but like two plenteous bottles of Heaven, showed their fruitful dews upon all places where they came, with their streams making glad each City of God: An excellent Spirit being in them, (as was said of Daniel) St. Paul of eminent knowledge and compliant nature, *Becoming all to all, that he might gain some,* that is, dispensing sometimes with things less material, for the establishing of things more substantial; not serving the times, but observing all opportunities to the advantages of all Christianity; while our St. Barnaby at t'other side, carrieth both ability and sweetness in his very * Name. The Syriack Derivation speaking him, *Filium Consolationis, the Son of Consolation;* fit to bind up the broken souls of Gentile Penitents, and pour Christ's blood into their gaping wounds; the Hebrew Etymology naming

naming Him the *Son of Propheſie*, that is, A man of knowledge, fitted for Inſtruction, a workman that need not be aſhamed. Thus unanimoſly and profitably did theſe two paſs over many *Countries*, and ſome years together; and how willingly could I here paſs over the difference that fell afterward between him, *Acts 15.* but the beſt Gold muſt have its *grains*; and leſt they ſhould have hence been puſt up (as we ſee daily, what ſucceſs can do!) This was one of thoſe *Messengers of Satan* (and contention ſure one of the worſt of them.) This ſtill is one of the *envious mans conſtant Engines* the like difference between St. *Jerom* and *Ruffinus*, and many other *holy Fathers of the Primitive Church*, and now-a-days, more of theſe *Fire-balls* are thrown than ever, eſpecially among ſuch *Ambaſſadors*! God grant they be but as ſoon *quenched*, and do as *little hurt*, as this did here between St. *Paul* and *Barnaby*; which tho ſharp, was but ſhort and caſual: Only about St. *Barnaby's* deſire to take his *Cozen Mark* along with him; who St. *Paul* fearing might deſert them again, as he did from *Pamphylia* (on ſome reaſons unknown unto St. *Barnabas*) he choſe *Sylas*, and departed: This nothing hindering the ſacred progreſs of the work, nor any more heard of in the *Scripture*, till both at laſt participated as of the *Labours*, ſo of the *Sufferings* though not at the ſame time and place, yet both for the ſame cauſe, enduring *Martyrdom* wherewith Saint *Barnaby* was crowned about the nine and fortieth or fiftieth year of *Chriſt* his *Maſter*, and our *common Saviour*.

Acts 15. 37.

Acts 15. 39, 40.

Alfred. Chron. c. 27.

P O E M

POEM XXVII. { On Saint }
 Barnabas. }

HOW well thy *Name* and *Nature* (here agree)
 While both a *Son of Comfort* render Thee;
 Wholike an *Esculapius* dost apply
 Med'cine proportion'd to each *Malady*
 Of Languid *Patients*; and with gentle hands
 Bind'st up the *Broken Heart* in silken Bands:
 Most Skilful in the best Chirurgick points
 Of Curing *Fractures*, or reducing *Joints*;
 Thine *Apollinean Art* all Grief controuls
 Of *Dislocated*, and *Distorted Souls*:
 A *Son of Consolation* (thus you see)
 The Purchas'd Title of St. *Barnaby*.

This was his *Native Temper*, to all under
 Pressures of loaded sin; a *Sun of Thunder*
 To obstinate Transgressors, whom to Awe
 He Thundred out the Terrors of the Law!
 A Son of *Light'ning* too, sometimes in *Far*—
 Flashing with *Paul*, his Fellow-Traveller;
 Yet whence the Fault, determine dare not I;
 But in the *Best* lament *Infirmity*!
 Best *Gold* must have allowance, choicest *Grain*
 Its Chaff and *Straw*; so the *Celestial Twain*;
 (Christ's stoutest *Yoke of Oxen*, plough his Field
 So as a plenteous Harvest it did yield)
 Though easily, in multiply'd Affairs,
 Arise some little *Accidental Jars*;
 Nor yet from *Passion* sprung they, but from *Zeal*,
 Whose project most, should Christian Faith reveal:
 Which both effect, and neither the less Saint;
 Nor read we more of any such complaints.

O that our foolish *Fires* as quickly bred,
But half so soon could be extinguished!
And as Saint Paul a chosen *Vessel* was,
So, set apart for Heaven Saint Barnabas:
Since therefore in our Christian *Horizon*,
Sin's Night is shortned by thy *Doctrin's Sun*,
And *Virtue's Day* increas'd; we style Thee right
For Grace and Glory, Barnaby the Bright.

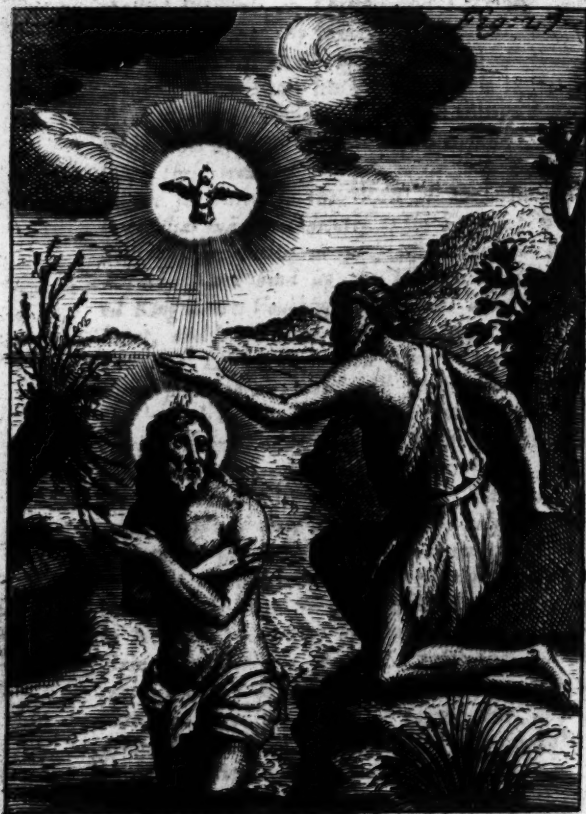
PRAYER XXVII. { On Saint
Barnabas. }

O Blessed Saviour, who for the Plantation of thy Church, and growth of thy Gospel, didst set thy Twelve Apostles as a kind of fruitful Orchard, appointing also other Seventy, as a kind of Nursery for Supply thereof, one of which was this thy Servant Barnabas, give us the Gratitude of acknowledging these Mercies of thy Providence, and faithful Dependance on thee for the same in all succeeding Ages; Building on those comfortable Promises, (both as to Spirituals and Temporals) I will never leave thee nor forsake thee; and lo, I am with you to the end of the World: Hence we are assured that thou wilt always send forth faithful and painful Labourers into thy Vineyard; Ay, and even in the most cloudy Ages of thy Church, and such broken times as we are fallen into; nothing shall hinder thee from having thy Paul and Barnabas, and otherwise Scribes well instructed for the Kingdom of Heaven, and lawfully Commissioned for the Work of the Ministry; while those Bats and busie Flies (that without such Warrant) flutter about the Light of thy Sanctuary, shall justly scorch their own daring Wings, forgetting the

the sad Example of Uzzah and Uzziah, and that earnest Rebuke of thy Prophet, They ran, and I never sent them, &c. and the Modesty of that chief Apostle, How shall he Preach unless he be sent? And who is sufficient for these things? O Lord, rebuke this Spirit of Ignorance and Boldness, and ever supply these troubled Nations with such Barnabasses as are separated to the Work of the Ministry, and in peculiar manner dedicated to thy Service; with such Sons of Consolation as may endeavour to heal the Breaches, and bind up the Wounds of these afflicted Kingdoms: Vouchsafe us Pastors after thine own heart, and let them be thrust no longer into Corners, but like Lights (in their own Candlesticks) let them shine before men, and glorify thee their Father which art in Heaven: To which end (O Lord) clarify their Heads, sanctify their Hearts, quicken their Endeavours, that both by their Life and Doctrine, they may set forth thy true and lively Word, and rightly and duly Administer thy holy Sacraments; and to all thy People give thy heavenly Grace, and especially to those committed to their several Charges, that like this thy Servant Barnabas his Auditors in Antioch, they may be Christened with their Doctrine, and not only be called Christians, but become real Practisers of Christianity, that so long living unto thee here, we may also die in thee, and hereafter live in thee (O Christ) unto eternal Ages. Amen, Amen.



CHRIST'S BAPTISM IN THE JORDAN



S. IOANNES BAPTISTA.
 Christ y Iohn in Iordan. *Matth: 3.*
P. Bonnet del.

{ The COLLECT. }

Epistle.
Acts 11. v. 22.
to the end.

Lord Almighty, which hast endued
thy holy Apostle Barnabas with singular
gifts of the Holy Ghost: Let us not be
destitute of thy manifold gifts, nor yet of
grace to use them always to thine honour
and glory, through Jesus Christ our
Lord.

Gospel.

Joh. 15. versd.
12. to versd.
17.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

U P O N

M.
Mal. for
D. M. 24.
E
Mal. for
D. M.

{ The Feast of S. John
Baptist.

M. Lesson.
1 Mal. 3.3
2. Matt. 14.
E. Lesson.
1 Mal. 4.
2 Matt. 13.

DISQUISITION XXVIII.

Fig.
XXVIII.

THE glorious Chariot of the Sun approaching
you know, fore-sends a Lucifer to chase the
shadows, and glad benighted Mortals with ap-
proaching Light: So here, the brighter Sun of
Righteousness, the Father of Lights, Christ Jesus,
being now about to rise on the sin-darkened
E e world,

Sol appropin-
quans præ-
mittit suum
quædædam.

John 5. 35.

*Præco Judicis,
Tuba Regis,
Angelus Dei,
Vox clamantis,
πρόδρομος
Christi Chry-
solog.*

Mat. 3. 1,
2, &c.
* Serm. 63.

*Inopem me co-
pia fecit.*

*Et quæ discretæ
beatæ; inter-
mixtæ sunt.
Mal. 3. 1.
Luke 1. 76.
John 1. 6.
Mark 17.
Matth. 3. 5.*

world, here sendeth his illuminated *Messenger* before him (to dispel Sin and Ignorance) viz. Saint *John the Baptist*, ὡς λαμπρόν, a *Shining Lamp* indeed by Christ's own Testimony, *John 5.* As that same King of Stars, (I say) so this same *Light of Lights*, (lest sudden lustre should offend weak eyes) dawns first in preparative remissive *Beams*. St. *John Baptist* is *stella matutina*, the bright morning Star of that Day-Spring, which from on high hath visited us. Ay, that so high a *Birth*, as a Descent from *Heaven*, might not want an *Herald*; that the *Monarch* of Kings might not travel without an *Harbinger*, nor the *Lord of Hosts* without his *Marshal*, nor so mighty a *Conquerer* without his *Trumpeter*, nor the greatest of all *Judges* without his *Cryer*; The voice of one crying in the *Wilderness*; that no *Prophecy* might want accomplishment, nor any State its decent *Dignity*. In those days came *John the Baptist*, &c. *Matth. 3.* So that St. *Ambrose* * Preaching upon this day, was not a little troubled, where he should either begin, or end, the praises of St. *John the Baptist*.—Abundance suffocates expression, as over-much Corn choaketh the Mill from grinding.

For whatsoever was eminent almost in all other, is found in this one Saint: As being an *Angel* in *Malachi's* Phrase; a *Prophet*, in St. *Luke's*; an *Apostle*, in St. *John's*; an *Evangelist*, in St. *Mark's*; a *Preacher of Repentance*, in St. *Matthew's*; a *Confessor*, in *Ecclesiastical History*, and in *Divine*, a *Martyr*; constantly teaching the *Truth*, and patiently suffering for the same. I shall contract all into an *Abridgment* of his *Life* and *Death*, being in his *Life* a *Miracle*, in his *Death* a *Martyr*. In the first, glance on his *Descent*, his *Birth*, his *Name*, his *Office*; in his *Death*, reflect upon the *Motives*, *Agents*, and *Fortitude* thereof.

In the first place, his *Descent* speaks him the son of *Zachariah* and *Elizabeth*, *Luke 1.* remarkable for each of them. Son of *Zachary*: Christ chu-
 sath not his Officers (as some do theirs) by mea-
 sure of their goods, but goodness: *St. John* here,
 not the son of any wealthy *Laick*, but of an holy *Priest*, one descended of the *Aaronick Line*; no con-
 temptible *Genealogy* in *Josephus* his *Heraldry*,
 who proves his own *Noble extract* by his being
 descended of the *Line of the Priesthood*, both by
 his *Fathers* and his *Mothers* side, as appears in his
Life written by himself. And too, Son of *Eliza-
 beth*; (there is somewhat in that) *Elizabeth* that
 was called *Barren*, but shall be called so no more,
 but Mother of such a Son, Than whom there hath
 not been a greater horn of Women. Thus God oft-
 times turns seeming *Reproach* into the greater *Bles-
 sing*, and doth recompence contented expectation
 with more joyful issue. They say, that no time
 supersedeth the Authority of the King; indeed
 no time excludes the power of that King of Hea-
 ven: Reflect but upon *Sara* and *Elizabeth*, and
 tell me, What *Breasts* are there so dry, that God
 cannot make fruitful? and what *Soul* so barren,
 but this *Giver* of increase can make to bear? To
 bear like *David's* happy Trees, (that is) More
 fruits in their age, more and better, Even fruits of
 Righteousness and Repentance. Hence then apply
 that of *David* in both senses, *Spiritual* and *Cor-
 poral*; *Fœundat sterilem*, He maketh the barren to
 keep house, and to become a joyful mother of Children,
Psal. 113. And now if we joyn both together, *Psal. 113. 9.*
Zachary and *Elizabeth*, we have here then an holy
Precedent for the legitimate and successful *Matrimony*
 of *Priests*, besides those under the *Levitical Law*,
 of many of the *Prophets* and *Apostles*. Blush then,

*In vita Josephi
 a scriptis scriptis.*

*Nulum tempus
 occurrit Regi.*

* *Gravius peccare Sacerdotem, si uxorem ducat, quam si domi Concubinam foveat.*
Coster. Enchirid. c. 17.

* Lib. 3. c. 24.

1 Cor. 7. 26.

Ut mirabiliter natus, mirabiliter nasciturum demonstret. Ardens in loc.

Exultans puer quasi inter matris viscera prophetavit.
Ludolp. devit. Christi.

Dic Infans, dic Prophetarum maxime, &c. Nondum natus, & Prophetas? Chryl. 7. Hom. in Matt. 16.

all you that go about to * stain the Honour of the married Clergy, when Christ himself (you see) doth both approve and honour it, chusing Priest Zachary's Son to be his *Προδρομος*, his Usher and Forerunner. We envy not that *sinful Liberty*, *Præstat Scortari*, while our Church (out of the Apostle's Office) licenseth the *Uxorem ducere*, the leading about a Sister, which is St. Paul's Phrase for Marriage, and * *Eusebius* expounds it to Saint Paul himself as married, 1 Cor. 9. 5. And they that urge him so hard for *Calibate*, 1 Cor. 7. forget the six and twentieth verse of that Chapter, *Διὰ τὴν παρούσαν ἀνάγκην*: where he means, *Because of the present Distress and Persecution of that Age*. But enough of his Relation: Now for his Birth, which on his own part was not without some wonder also: Not a greater among Women, only the Son of a Virgin greater; of such an ancient Man, and of a barren Woman, wonderfully born that he might the better demonstrate Him, that that was to be more wonderfully born of a Virgin; at whose approaching to his Mother, St. John leaped in the Womb: that springing of the Babe at the Visitation of the Mothers, was a kind of Salutation of the Infants; as though St. John here in the very Womb (if possible) would have cried out, *Ecce Agnus Dei*, Behold the Lamb of God, &c. And though he cannot do it with his Voice, yet will he with his Motion; which was no ordinary one, (saith a Father) but such as causeth Wonder and Expostulation. Say, thou great, thou more than a Prophet; say, Whence this nimble Joy, and strange Exultation? Does thy Prophecie fore-run thy Birth? Yes, *Præsentiam Domini sentiens*, as it were feeling the presence of his Lord, by this Accost he rejoyceth in the Womb, in a manner ha-

sting

fling to salute his Master. And hence it is (saith St. *Austin*) the Church only celebrates the *Baptist's* *Quia illorum* *Nativity*, the Death of other *Martyrs*; because *fides post aetatis* others indeed in a full grown Faith stuck to Christ *accessum, Jo-* at their Deaths; but our St. *John* here (besides *hannis nativi-* that) did with an *early Confidence* salute him be- *tas Christum* fore his Birth: And so are their *Festivals* propor- *celebrauit.* tioned to their *Service*; Those are *Christ's* Follow- *Luke 1. 60.* ers, St. *John* as his Fore-runner.

Next, see a pair of good *Omens* in his Names; one of them speaking his Person full of Grace, *John*; and therefore the other his deserved Office, *Baptist*. Such good *Names* are, or still should be as good *Counsellors*, and to that end *Pious Antiquity* imposed them: Significant *Compellations* are constant *Admonitions*: And that as often as we hear our selves named, we might reflect upon our Covenant with God in *Baptism*; and whoso disparageth a good Name with a bad Life, may well be chid as a Father did some dissolute *Christians*, and that doubly, *Ipsum nomen crimen*, that even their Names shall aggravate their Crimes, as here *John Baptist's* do expresse his Virtues, Ay, and his Office too; our next Considerable, which some say was four ways fulfilled, *viz.* by his Birth, by his Preaching, by his Baptism, by his Dying. By his Birth, † by his *Exultation* in the Womb, initiating his Office, and as it were preaching *Christ's Conception*; But of this before. For the second, St. *Matthew* describes his Preaching with his Text, and other necessary Circumstances, *Mat. 3.* In those days came John the Baptist, preaching in the Wilderness of Judea, and saying, Repent, for, &c. consisted. He was indeed the first Christian Preacher; *Mat. 3. 1, 2,*

מן from the Root מן signifying Gracious. The Hebrews usually add the Letter Jod to proper Names, or some other Letter of great Name, מן. See more of this in the Feast of Circumcision.

Nascendo,
Pradicando,
Baptizando,
Moriendo.
† *Utero exili-*
ens praeursio-
nis officium in-
choavit. Lu-
dolphi, in Jo-
hannem Bap-
tistam. Saint
John's Office,
and wherein it
consisted. *Mat. 3. 1, 2,*
&c.

Chap. 4. 17.

and the same was Christ's first Text afterward, *Matth. 4.* An ever needful Subject! Thus what his *Infancy* began his riper years made up, *Preaching Repentance*, and *Baptizing in the Name of Christ*; *Penitence and Baptism*, a *Doctrine and Discipline* which the *Jews* never heard before of, (you may guess how they relished them) to lay aside their weighty Ceremonies, nay, their main and ancient Laws, as to offer no other *Beasts* than their own *Heart*, for *bleeding Sacrifices*, but *weeping Eyes*: Nay, and to change that ancient *Sacrament* of their *Circumcision*, so strictly commanded, and so long continued, above two thousand years from *Abraham* unto *Christ*, so sharply still performed, or else more sharply punished: Now to persuade them to *Baptism*, to a little washing in *Jordan*, seems no less to them than double *Blasphemy*, against *God* and *Moses*; as they told *St. Stephen* long after, *Acts 6.* And therefore, doubtless, they raged more against *St. John* at first; and somewhat was in it, that he *Preached* in the *Wilderness*, (their *Cities and Towns* at first not enduring him) witness their conspiracious *Assemblies*, more frequent now than ever; the *Sanhedrim* or *High Council* of the *Jews* daily sending their *Sophisters* to *St. John*, with an angry Question, *Who art thou?* and *Why Baptizest thou?* &c.

Acts 6. 16.

Σὺ τίς εἶ; καὶ
τί βάπτίζεις;

John 1. 21.

Here *St. John's* holiest *Reformation* meets with a furious *Opposition*. The best of *Actions* must expect *Affronts*, and yet not take them for *Discouragements*. Saint *John* bates nothing here of *Resolution*; no *Jonas* he; he waves not his *Commission*; but, maugre all *Difficulties*, prosecutes his *Sacred Innovation*, or rather *Renovation*; as it was said of *St. Stephen*, all their *Disputations* were not able to resist the *Spirit* by which he

Acts 6. 10.

spake,

spake, &c. He that sent him gave success answerable unto his *holy* Courage; his Ministry wanted not the Encouragement of Company, Converts, or Disciples, *Matth. 3.* There went out to him all Jerusalem, and all Judea, and all the Region round about Jordan, &c. A treble all, as if there were one for each of City, Court, and Country, (the *Grande*s were not fuller of Indignation, than the People of Love and Admiration) all the Regions round about. Nor went they out (for novelty only) as now-a-days, to see fine Reeds, Reeds shaken with the wind, with every wind of Doctrine; But in the next Verse, *ἐβαπτίζοντο*, caught by the Voice of his Doctrine, and Eccho of his Life, (happy Allurements) They were baptized of him, confessing their Sins. So that it was well, the Wilderness was his Church, and the mighty River Jordan his Font; lest else he should have wanted Room, or Water for his Baptized Auditors, and Converts.

One of which, to honour him and his Office, was our * Lord himself, *Vers. 13.* and came far to him also, Then came Jesus from Galilee to Jordan, to be Baptized of John; whose Modesty would fain have then resigned his Office; but for that, *Nunc permittas*, Suffer it to be so now. Ay, now was a fit opportunity (before all Jerusalem, &c.) for Christ to Miracle himself, the Son of God; the Holy Dove descending with a Voice from Heaven, &c. Yet was it not any Nunc of Ostentation, but of Righteousness, &c.

For, *Ecce Dominus ad Servum*, Magister ad Discipulum: Verifying, that, I am meek and lowly; Learn of me, &c. Behold; the Lord here comes

* Ἐκατίδω ὃ καὶ ἐν ἡ-
στουσι (Ἰησοῦς) ἐκ αὐ-
τοῦ ἀπορρηπώσας ἡ νη-
στειας χρείας ἔχον, ἡ κα-
θαρίσας, ὃ τῇ φύσει κα-
θαρός καὶ ἅγιος, ἀλλ'
ἵνα καὶ Ἰωάννη ἀλάβθας
περιμαρτυρήσῃ, καὶ ὑμῖν
ἐπιγλαυμοῖεν ὡς ἐξ ὁ.
Clem. Constit. Apost.
l. 7. c. 23.

1 Pet. 2. 22.

unto his *Servant* the *Master* to his *Disciple*, to be Baptized, and that among the People. But we may here ask, (as *Bernard* of his *Circumcision*.) *Quid facitis Baptizantes Christum?* What do you washing of him, in whom nothing was unclean? Go wash your spotted Lambs, and spare not; but *this Lamb is without blemish*: so far from having any, that he *knew* no sin. Saint *John's* modest Answer might have here been an *Assertion*, *Thou needest not to be Baptized at all, &c.* Nay, one might well with *David*, Ask *Jordan*, why it fled not, &c? And indeed, consider *Christ* abstractly, as *totum integrale*, (that is) in his own single Purity, a Body by himself, as severed from us, and he needed then no *Baptism*, *Jordan*, had more need of him; * the Waters were (as it were) Baptized by him, not he by them; that the Waters which were to cleanse us, by him might be first purified themselves: He received no virtue, but gave the *Waters cleanness*, and efficacy to the

* Ipse lavat aquas non aqua ipsum. Ut aqua nos purgaretur, prius ipsa purgaretur.

Perfundit fluvio passus
Baptista Locustis.
Sylvarumque Fovis, & amissus
vaste Cameli,
Tinxerat & Christum: sed
Spiritus aethere missus
Tessatur tingitum, qui tinctis
crimina donet.
Prud. in Chirid.

* Verbum clamat in voci,
(i.e.) Christus in Johanne. In glossa. Ordin. Gagnæ. in loc. † Non peccata tollens, sed eorum commune faciens.

Sacrament. But on the other side, take him with his reference to us; this second as the first *Adam*, as *Pars Communis*, as the *Head of the People*; and then to fulfill all *Righteousness*, he must needs be Baptized: He will need that for thee and me, which for himself be needed not: for in his *Baptism* he puts on us, as we do, or ought, to put on him in ours. And therefore he came to * *John* *Baptist* who was indeed but the Instrument, *Christ* himself the *Institutor of Holy Baptism*: Saint *John's* was a *Baptism* unto *Repentance*, not † taking away sins, but only admonishing sinners; but *Christ's* was a *Baptism of Remission* through his blood, which is our *Jordan*: For as many as are

are Baptized effectually, are Baptized to his Death, *Hebr. 1. 3.*
Rom. 6. 3. else all the *Rivers of Damascus* and
Judah too, with all the *Fullers Soap* in the world,
 cannot fetch out the least stain; no, *He by himself*
hath purged our sins, Heb. 1.

And this is a sensible Demonstration of *Christ's*
yoke being easie, and his burthen light; so changing
Circumcision into Baptism, freeing us from bloody
Ceremonies, from costly *Sacrifices*, and painful *Sacra-*
ments. It is worth our thankful Meditation *this*
 and no doubt but many of the *Jews* were won
 by this same freedom from their *Burthens*; which
 easie change they did somewhat expect, *John 1.* *John 1. 21.*
A blessing quite opposite to that worst curse of Æ-
gypt, wherein God turned their water into blood!

But here indulgently our blood to water; what
 was their *Shambles*, is with us a *Laver*, a *Laver*
 of *Regeneration*, *Tit. 3.* The gentler the *Man-* *Tit. 3. 5.*
date, the heavier the Punishment that waits on
 the neglect of it. But of this I have spoke be-
 fore in the *Feast of Circumcision*, and shall close
 it with that of *Naaman's* servant, which such re-
 fractories may consult at their leisure. *2 Kings 5.* *2 King. 5. 13*
 while we among the thronging *Jews* go forth a
 little into the *Wilderness*, to see the *Baptist*.

What manner of Person for Habitation, Habit,
 Food, and Raiment? For that's the Scene of his
 Abode and Doctrine, *The Wilderness*; as *Mount*
Olivet was said to be our *Saviour's* Pulpit. What
St. Matthew here calls *ἡ ἐρημία*, the *Wilderness*, *Saint*
Luke calls *ὁ ἄγρος ὁ ἄβυς*, the *Hill-Country*; being *Luke 1. 39.*
 the more barren, the less frequented places of *Ju-*
dea, yet not altogether disinhabited; for there
 was *Joab's* house, *1 Kings 2.* nay, *Beza* saith, that *1 King. 2. 39*
 there were seven Towns, whereof *Joshua* men-
 tions six at his dividing out the Country, and
 the

Luk. i. 40.

Maldonat in
Matth. 3.Saint John
no Patron of
Hermitage.*Regio vasta,
sed paucis ha-
bitata colonis.*

Luke 10.

1 Kings 17.

the seventh was *Hebron*, wherein was *Zachary's* house, *Luke i. 40.* where the child grew, (saith the Text) waxed strong in Spirit, and dwelt till the time of his publick appearing. So that the *Fratres in Exemo* have hence but little cause to challenge *St. John's* Brotherhood, much less his Patronage, unless also when a very *Infant*, as above declared. But here *Maldonat* is very angry at the Truth, and would prove *St. John* an Hermit by many Arguments: And first from the Prophecie of him, *Isa. 40.* Whete by that *Wilderness* of *Babylon* (saith He) is intimated one disinhabited, or else the prediction there not accomplished; to which I answer trebly. First, that neither Scripture or himself doth mention any Desart of *Babylon* more desolate than that about *Jordan*; and therefore not to be acknowledged to a disadvantage without proof. Secondly, that of *Judea* being so vast, and but of so few Colonies, truly retained the name of *Wilderness*. Yet thirdly, to make it good in his own sense, when *Zachary* was slain, (*so sacrificed between the Porch and the Altar!*) for affirming *Christ* born of a *Virgin*, then was *St. John* saine, and his widowed Mother, to fly from *Herod's* cruelty, and the *Pharisees*, to leave the parts inhabited, and to go to the remotest of the Desart, (and then even in a literal *Wilderness*) to a place called *Apum-mim*, (saith *Nicephorus*) lying between *Jerusalem* and *Fericbo*, infamous for Robberies and Murthers, as the poor wounded Traveller can tell you, *Luke 10.* And hereabout, they tell us, *St. John* lived in a Cave; the very same, where formerly his Type *Elijah* was fed by Ravens, drinking the Water of the River *Cherith*, 1 Kings 17. While *Gagnæus* tells us, there were but two Desarts

farts in Judea; one the inward, from which St. John came, according to St. Luke, and that is the Hill-Country, as aforesaid; the other, the outward Defart, to which the Baptist came, being about Jordan: So that all this contributeth nothing toward Hermitage, or sullen Anchoretism. Saint John, if ever in such a Place or Cave, being not led thither by any voluntary Motion, but driven by blood-thirsty Herod's Persecution! not like those, who for some private ends, most part of discontent, at best of single Piety, relinquish the Communion of Saints Militant, dissolve Society, (as much as in them lies) turn enemies to the best part of Nature, and the common good of man; chusing rather to keep house with Birds of night, within some hollow Tree; or to turn Inmates with the beasts of Prey, lodging in Dens and Caves; than civilly to converse with men, who mutually may commerce their faculties and talents, to the advantage of their Master. Such, sure, write more after the copy of the Cynick's Tub than of the Baptist's Cave, who though retired here from dangers and worldly avocations, (you see) abandoned not all society; nor like them, balked opportunities of publick good; witness that Town Bethabara, where he taught and Baptized such great multitudes, and indeed all the Region round about Jordan.

Well, the next is (to make it up a threefold Cord) a double Argument to prove St. John an Hermit. Mark (saith he) his very habit and his diet express him such a Hermit, verse 4. *This John had his Raiment of, &c.* And all this but complying with his Education and his Office. Among the Jews three eminent Sects there were, or sorts of Teachers, and therefore so many ways

Bina Deserta,
exterior, à quo,
& interior
circa Jorda-
nem, ad quod
venit Johan-
nes.
Gagnæus in
loc.

Eccè vestis, &
osca, solitudinis
habitatori con-
grua. Mald.
in loc.
Matth. 3. v. 4.
Inter Judæos
tres Sectæ, sc.
Pharisæi, Essæ-
ni, Sadducæi.
Dionysius
Carthus.

Luke 1. 17.

*Tecum habita
& noris quam
sit tibi curia
supellen.*

James 1. 27.
*De exuviis im-
mundarum pe-
cudum, &c.
Gagnatus in
loc.*

of Education ; viz. The Pharisees, the Sadducees, the Essenes or the Nazarites, (for those two differed little.) *Esseni Rigorissimi*, of all, the *Essenes* were the strictest, scil. Nourishing their Hair, and totally refraining Wine, living solitarily and chastly, according to the custom of the *Nazarites*: And *Matthesius* observes of them, that only these of all the Jewish Factions no whit opposed Christ ; and therefore St. John being brought up under their Discipline, after the strictest manner of the Jews, lived a *Nazarite*. Secondly, all this Austerity belonged to his Office, as particularly called unto it, and furnished for it, with the Spirit of *Elias*, Luke 1. So that here is as little Pattern for voluntary Shirts of Hair, and superstitious Abstinence, from St. John's Food and Raiment ; as fruitless Solitude before had from his Wilderness ; all which in him had a *Deus Requisivit*, (that is) a peculiar Calling for it, while theirs, a *Quis Requisivit ? Who hath required these things at your hands ?* But leaving Drones to the wild Honey of their own forc'd Extractions, let us like diligent Bees, suck better Juice from St. John's Herbs and Wilderness, and learn somewhat of his Temperance and Mortification : His Wilderness instructs us to a virtuous Retiredness ; not to lie too open, too obvious to Temptations, to be sometimes *apud nos*, impregnable to all Allurements ; yet to appear at a Baptizing or Proclaiming Christ, else *bene vixit qui bene latuit*, is a good Proverb for an evil Age. And sure, there is no Wisdom unto that Reservedness, which keeps it self unspotted of the World. Next, St. John's habit was a Cryer against Pride, (there is a voice in that) he was wrapt in the Skins of unclean Beasts, in them to shew us our own Likeness ; That Girdle

Girdle about his Loyns, *M rificationis Indicium*, an Emblem of the Bodies Subjugation, the Loyns being the *Reins of Concupiscence* must be restrained, *Luke 12.* though some think the Girdle an Emblem of Honour, of Diligence, and Fortitude. His rough Habit shews us, God will accept of a *John's Camels Hair*, before a *Dives's Purple*; regarding not so much the Feathers as the Bird, (the *Lark* outrates the *Poppingay*.) Adorn not then the outward only, but the inward man: A compt Attire speaks men effeminate; which made *Lucian* scoff deservedly, Behold She-*Sardanapalus*, & *Fæminas andelaðus*, and Womens Habits scarce distinguishing their Sex, makes Poets turn Prophets now-a-days, (it seemeth) among others. The Apostle gives a better Glas to dress by (if they please to look in it) *1 Tim. 2.* Sure the *Aboloms* and the *Fezebels* of these Times, would both bate their Vanities, did they but sometimes seriously think of *St. John the Baptist*; and they might mend their Fare, if with him too, they would sometimes abate their Diet: His Food (here) *Locusts and wild Honey*; his Commons short, yet thriving. *Pliny* tells us, That these *Locusts* were great Delicates among the *Parthians*; I know not how the *Cook* might mend them, but we may believe *St. John* had them without the helps of Art: Other Naturalists make three sorts of them, *Avic, Herba, Radix*; a Bird, an Herb, and a Root so called. *St. Chrysostome* thought *St. John's Locusts* of the first kind, because found among the *Edible Fowls*, *Levir. 11.* When one saith ingeniously, that with eating of those Birds, he * wing'd his soul. But the stream of Authors runs (here) for the herb and root called *Locusts*; and his *wild Honey*, being a

Luke 12. 35.

*Forma decet
neglecta viros.
Luciani Scorp.
mataan Diog.
ιδὴ τῷ Σαρ-
δανάπαλον,
&c.*

1 Tim 2. 9.

*Lib. 6. c. 10.
Convicius fa-
cilis & sine ar-
te mensa. Mar-
tial. Ep.*

*Lev. 11. 12.
* 'Ακείδης
ἰδιότῃ 'Ιω-
άννη, ὃ πῶ-
ροφύησεντα
τὸ ψυχλὸν,
Dixit S. Chrys.
avidis, avi-
dis, natura pa-
rum. Sen.
Trag.*

sweet

sweet Dew upon them: Whatever it was, sure but a slender Dish, exempling us to a *Religious Abstinence*, condemning this luxurious Age, in which old *Time* himself hath took a surfeit. *Epicurus* once deemed such an Heretick, hath more *Disciples* now than ever: All the four *Elements* are scarce able to content our wanton *Prodigals*; who if they come not here unto their *Husks*, (without many penitent drops) may want the cooling drop hereafter!

But lest I lose intended brevity in this *Wilderness* of matter, I hasten to the sad *Catastrophe* of the *Baptist's* death; wherein I am enforced so far to imitate *Herod*, as to make but short work with him: The Motives that first betrayed him unto Malice, were his Integrity, and reproving *Incest*, (here 'twas with the Servant, as after with the Master) *Ye hate me, because I tell you the Truth*. This was the old quarrel, *Mark 6.* else *Herod* Reverenced him, and in many things heard him gladly, *Matth. 11.* But *St. John* being as courageous toward *Herod*, as his Type *Eliab* was to *Abah*, is first imprisoned, and afterward destroyed! *Herodes Antipas* having put off *Areta*, the Arabian Princess, his own lawful Wife, and in despite of all Law and Honesty, married his Double Niece, viz. *Herodias* the present Wife of his Brother *Philip*, and Daughter of his Brother *Aristobulus*; *St. John* serving a Writ of *Non Licet*, out of *Levit. 18.* It was not lawful for thee to have thy Brother's Wife, is designed for Execution! From which the Master whom he served, could many ways have delivered him; but that in Death as well as Life he was to be *Christ's* Fore-runner! And as there was a necessity of his being such in Life, (besides that of Type, and Prophecies, by

Malaebi

His Death,
whence contrived?

Mark 6. 16.

Matth. 11. 28.

*Vide Disquisition. 6. p. 91.
Lev. 18. 16.*

Malachi and *Isaiab*, almost three hundred years before) considering the calumnious Jews, *John* 8. to bear Witness of Christ and of his Doctrine (which else had been abominated by them) as frequently he doth, *Matthew* 3. *Σεινυμ* (as the Fathers call him) a true friend of the Bridegroom, preparing of his Spouse. So also was there a necessity, that this *Star*, now should disappear, when as the *Sun* was risen; that he should now quit the *World's Theatre* by Death, his Master entring, and be no longer taken for the *Messiah*, (as he was by some) but make good his own Prophecie; I must decrease, but he must increase; and that both spiritually and corporally of both: St. *John* must be shorter by the Head before Christ, stretched and wracked upon the Cross! And to effect this, God permits wicked Agents, *Herodias* and her Daughter to prevail with *Herod*, (as all such, while they think they act but their own wills, yet perform Gods) so that all on a sudden, St. *John's* Head must be a Dish at *Herod's* Banquet on his Birth-day, being danced off his shoulders, *Anno Christi*, 30. *Herod* seems tender of a rash Oath, yet thinks to wash away Incest and Adultery with Blood! *Herod's* Birth-day, much like *Pharaoh's*, (the only two in Scripture celebrated) and both with bloody Banquets. *Pharaoh* then hung his Baker (as some report) for a small stone found in his Bread; His Butler imprisoned for a Fly in his Cup. And *Herod* here, for reproving Incest and Adultery, beheads his Preacher.

Such * Tyrants stick not to reward the Dance of an Antick with the Head of a Prophet, and that made a Festival Pre-

Malac. 3. 1.
Isa. 40. 3.
John 8. 13.

Sanctus Johan-
nes capite
minus, ante
Christum in
cruce extensum.

In vivendo
stultus, in sol-
vendo impius;
as was said
of Jephtha,

* *Premia saltatrix posuit*
funebria virgo,
Johannis caput abscissum,
quod lance reportet.
Incesta ad gremium Matris
fert Regia Donum
Psaltria, respersis manibus
de sanguine justo.
Prud. in Enchirid.
sent

Plut. in vit.
Marii.

* Lib. Antig.
18. c. 9.

* —Nec lex est
justior ulla,
Quam necis ar-
tifices, arte po-
tritis sub. Ovid.

sent to the wanton Girl, and by her unto her cruel Mother, a Barbarism scarce heard of among worst of People, to mingle Banquets with Blood and spectacles of Death) yet such was the fury and malice of a Female Spleen, that like Raving *Marius*, (who at his Feasts could play with the Head of *Consul Antonius*) she handled and gaz'd on it with Pleasure and Insolency, adding triumphal Scorn unto the Crime of Murther; And thrusting the Tongue through with a Needle, as *Fulvia* had formerly done to *Cicero*. But God's Judgment and their Vengeance slept not long, but soon found them out all three, and mark'd them for a Curse! For as * *Josephus* tells us, that the same *Herod Antipas* was soon after overthrown in Battle by the Arabian King *Aretas*, whose Daughter *Herod* had Repudiated, to make way for an Incestuous Mate! and all this well attributed by the Jews to the same Cause, his sin filled up in the Murther of *St. John the Baptist*; being at last deposed, fined, banished; he and his lewd *Herodias* both, by *Caius* and the Roman Senate: In which Exile they lived and died ingloriously, paying the dear charges of their cruel Triumphs! and *Nicephorus* reports also of that young *Virago*, (the dancing Daughter of *Herodias*) how a while after she passing over a frozen Lake, the Ice (a Mettal as nimble and brittle as her self) suddenly breaking, she fell into an Element that cool'd her wantonness, and was her self beheaded. * So just is God, and so recoyling is the sin of Blood, that oftentimes, we see, the Bullets of Judgment, are cast in the very Moulds of Sin.

POEM

POEM XXVIII. { On Saint }
 { John Baptift. }

BEhold the fair and humble Lucifer
 Here Ushering the brighter Morning-Star ;
 Chasing the Shades of Ignorance away ;
 Gladding dark Mortals with the News of Day :
 Sweet Phosphor, whose preparing Beams fore-run
 The glorious Rays of that all-Cbearing Sun ;
 Thou art the Royal Harbinger, that sings
 The wish'd Approach of this same King of Kings :
 The Stately Herald, and shrill Trumpeter
 Of that same Universal Conqueror ;
 The Cryer of that Judge, to whose just Court
 Must once, all Nations of the world resort :
 And if a Pen may but a voice express,
 Then list, and bear Him in the Wilderness.

Repent, Repent, each Sin-polluted Land,
 For Mercy's, Justice's Kingdom's, now at hand ;
 Come wash your spotted Lambs, then, Shepherds drive
 Your Flocks to Jordan, wash'd they'll better thrive :
 Come all you Naamans, take a little pains (stains :
 To have your Souls wash'd from their Leprous
 And see, here, how they Throng unto that Font,
 Whose Waters do all others now surmount,
 'Mong whom, the Master to the Servant goes,
 (Where Majesty and Modesty do close)
 Christ stoops unto his Baptift, while the Dove
 Descends as Witness, from the Spirit of Love :
 But what needs he this washing, who's all pure
 And spotless ? But to lead us to our Cure ;
 And only thence to consecrate the Flood
 Of Tears and Waters, with an Healing-Good

St. John's Accommodations, Rayment, Fare,
 The Desert gives him, without Art, or Care,

F f

His

His Education and Abode, his Voice
 And *Life*, commend Austerity to choice :
 The strict *Elijah's Antitype*, whose *Skins*
 And *Herbs*, condemn the *Epidemick Sins*
 Of Pride, and Riot, both the *Antick Dress*,
 And the *Luxurious Epicure's Excess* :
 Then hark you *Gallants*, who your *Mornings pass*
 Between your *Phantasies*, and your *Looking-Glass* ;
 Upon whose Frontispice a Council sits,
 To level Risings, and to fill up Pits :
 To Metamorphose so the *old to young*,
 As if an *Hellen* from a *Sybel* sprung :
 Know while you thus Correct your *Maker's Art*,
 You not so mend the *Face*, as mar the *Heart*.
 Can neither the Saints Practice, nor their Books
 Move you to be content with your *own looks* ?
 While you so many borrowed *Shapes* here own,
 You scare of God hereafter, will be known :
 What care you for the *Baptist* ? be advis'd,
 Mind that you were, (if *Christians*) once Baptiz'd,
 And did most solemnly then disavow
 Those *Pomps* and *Vanities* you practise now ;
 So disobliging the *Almighty's Bond*,
 The Counter-part first Cancell'd by your hand.
 Next from the *Holy Baptist's Pattern*, here
 By *Bating Food* learn how to mend your Cheer ;
 What need the *Spoils* of every *Element* ?
 When one plain *Dish* yields safer *Nourishment* ;
 Repletion clogs the *Soul*, State, *Body* grieves ;
 While Temperance, Them and the Poor relieves :
 All this prevents not, but attracts the Hate.
 Of *Herod*, and his lewd *Incestuous Hate*.
John's Head must be a *Dish* at the next Feast
 Serv'd up to a *Rash Oath*, and wanton *Guest*.
 The *Dancing Girl* doth of fond *Herod* crave
 The *Baptist's Head*, as a *Reward* to have ;

Which

Which she doth to her barb'rous Dam present
 With *hands* deep dy'd in *Blood* o'th Innocent :
 And yet this *Head* of *pious Truth*, spake more
 Their bloody Crimes when off, than e'r before;
 While soon their Feast is turn'd to such a *Fray*,
 That each of them did a dear Reck'ning pay.
 Then howsoever pow'rful Envy seize
 Us Prisoners for *Tell-Troths*, or to please
 Some wanton *Dalilah*, should Justice strain
 So, as to take a *Baptist's Head* again;
 Yet rest secure in *Christ*, he is a *Head*
 Can speak us better *Life*, the *Murderer's* dead.

PRAYER XXVIII. { On St. John } { Baptist. }

BRight Sun of Righteousness, who hast pleased
 (like the natural) to send remissive Beams be-
 fore thy full arise, and to shine in John the Baptist,
 that burning and shining Lamp, before thou appear-
 edst in the Splendor of thy own heavenly Ministry :
 Give us Grace to honor thee in all thy Spiritual Dis-
 pensations, but more in those Instruments that make
 nearest approaches to thee, and most of all in thine
 own Personal Performances, and holy Institutions :
 And as thou didst vouchsafe to send this Messenger be-
 fore thee, as well out of Compassion to us, as prepa-
 ration for thy self; give us Grace to make some
 good use of both: As thou sentest thy Forerunner in
 compassion of Man's weakness, being startled at all
 sudden alterations, though never so for the better (as
 weak Eyes are dazzled with a full and sudden light)
 so let us exercise Offices of Compassion toward our
 Inferiours, and condescensiveness of Spirit, in all our

transactions with our meanest Brethren: And as he goes upon thine Embassie of Preparation, O let us all the way attend him gathering up somewhat of Piety, Obedience, Humility, Zeal, Austerity, Self-Denial, Resignation; He with all these in their excellence, preparing thy way before thee; by weaning the Jews and others from the literal Rigours of their Law and Ceremonies; by woining their high expectance of the Messiah, into a Belief of thy being actually exhibited, and there present Personally among them; by initiating them into Penitence and holy Baptism; thus preparing the ground, for that same holy seed of thine approaching Doctrine: Yet not more by Precept than Example, leading them unto strictness and Austerities of Life, opening the Mysteries of Self-Denial! and that not only outwardly, for the contempt of Vanities, (as to Apparel, Riot, and recoyling Pleasures!) but also inwardly, in opposition to vicious Concupiscence, and all brutish Appetencies whatsoever: Thus turning the hearts of the Children to the Fathers; levelling the proud Mountains, and filling up the humble Valleys; hewing the knotty Timber, and plaining the rough parts thereof, working the People into an affectionate desire of thee; and pointing thee out to those desires, Behold the Lamb of God, that taketh away the sins of the World.

And thus (O Lord) thy Servant the holy Baptist having done his Office, is ambitiously contented to retire, is willing to decrease, that thou mayst increase; content to be withdrawn from this world's Theatre, (though by an hand of Violence and Injustice, the Lot oft of thy Darlings!) that thou mayst enter with the more advantage, with the more applause of God and Man. (Sweetest Jesu) grant us somewhat of these holy Graces, of these sweet Odours to perfume our lives, some of his Obedience to thy Commands, some -
what

what of his Zeal for thy Glory, some of his Prudence for the managing our spiritual Affairs, some of his Austerity for our mortification, and some of his Humility for our whole Conversation: That having served thee (to the utmost of our Talents) in our Generation, we may at length contentedly Retire like John the Baptist, by what way thou pleasest, into those many Mansions thou hast prepared for us. Amen, Amen.

{ The COLLECT. }

Almighty God, by whose Providence thy Servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by Preaching of Penance: Make us so to follow his Doctrine and holy Life, that we may truly Repent according to his Preaching, and after his example constantly speak the truth, boldly rebuke Vice, and patiently suffer for the Truths sake, through Jesus Christ, &c.

Epistle.
Ila. 40. vers. 3.
unto v. 12.

Gospel.
Luke 1. v. 57.
to the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for
D. M. 24.
E.
Psal. for
D. M.

*The Festival of Saint
Peter.*

M. Lesson.
1 *Eccles.* 7.
2 *Acts* 22.
E. Lesson.
1 *Eccles.* 26.
2. 1 *John* 10.

fig.
XXIX.

DISQUISITION XXIX.

SAINTE Peter was one of the *Eldest* and Principal *Apostles*; and for Age and Order (perhaps) may inoffensively be called the *Primate* of them; who after some experience of humane Frailty, becometh in a sence, A Rock of Christianity; both (as it were) *Contempering* the gladness and sadness of each other, that in himself he neither might be *puffed up*, or *discouraged*; nor by others either disparaged, or over-boasted of. (Our Vertues would grow proud, if our Vices did not humble them; and our Vices would despair, if our Vertues did not cherish them.) He was in a divided sence, both a *Reed*, and a *Rock*, as I shall reflect a little on him, under both those *Notions*; to acquaint you with some of the chief *Actions*, and *Passions* of him. He was one of the first that came to the *Discipleship*, Matth. 4. Christ there inviting four of them together. Peter and Andrew, James and John, like whom in some measure all *Ministers* should be; that is, still either *Fishing*, or *mending their Nets*. Luther observes out of Saint * Hierom, four sorts of *Apostles*, viz. some sent immediately from God, as the Prophets under

St. Peter both
a *Reed* and a
Rock.

Matth. 4.

Luther.
* expos. in
Gal. c. 1.

Fig: 28.



S. PETRVS

P. P. Boucho c.



S. PETRVS

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der the Law, 2 Pet. 1. *Jesus Christ*, and *John Baptist* at the beginning of the Gospel, *John* 1. and 20. Some immediately from God the Son, in his State mortal, as the Twelve Apostles, Matth. 10. In his State glorious, as St. Paul, Acts 9. Others are sent by men only; as those, who (unworthy both for Life and Learning) crowd notwithstanding into the Ministry. Others (you see) neither chosen of God, or called of Men, (for the Choice is known by the Talents, and those best made known by lawful Authority) as the false Prophets, of whom *Jeremy* complains, *They ran, and I never sent them, &c. Evil workers, Thieves climbing into the Church at the Window, not entering in at the Door, Wolves in Sheeps cloathing, &c.* Lastly, Others both elected of God, and ordained by men, as the Bishops of Jerusalem, Crete, Ephesus, and other places: And other Priests and Deacons of the Primitive Church, Acts 14. As all Orthodox Ministers of the Word and Sacraments among us.

2 Pet. 1. 21.

John 1. 6.

C. 20, 21.

Matth. 10. 5.

Acts 9.

Jer. 23. 21.

Phil. 3. 2.

John 10. 1.

Matth. 7. 15.

Acts 20. and

C. 14.

Now Saint Peter (you see) was one of the first sort, an Apostle chosen of God, by Christ himself immediately; with whom he grew so highly into favour, that he became one of Christ's *Triumvirate*; that is, one of his three eminently beloved Disciples; not only of his Council, (as they say) but of his Cabinet: With him in all serious Transactions; with him in Tabor, Matth. 17. where he participateth heavenly Society; and, as it were, anticipateth the glories of the Resurrection; desirous not to change the Scene, would fain be building Tabernacles there, It is good for us to be here, &c. Nor doth Christ only grace him with Miracles by Land, but

Matth. 17.

Bonum est esse hic.

* *It mare per medium Do-
minus fluctusq; liquentes
Calce terens, jubet instabilis
descendere cymba
Discipulum, sed mortalis
trepidatio plantas
Mergit, ac ille manum re-
git, & vestigia firmat.
Prud. in Enchirid.*

by * Sea also, *Matth. 14.* Causing him to take a walk with him upon the waters; and when his *Leaden Faith* there began to sink, lent him more than Bladders of Assistance. Christ herein shewing him a kind of prospect of his future condition; both as to his *Lapse*, and his *Recovery*: And also teaching him

- to angle treasure out of it, by taking *Fish*, of more than their own value, *Mat. 17.* And all this while he seemed to be a kind of *Rock*, of *Power*, *Faith*, and *Favour*. But when once out of self-love, or carnal fear, he dissuades Christ from his sufferings, *Matth. 16.* *Master, be good to thy self, Let not this happen unto thee, &c.* Then he seems a *Reed* again, and is shaken to some purpose; Christ giving him sharp words, nay, the very same *Rebuke* that he did to the *Devil*, in his *Temptation*, *Matth. 14.* *Get thee behind me Satan, &c.* And very fitly, for it came from him, to break the *design* of our Lord's suffering, and to obstruct the work of our *Redemption*. Yet this *Slip* he recovered afterward, and his *Faith* (like a broken bone, well set again) seemed stronger than ever it was before, *Mat. 26.* Where our Saviour telling them, *That the Shepherd should be smitten, &c.* *That all should be offended at him, and forsake him,* makes a bold *Catholick Challenge*, *Though all men be offended, yet will not I;* and for all Christ's subjunction, desieth *Death* it self, to extort his denial: Stout *Rock* indeed, that stands against all *Storms* and *Billows*: Nay, and at Christ's apprehension in the *Garden*, * he began to act according to this rate; whispering *Death* into *Malchus's* ear, but that Christ by an *extempore miracle*, cured the one, and cool'd the other: How sociable was his Master with

* ὅτι δεῦρο
ὡς εἶπεν.
Nonn.

with him, in frequent *Dialogues*? Especially that most remarkable in the Gospel of this Day, *Matth. 16. Whom do men say that I am, &c.* Chap. 16. *Whom say ye? And Simon Peter answereth, Thou art Christ, the Son of the living God: And Jesus answered, Blessed art thou Simon Barjona, &c.* 13, &c. As if Christ should have said, I am the natural Son of God, as thou art of *Jona*, Verse 17. *Flesh and blood, hath not revealed this unto thee, but, &c.* Faith is the work of God; and no man cometh unto me, except the Father draw him: Upon this Rock will I build my Church, &c. And now we are among the Rocks indeed, many busying their Subtlety and Learning to distort this passage, to the proof of St. Peter's Lordship over the rest of the Apostles; and so (tho inconsequently) of that Italian *Phaeton's* unlimited Jurisdiction: To say nothing of * *Gardner's* Contradictory Exposition of it, in his several Sermons before King Edward the sixth, and Queen Mary, (like many others, being of the Religion of the times) the stream of the Ancient, and the Orthodox run otherwise; expounding it of the Faith of Saint Peter, not of the Favour; of his Confession, (which was *Commune Symbolum*, the Creed of the Apostles) and not of his Person. So St. * *Augustine* frequently, *Petrus à Petra, non è contra*. Peter is denominated from the Rock, and not the Rock from Peter; as a Christian is derived from Christ, and not Christ from a Christian. I will build thee upon Me, not Me upon thee; I will build my Church upon my self, the Son of the living God. And whereas he did once construe this of St. Peter, he retracted that opinion, expounding it of Christ, as * *Hierom*, † *Gregory*, * *Primasius*, *Anselm*, and others do. *Fundamentum Ecclesiæ Fides*, (saith Saint

בר נר
Non te opinio
terrena fefellit,
sed inspiratio
caelestis in-
fluxit.

John 6. 44.

* See Fox
Acts and Mon.
in John Rogers
Martyrdom.
Pradicantes.
Fidem tempo-
rum, & non
Christi.

* *Edificabo*
te super me, non
me super te.
Tract. 124.
in Johannem,
& Serm. 13. de
verb. Dom.

* Comment.
in Amos.

† Moral. 31.
c. 34.

* Ephes. 2. in
loc
Vide Boy's
Poetical in Fe-
Saint

* *Symbolica
Theologia non
est argumenta-
tiva.* Aquin.
I part. quest.
1. Art. 10.

Saint Ambrose) his Faith was the *Rock*, for which Simon was called *Peter*, and the *Foundation* whereon the Church is built, many of the Schoolmen herein siding with the *Fathers*, viz. *Hugo Cardinalis*, *Suarez*, *Ferus*, *Tostatus*, &c. And it is a common * *Axiom*, That in matters of *Divinity*, *Arguments* are of no efficacy fetched from *Allegories*, *Metaphors*, and *Similitudes*. But not to detain you in these rough *Speculations*, methinks it is evident of the *Faith* of St. Peter, and not of the *Person*, from the very *Context*, Christ not more highly dignifying him in the 18. and 19. Verses, than sharply reprehending him in the 23. (as is before expressed) else what a strange change in three or four Verses?

Besides, alas! for his own particular, what a weak *Rock* was he afterward, or a *Reed* rather, at our Saviour's suffering, shaken with the wind of a Damsels breath! How was he besmugged at the High Priests fire? For all his former Protestations, denying his Master, denying his own Name, denying his Countrey; denying not only his Relation, but his knowledge of him, denying again, and again: And that with *Abjuration* and *Execration*; and all the *Aggravations* possible; and all this too, after Christ's indulgent Dialogue with him. *Thou art Peter*, &c. And here were my Book in *Folio*, I might pertinently expatiate into a Discourse of Oaths, and the needful Cautions against Perjury and Execrations: But fearing it swell beyond its volume, I shall refer you for those things unto two greater Lights, while I here only deplore Man's condition! O see here, and lament sad humane frailty! If such *Rocks* be shaken what shall *Rushes*? If chief Apostles fall, O be not high-minded, but fear, and let him that standeth take

Matth 26. 69,
&c.

Vide Bishop
Andrews, &
D Jeremy
Taylor, on the
third Com-
mandment.

take heed lest he fall! Yet let us not take notice of his foul steps only, but also of his washing them again, *verse 75. He went out and wept bitterly!* *Verse 75. bitterly as ever he sinned!* O that we could as easily repeat his Tears, as Sin! And that we could so vindicate the former acts of our life (as he did) with the latter; being ever afterward a diligent and most successful Apostle; witness the treasure of his two excellent Epistles, (as though still a fishing) *catching three thousand at a Sermon, Acts 2. till Herod Agrippa seizeth, and imprisoneth him, Acts 12. intending to serve him as he had done St. James; but that the Prayers of the Church fetched an Angel from Heaven, miraculously to release him. That afterward, about Anno Christi 51. at Rome he expugned Simon Magnus; whose imposture had so carried away the vulgar, that they inscribed Altars to him; to Simon the holy God: But Simon Peter made him appear the worst of men, as you may read at large in Eusebius; though some have so penn'd the Story, as make the passages rather seem *dequâ nra*, than *isbeva*, more poetical than real. Thence passing into the lesser Asia, he Preached a while unto the Jews, being sometime called the Apostle of Circumcision, until his Vision of the Feasting Sheet let down from Heaven, with all edible Creatures of the Earth, Acts 10. And thence emblematically instructed, he became a Converter of the Gentiles also; as * Prudentius excellently chantereth, to which end he went afterward to Antioch, where some write him seven years to have been Bishop, and in Anno Christi 67. being (say some) the fourteenth of Nero, he returns to Rome; there abiding not*

mxgds.

Acts 2. 41.
Chap. 12.

Simoni Deo
Sancto;
S. Peter & Si-
mon Magnus.

* *Somniat illapsum Petrus
alto ex aethere discum,
Consertum omnigenis ani-
malibus; ille recusat
Mandere; sed Dominus ju-
bet omnia munda putare,
Surgit, & immundas vocat
ad Mystica Gentes.
Prud. in Enchir. viso. Pet.*

many

Vide Alsted.
Chron. c. 27.

Annis tredecim & mensibus septem. De Scrip. Eccl. p. 27. de St. Petro. Isaackson's Chronology. Dedicatio condemnationis Christiana. Euseb. l. 2. c. 24 & l. 3. c. 1.

many months, and that not as a Bishop, but as a stranger; though *Damasus* writes that he came to *Rome*, Anno Christi 60. which was the seventh year of *Nero*; and even thereby confuting those who affirm him to have sat Bishop there five and twenty years, when *Nero* scarce reigned full fourteen in all, as *Bellarmino* acknowledgeth out of *Dio*, *Suetonius*, and others. But there all agree he suffered; and *Eusebius* and others say, That in the sixty eighth year of Christ, (which was the last of *Nero*) *St. Peter*, and *St. Paul* both, both in one day, (*σήμερον*) as they had formerly born the Yoke of Labours, so now of Torture; or rather, were both together unyoked with the rest of Martyrdom: *Saint Peter* being crucified Inversly (saith *Eusebius*) to differ humbly from his Master; and *St. Paul* beheaded, by the Tyranny of *Nero*, who hence was justly stiled, The Founder of those ten Christian Persecutions.

P O E M XXIX. { On Saint Peter. }

Here may the Eyes of an attentive mind
See, not a frail Reed, shaken with the Wind;
But a stout Rock of Confidence profess
Shook with the blast of a faint *Damsels* Breast!
Yet like a well-set Oak, Rooted the more
By all his storms, and firmer than before:
This Primate of th' Apostles having been
Early with Christ, and all his Wonders seen.
Above the rest (in a Presumption tost)
Doth of his Love, and stout Adherence boast
To his dear Lord, who but too soon describes
His *Champion's* Fall yet praying for his Rise;

He

He that left *Ships*, and *Nets*, and *World*, and all
When Christ and gainful Miracles did call,
No sooner sees his *Path* bestrew'd with Thorn,
But (like the rest) his Master leaves forlorn!
Who made a *Pavement* of the liquid *Waves*,
(Which fainting *Peter* thinks so many *Graves*!)
Till his kind Lord that did his *Walk* command,
Lends both his *Feet* and *Faith* an helping hand;
Christ who from Drowning then supported him,
He now leaves in a storm, to Sink or Swim!

But What, doth he not follow to the *Hall*?
Yes, to disown him, and augment his Thrall!
To see that fine *High Court*, and his strange *Tryal*;
But being *Espy'd*, gives the first wound, *Denial*!
Denies (in a bad sense) himself, and next
Abjures his Countrey, and his *Lord* perplex;
Then, a poor *Inch* of *Life*, to lose, so loth,
That he Seals all with a perfidious Oath;
The Swearer cheapest doth his *Soul* betray,
(What other *Sinners* sell, he throws away;)
He whose *unstain'd* Profession all admire,
Was thus *besmuttered* at the *High Priest's* Fire.
Was this the *Rock* not to be mov'd by *Death*,
So toft and stagger'd by a *Damsels* Breath?
Was this he liv'd on Miracles? was This
He that saw *Tabor's* *Metamorphosis*?

What's the best *Flesh and Blood*, left to it self?
Needs must it wrack, when *Each* is his own *Shelf*.
How varie all humane *Confidence*, how frail?
Christians, tis *bumble Faith* that must prevail.
Here Satan winnowed the choicest Grain,
Yet Christ reduc'd it to its *Heap* again.

After all this, *Christ* gave him but a look,
And that the *Saint* into the *Peter* strook;
Reflexion and *Remorse* met both together,
And made a Sun shine of that showry weather:

Christ's

Christ's Eye dissolv'd his frozen Heart to Tears;
 And from those bitter Roots sweet Fruit appears:
 The *Monitory Cock* then timely sings
 Alarms unto his *Soul*; and lends it Wings,
 That soar to Visions of a *Feast* from Heaven;
 Full Stores, and yet not relishing ought given;
 God chides his *Niceness*, clean expressing all,
 That he to Christ might *unclean Gentiles* call.
 Thus tho his Master *He* did once deny,
 Yet for him (afterward) did *stoutly die*.

Lord be thy Word our *Chanticleer* of Sin,
 And when we start, let thy Grace Eye us in;
 So that such *Fractions* (maugre all *Complaints*)
Well-set again, may make the stronger *Saints*.
 Who knows so well what 'tis to go astray,
 May *Guide* the *Flock*, and best the *Sheep-book* sway:
 Who more loves *Heav'n* from such Rebukes as
 Seems *fittest* to be trusted with the *Keys*. (these,
 When all is done, *St. Peter* proves the *Stone*;
 Which Christ had hewn, to *Build* his *Church* upon;
 Yet not his *Person*, but his *Faith's* the *Rock*;
 For that was shaken, this endur'd the *Shock*:
 And though all *Tempests* do this *Faith* assail,
 Yet never shall the *Gates of Hell* prevail.

PRAYER XXIX. { On Saint Peter. }

ETernal Jesu, who art pleased by the Voice of thy
 Church, to call us this Day to the Meditation of
 thy great Apostle St. Peter, assist us with thy Grace;
 to extract both Caution and Comfort out of his Exam-
 ple, Humiliation and Instruction, Care and Diligence,
 Faith and Perseverance. And here (O Lord) we
 bless and praise thy Divine Wisdom, for electing and
 setting

setting such good Pastors over thy Flock, the benefit, of whose Acts and Ministry, still redoundeth unto us of latter Ages: beseeching thee to make us all of the number of thy Disciples, though we cannot be of the Catalogue of thine Apostles; for our Ambition is to have some Relation to thee, and we shall be thankfully contented with admittance to thy meanest Services; desiring rather to be Door-keepers in thy House, than to dwell in the Courts of Ungodliness. Yet if out of thine abundant Goodness, thou shalt vouchsafe to make any of us Stewards of thy House, either as to the Temporal things thereof, make us imitate that wise Steward in the Gospel, purchasing Friends of the unrighteous Mammon, that when we fail, they may receive us into everlasting Habitations: Or as to the Spiritual treasures of it; O bestow thy holy Prayers on us (sweet Jesu) as thou didst here upon St. Peter, that our Faith fail not; but that as it becometh Stewards, we may be found faithful; and yet withal (Lord) give us Humility with our Faith, that (like Vessels in a Storm) we may ever bear a low and safer sail: so far avoiding this Apostle's weakness, as never to presume on our own strength; which if we once do, boasting of what we have received, we give advantage to the Adversary, declining thereby thine assistance, and butaking us to an Egyptian Reed, that not only fails, but wounds us. That be our parts and abilities ne'r so many, be our gifts and graces never so eminent, our Vocation and Calling what it will; though chief of the Apostles, we see, there is no safety out of thy hand; (O Lord) left unto our selves, we shall presently deny thee; Deny thee in our actions, (though confess thee with our Mouths) forswear thee in our Customs, and disown thee in our Sufferings.

Whensoever therefore Satan shall thus winnow us like Wheat, (O Lord) let thy powerful Spirit rescue us;

us ; that albeit we slip, yet we may not fall ; though we slip into Infirmities, yet that we may not fall into Sin ; into Presumption ! Or though we fall, yet that we may not be cast down ! though fall into some particular acts of Sin, yet that we may not be cast down, totally and finally in seared and unrepented Habits ; but that we may rise again, (with thine Apostle here) may rise in timely Penitence, that we may imitate his Tears as well as his Trespases, by one look from thine eye of Grace) with sorrows as bitter as ever our Sins were sweet unto us : So rising into a well-set Faith, (stronger than ever it was before) into a greater measure of care and diligence, like holy Peter here, we may redeem the past, by the best employing of present and future time ; so at length enjoying the successful Issue, of what was Typed in his walking on the Waves, and strange draught of Fishes, thy hand supporting him in deepest Temptations, and blessing his endeavours with the Conversion of thousands at a Sermon, strengthening him into a main Pillar of thy Church ; or rather confirming his Faith into a Rock whereon to Build it, while he presents to thee his blood for Cement, and himself a Sacrifice : And that we may not look on him in vain (O Lord) after so many Lapses and Relapses, grant us somewhat of his true recovery, that we may multiply our holy diligence, redeeming the time because the days are evil, (not only the present) but because our past days have been evil, teach us to make all our future good : That persevering with St. Peter's constancy, that Angel which thou shalt be pleased to send, to knock off the fetters of our Earthly Prison, may lead us (at the last) like him, through the Iron-Gate of Death, unto the City of the New Jerusalem. Amen, Amen,



STANLEY KUBRICK

1929-1999

Director of "The Godfather", "E.T.", "The Shining"

and many other films.

He was a pioneer in the use of the

camera as a character in his films.

Fig: 29.



S. IACOBY'S MAIOR

J. B. Boucho. del.

P
AR
into

Sal.
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Sal.
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T
the

{ The COLLECT. }

Epistle.

Acts 12. v. 1.
unto ver. 12.

Almighty God, which by thy Son Je-
sus Christ, hast given to thy Apostle
Saint Peter many excellent gifts, and
commandest him earnestly to feed thy
Flock; make (we beseech thee) all Bi-
shops and Pastors diligently to preach thy
Holy Word, and the People obediently to
follow the same, that they may receive
the Crown of everlasting glory, through
Jesus Christ our Lord.

Gospel.

Matth 16. v.
13. to v. 20.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

U P O N

M.
Psalm for
D. M. 15.
E.
Psalm for
D. M.

{ The Feast of Saint
JAMES. }

M. Lesson.
1 Eccles. 21.
2 John 13.
E. Lesson.
1 Eccles. 22.
2 Titus 1.

DISQUISITION XXX.

Fig.
XXX.

THE Greek Church in her Kalendars celebra-
teth three Apostles of this Name, mistaking
the Son of * Alphæus, and St. James the Brother of

G g

* Tres Jacobos
Apostolos colo-
brant Græci, in
Methologie.
Bell. de Scet.
our Eccl.

Jacobus Major
and why call'd
James the
Great.

* In Gal. 5.
Lect. 1.
Raulinſter 2.
de Jacobo Ma-
jore.

Vide p. 91.

Vita merito
magnus, ſed
humilitate in-
ſignis.

Matth. 4.

Remigius apud
Thomam.

See their pe-
culiar Feaſts.

our Lord, for ſeveral, which were but one and the ſame perſon: And therefore the *Latin Church* out of the *Evangelists* obſerves but two, ſolemnizing the Memory of *St. James the Leſs* upon the firſt of *May*; and this *St. James the Great*, *July 25*. This *James* was one of the Sons of *Zebedeus*, *Matth. 20*. This was *James the Brother of John*, ſurnamed *James the Great*; and that perhaps in regard of his Age, above his Name ſake *James* the Son of *Alphaus*; or for that he was elected an *Apoſtle* before him, (ſaith * *Aquinas*) or *James the Great*, as being more intimate and great with his Maſter *Chriſt* than the other; as being one of his *Triumvirate*, one of the three admitted to the *Transfiguration*, and the raiſing of *Fairus's Daughter*, *Matth. 17. Luke 8*. Laſtly, *James the Great*, for that he was indued with ſo great Courage, as to tell *Herod Agrippa* of ſome reigning Sin, as *St. John Baptiſt* did unto *Herodes Antipas*. Touching his Brothers Wife, (*vid. p. 91.*) and that brought him to be one of the foremoſt to drink of *Chriſt's Cup*, and to become *Proto-Martyr* of all the Twelve *Apoſtles*. Saint *James the Great* in the Virtues of his *Life and Death*, yet perhaps not without ſome Infirmities interpolated, or coming between them: Indeed readily coming unto *Chriſt* at the firſt Call, *Matth. 4*. leaving all Employment and Relations forthwith to attend him; (I ſay) he was one of that firſt *Quaternion* of *Apoſtles*, that either was inviſited, or that ever addreſſed to our Saviour, viz. *Simon and Andrew, James and John*: Some of whole Virtues are wrapt up in their Names; as *Simon* intimates Obedience to the Will of God; *Andreas* ſpeaks a ſtout man, in executing his Office; *St. John* is denominated from *Grace*; and *Jacobus*, or *James*, hints

hints a *Supplanter*, scil. of *Vices* in himself, and *Auditory*. (The *Etymologies* are so obvious, I forbear them.) Others affirm the four *Cardinal Vertues* designed by these four chief *Apostles*, referring *Prudence* to St. *Peter*, *Justice* to St. *Andrew*, *Temperance* to St. *John*, and *Fortitude* to this Saint *James*.

And yet this *Fortitude*, not without some *weakness*; for as the purest *Gold* hath *Dross*, and the choicest *Wine* its *Lees*; so these rare *Virtues* in them, were not without mixture of some contrary *Vices*, here visible in *James* and *John*, whom yet we cannot part, being Brethren in the same *Infirmity*, viz. A fond *Ambition* of some eminent *Advancement* above all the rest of the *Disciples*, which caused among them an *unbecoming Emulation*, Matth. 20. and a complaint in others. *James* and *John* were carnal in their *Pride*, the rest as carnal in their *Envy*; so that all the *Twelve* (in something or other) were faulty; and may so far at least profit us, as to humble us, by shewing that all have their *Infirmities*; that none presume, the best having their *slips*; nor any despair, since Christ forgives them all, and enjoyns us the like, Gal. 6. 1. If a man fall into an offence, ye which are spiritual, &c. As here St. *James* and *John* did, in moving of their *Mother* to an indiscreet *Petition*; for that is evinced in Christ's plural Answer: Ye know not what ye ask, vers. 22. Though her Words, it was their own Act: and Saint *Mark* clears it, Chap. 10. That it was their own Suit; yet here the old woman must colour the *Dotage*: Then came unto him the Mother of Zebedee's Children, &c. desiring a certain thing of him, &c. 'Tis here remarkable, that she is not immediately called their *Mother*, but at a distance, the Mother of Zebedee's

Matth. 20. 30.
isti ambitiosi,
illi invidiosi,
utrique tamen
nobis profue-
runt. Anselm.
in loc.

Gal. 6. 1.

Mark 10. 37.

Matth. 20. 19

Matth 7. 56.

*Aretius in loc.
Paludensis.*

Mark 15. 40.

Matth 20. 21.
22, 23, &c.*Johannes in
persecutione,
Jacobus in Pas-
sione. Remif-
sit apud Per-
densen in
Acts 12, 1, 2,
3, &c.*

bedee's Children; as one that had took so little care of their Education, as scarce to deserve the Name of a Parent; only with a *Cockering-Indulgence*, endeavouring to make *them* rather Great than Good, (as appeared by her Petition for them) though this defect was well made up by *Zebedee* himself, who is thereby honoured with the Title of their *Father*, they being called his *Children*, as having contributed not only to their being, but well being. This Woman was named *Salome*, the Sister of *Joseph*, Husband to the blessed *Virgin*, (as some think, comparing that of St. Mat. 27. with that of St. Mark 15.) her Petition, *verse 21.* seems to beg for her two Sons three things; *scil.* *Ease*, *Riches*, and *Honour*: *Ease*, *that they may sit*; *Riches*, *in thy Kingdom*; *Honour*, *one on thy right hand, and the other on thy left.* The indiscretion of which Request appears in the discreet Answer, consisting of Correction. But *Jesus answered and said*, *Ye know not what ye ask, &c.* And of Direction, *Ye know that the Princes of the Gentiles exercise Dominion, &c. Ye know not what ye ask*; either for the Matter, if you think *my Kingdom of this World*; or otherwise for the Manner; if you think to sit in *my Kingdom, before you have drunk of my Cup*: And here the Reply was as confident as the Suit; *They say unto him, We are able. Ye shall indeed* (saith Christ) *drink of my Cup, &c.* He says not *ye can* (to take them off from their own reliance) but he enabled them both indeed to drink it. Saint John tasted that Cup of Persecution, both in the boiling Cauldron, and the Banishment to *Pattos*; but St. James drank deeper of it, by a literal Martyrdom, *Acts 12.* Where Herod the King stretched forth his hand to vex certain of the Church. Good Kings are said to be nursing Fathers to the Church,

Church, but usurping Tyrants (you see) make a Prey of her. Herod here stretched forth his hands to vex certain of the Church, (that is) Certainly the best and principal, as here, whether out of any private grudge, or general Insinuation with the Jews, as is most probable, *vers.* 3. (it comes all to one sad point) He killed James the Brother of John with the Sword, &c. and the Murderer here was Herodes Agrippa, otherwise called Herod the King; not Herodes Ascalonita, otherwise called Herod the Great, that slew the Bethlemitish Innocents; nor Herodes Antipas, otherwise called Herod the Tetrarch, who beheaded Saint John Baptist, Matth. 14. But here the Grand-child of that Herod the Great, made away Saint James; all of a Blood, and of the same bloody Inclination; as I find distinguished in an old Verse that is better History than Poetry.

Vide Feast of Innocents, and S. John Baptist.

*Ascalonita necat Pucros,
Antipa Johannem,
Agrippa Jacobum, claudens
in carcere Petrum,*

Great Herod slays the Mails, the Tetraroh John; Guido ex Lyrano,
The King kills James, and Peter seizeth on.

Nor was that seizing of him all the Mischief he intended; for seeing how well the Jews relished the Blood of St. James, he was purposed (saith Eusebius) soon after to dispatch St. Peter; but that he was the very night before prevented, and St. Peter freed from Prison by the rescue of an Angel, as at your leisure you may read the Story, Acts 12. And this Blood of the Martyrs became so happy a Seed of the Church, that in the Primitive Persecutions, many Christian Volunteers yielded up themselves (that might have been obscure and safe) acknowledged themselves Christians, crowding into the Throngs of condemned Persons, and

Acts 12. 7, &c.

as it were stole an opportunity of Dying. These indeed were voluntary *Confessors* and *Martyrs*, but evidently and immediately for *Christ* himself, and his Gospel; not out of any *Pharisaical* * *Affectation*, not out of any *implicite Faith*, blind obedience, or maintaining any spiritual usurpation whatsoever, but meerly out of *Ardency* to *Christ* and *Christianity*, as *Eusebius* here minds us (out of *Clement* one of the Scholars of the Apostles) of a most remarkable History, and which was generally received as Authentick, viz. That the

* See Doctor
Denn's Pseu-
domartyr.

Ὁ εἰσαρχὼν τὸν Ἰάκωβον
εἰς δικαστήριον, μαρτυρήσαντα
αὐτὸν ἰδὼν, κινήσει αἰμολο-
γήσεν αὐτὸν, καὶ αὐτὸς αὐτὸν
χειριῶν, &c. *Euseb. Eccl.*
Hist. l. 2. c. 8.

Informer which brought St. *James* unto his Trial, seeing the undauntedness of his witnessing *Christ's* Truth, was thereby converted, (like St. *Paul's* Jaylor) and declared himself a Christian; and for the

same, became an immediate Co-partner in his sufferings, asking him forgiveness as they went to Execution, which St. *James* expressed by Prayer for him, and exosculation, as you may read the story in *Eusebius*, together with the signal vengeance on their Murtherer *Herod Agrippa*, "Who", on a day of great Solemnity, entring the Theatre

† Σπολιῶ ἐνδοσάμηνος ἔξ
Ἀργύρου ποικιλιῶν, πᾶσαν
ὡς θαυμάσιον ὕψω (†). Et
paulo post in eodem C. μέλει
νῦν ὡς ἄνθρωπον ἐροβήθημι,
ἀλλὰ γε τὴν πύδιν κρείττονα
σε θνητῶς φύσεως ὁμολογῶμαι
ἐκ ἐπιπλήξε τέτοις ὁ βασι-
λεὺς, &c. loco citato.

* Τὸν ἄγγελον, melius scribit
Eusebius. Fatalis Bubo, dirum
certalibus omen. Virg.

" (saith he out of *Josephus*) glo-
riously † apparelled, and making
" a vain-glorious Oration to the
" People, among whom some Sy-
" ccphants cry'd him up for a God,
" and not a man; till a little time
" demonstrated him a Worm, and
" no Man; for in the height of all
" his splendor, he perceived an
" * Owl over his head (saith *Jose-*
" phus) perched on a cord, which
" he knew to be the fatal Messenger,

" as

"as formerly of his Prosperity, so now of his
"Destruction; which hastened on him in terri-
"rible and sudden Tortures. Which the sacred σκοληκόβρω-
Scripture most contracts, and best attestates, *Acts 12. 23.*

12. How that (his Death being somewhat propor- Acts 12. 23.
tioned to his Life) an Angel of the Lord smote him,
because he gave not God the glory: And he was eaten
of Worms before his dissolution.

But to return again unto St. James, the man-
ner of whose death, being not expressed in Scrip-
ture particularly, is severally conjectured; but
most probably concluded by *Alstedius* (from the
mention of the Sword, *vers. 2.*) that he was Be- Jacobum securi
percussum scri-
bit Euseb. l. 2.
c. 8.
headed: The hard-hearted Nation of the Jews,
no doubt, be as dexterous in that art of Decol-
lation, as any of our Outlandish Neighbours. Thus
St. James, somewhat like *Henoch* (the shortest-
lived among the Patriarchs before the Flood) with
the shortest circuit, finished the course of his Apo-
stleship; yet e'r his death (say some) he first
propagated the Gospel into Spain, for which he
is still owned there as Tutelar Saint of that grave
Countrey, I say, thus St. James drank of Christ's
cup first, *Anno Domini 43.* And so consequently *Alsted Chr.*
was the first of all the Twelve Apostles in Christ's c. 27.

Kingdom (according to his Mothers request, as
in the Gospel for *This Day.*) But then you may
ask, how does that part of Christ's answer hold,
vers. 23. It is not mine to give, &c. especially
when, *Matth. 28.* it is said, All power in Heaven
and Earth is given to me, &c. But St. *Austin* Mat. 28. 18.
Lib. 1. de
Trin. Ardens
in locum.
and others answer, It is not mine to give, as Man,
and allied to you; but as God, and equal to the Fa-
ther: So here he gave it; Not mine to give, out of
any partial Relation to you, being no Respector of
Persons; Not mine to give you now, before you

have drank of my Cup ; but here so soon as ever St. *James* had drank thereof, the *Boon* was granted, to sit in his Kingdom ; and granted in a better sense, than ever desired. Such is the happy issue of *Christian sufferings*, of suffering for *Christ*, and a good Conscience ; Patience and Resignation end in glorious Exaltation.

POEM XXX. { On Saint }
James. }

THIS was a Saint of high and active Heat,
Whose style, like *Alexander's*, was the Great;
And that for *ampler Conquest* (of the two)
O'r *Worlds of Sin*, his own and others too,
While yet his Heart dissolves to many a tear,
To see still more such worlds unconquer'd were ;
He's one o'th first that at his Master's call,
Leaves Friends and Kindred, Sea, and Land, and all
To follow Christ ; and's Master to endear,
With *passionate affections* doth adhere :
Yet for all this, within him did reside
Some dregs of uncontrolled Wrath, and Pride.
(So is the state of choicest flesh and blood !
Gold and Alloy, a blend of Ill and Good)
Here, in a nice and fond Ambition, He
Must needs know, who, of all, should Greatest be ?
Is answered, the least ; Humility
B'ing the chief *Christian Magnanimity*.
This is the question fills the world with Jars,
And turns it's Golden Peace to Steely Wars !
This busies subtle Brains, to seek out flaws ;
And makes men prostrate Gospel unto Laws.

This breaks all *Bonds*, and pulls all Order down
Wading through *Blood* and *Rapine* to a Crown :
Nor doth this Tumour only *baunt* the *Lay*,
But e'en the *Sacred Function* doth betray :
What flesh and blood from such Infection's free,
When in *Apostles* we Ambition see ?
Nor this alone their *Frailty* doth reveal,
But (what's too common still) a *fiery Zeal*.
Because *some* did not kindly entertain
Their first *Accost*, they pray that *Hell* again
Might showr from *Heaven* ! for to consume all those
Samaritan inhospitable Foes !
But Christ owns no such Prayers as do kill,
And make *Religion* Midwife to their ill ;
No, our meek Lord (according to their *Merit*)
Rebuk'd the Fire of that Phanatick Spirit :
And still rebukes it, that all Christian Breasts
Eject these *Jebusites* and scorching *Guests*,
Both Pride and Anger ; whence shall rise a Calm
On all the world, and turn our *Gall* to *Balm*.
As 'twas with *James* and *John*, (these vices laid)
They then most eminent *Apostles* made ;
Each of them then prov'd *Christ's* adopted *Mate*,
They being a pair of his *Triumvirate*.
And for Saint *James*, as if in *Tabor* there
He (with his *Master*) new transfigured were,
First spends his Life in *Preaching* of the Word,
Then lays it down a Martyr by the Sword ;
That as before he was St. *James* the Great
For Grace, so now for *Glory* the *Compleat*.

PRAYER

PRAYER XXX. { On Saint } James. }

Blessed Saviour, who (knowing the hearts of all men) didst make the best choice of thy Disciples, and yet thy very Apostles (among their many Virtues) not without some mixture of Infirmities and Vices) as we see here in thy Servant James, Ambition, Passion, Emulation; so that we may not look for any perfection here, for a Moon to be without her Spots, or men of the holiest Function to be Angelical and void of humane weakness; Lord, give us therefore condescending Spirits, to bear with the Infirmities of those about us; and being full of them our selves, to let down expectation of finding none in others: And as thou didst with Patience (though not with Approbation) tolerate their Failures for a while, until (with a mild Spirit) thou didst reduce them to a better Information; so vouchsafe us thy Grace (we beseech thee) so to bear with the Weaknesses of others, that we partake not of them our selves; but that if we find any one overtaken with an Offence, we may endeavour to restore such an one with the Spirit of meekness, considering our selves, lest we also be tempted.

And more particularly (O Lord) rebuke that Spirit of Pride and Passion that reigns among us, in far greater measure than in this thy Servant here reflected on, even to the distraction and destruction of three great Nations. O let us learn to suppress both of them, Envy and Ambition, from thy sweet example, who wast not only humble, but Humility it self, and that not only in the low Circumstances of thy Birth, but also of thine Education, and best outward Condition; being contented not to have whereon to rest thine Head: And high
enough

enough (sure) is that Servant, who is equal with his Lord. And for that other Jebusite of Wrath and Anger, that not only lodgeth, but (alas) dwelleth in us; that so transports us, (as the evil Spirit did that young man possessed) oft-times casting us into the fire, the fire of Contention: oft-times into the Water, the Water of Storm and Tempest; and sometimes tearing us (as it were) all to pieces, in unsetledness and discomposure; O Lord, cast out this evil Spirit by thy especial Grace, and our strong reflexion on thy mild deportment, who wast dumb before the Shearers; and being reviled, reviledst not again. Help us (O Lord) against these Sons of Zerviah, which both are too strong for us; Eject this Bond-woman and her Son, both Pride and Emulation, that we may henceforth strive only to go one before another in well-doing, and rather be good than great; and to conquer rather by yeilding than contending, knowing that it is the Glory of a man to pass by an Offence, while Anger resteth in the bosom of Fools. To which end also, let us imitate St. James in his reduced Virtues of Fervency in Zeal and Love to thee; of Diligence and holy Courage in his Labours; of constancy and perseverance in the Faith; of resignation both of Life and Death: That so living in thy Service, we may be assisted through the Accidents and Agonies of Death, and after all, may enjoy the Recompence of thy Promise in the Felicities Eternal. Amen, Amen.

The

{ The COLLECT. }

Epistle.
Acts 11. vers.
17. to chap.
12. in vers. 3.
at: Then were
the, &c.

Grant, O merciful God, that as thy
Holy Apostle St. James, leaving his Fa-
ther and all that he had, without delay,
was obedient unto the calling of thy Son
Jesus Christ, and followed him; so we
forsaking all worldly and carnal affe-
ctions, may be evermore ready to follow
thy Commandments, through Jesus Christ
our Lord.

Gospel.
Matth. 20. v.
20. to v. 29.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for
D.M. 24.
E.
Psal. for
D.M.

The Festival of Saint
Bartholomew.

M. Lesson.
1 Eccles. 25.
2 Acts 22.
E. Lesson.
1 Eccles. 26.
2. John 1.

fig.
XXXI.

DISQUISITION XXXI.

Fain would I add something among the rest to
the honor of this Saints memory, but where
to find any true Records, either of his works or
words

Fig- 3a



S. BARTHOLOMEWS.

H. P. Baskin. sc.



THE END OF THE WORLD

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words is altogether difficult: For we find him named only in that *Catalogue* of the Apostles, *Matth* 10. and else, little or no mention of him; *Matth.* 10. 3. inſomuch, that one (in his *Meditations* on him) *Mr. Auſtin.* being hard driven, applieth to him that of *Pliny*; touching the *Nightingale*, *Vox & præterea nihil*, wittily, however the reason be indeed quite contrary, he being ſo far from being Voice, and nothing elſe, that we hear nothing of his voice, nor any ſpeech of his at all: For in the whole *Scripture*, (the trueſt Register of the Apostles *Acts*) theſe two words are all that we find of him, *Es Bartholomeus*, and *Bartholomew*, *Matth.* 10. And ſo indeed four times named in the *Scripture*, and no more; and then but only named, without any relation of the leaſt word or deed of his. Not one of the reſt of the Apostles, but is deſcribed to us, either by ſome Sirname, or his Kindred Countrey, Vocation, or elſe by ſome one or other remarkable *action*, or *expreſſion* of him: But of this Saint we hear no farther mention, than his Name, in all the *Gospel*, or other parts of the *New Teſtament*; and for other Authors without a Canonical Foundation) they are ſo full of uncertainty and ambiguity, that I ſhall think it fitter to give you a ſhort Diſquiſition touching him, than a tedious and dubious Peroration.

Much difference there is (among thoſe few Writers that mention him) about his *Perſon*, about his *Profession*, about his *Name*. One who hath writ a *Traſt* concerning the Apostles, takes him for *Nathaniel*, and ſaith that *Bartholomeus* was but his ſirname, as many other of the Apostles had, viz Saint Jude called *Thaddæus*, *Bar-jonah* to St. Peter, &c. And this he is induced to believe, not only from ſeveral Authors, that he

Matth. 10. 3.

• Serarius
Traſt. de
Barthol.

Quidam Apo-
ſtoli Binomii.

men-

John i. 24.

Levibus con-
jecturis permo-
si. Anno Chri-
sti, 38. Num.
21.

* In Johan.
Tract. 7.
Eruditum ac
peritum legis
noluit Domi-
nus eligere, &c.

* In Mat. c. 10.
quæst. 35.

† Petrus de na-
talibus. l. 7.
cap. 103, &c.

בר תלמי
בר תלמי
ס'מ'ס' Filium
suspendentis
aques.

mentioneth, but mainly for that *Bartholomew* is ever mentioned with *St. Philip*, who was the first bringer of *Nathaniel* unto *Christ*, and as he thinks, still called by that Sirname of *Bartholomew*, and not *Nathaniel*; again, because *St. John*, who only mentioneth the story of *Nathaniel*, doth at several places mention all the Apostles saving *St. Bartholomew*, while all the rest mention not at all *Nathaniel*. But this *Baronius* dislikes and disproves, saying, Some have thought *Nathaniel* to be *Bartholomew*, moved thereunto by light conjectures. For *St. Augustine* (whose authority, is beyond all of them) affirmeth peremptorily, that *Nathaniel* was none of the Twelve, and he adds his Reason, *Christ chose the weak things of the World to confound the wise, &c.* He chose not at first such learned and eminent Doctors of the Law; the very reason *Ludolphus* gives, that *Nicodemus* was not admitted into the number of the Apostles.

And this, I confess, is rather to shew, who he was not, than who he was; and therefore let us proceed, to see what they say of his Profession. And first, *Tostatus* collects him to have been a *Fisherman*, and a *Jew* of the Province of *Galilee*; and so the *Romish Breviary* calls him, *Apostolus Galilæus*; while others of great note (as the Bishop of † *Equilinium*, &c.) hold, that he was no *Jew*, but a *Syrian*; that he was no *Fisherman*, but one of Noble Extract, even *Nephew* and *Heir* unto a King of *Syria*; as his Name seemeth to intimate (which is our third remarkable of him) *Bar-Tolmi* (that is) signifying the Son of *Ptolemaeus*, as the *Greeks* and *Egyptians* speak it; but the *Syrians*, *Tolmai*. I confess, the *Hebrew* * *Etymon* hath another Aspect also, speaks him the Son

Son of one drawing * Waters, Which I refer rather to *Spiritual Living Waters*, and the *Wells of Salvation*, than to those of a mean

* *Deuenero viri Mosa duce, sex ubi Fontes,
Et sex forte alii vitreo de rore rigabant;
Septenas decies Palmas, qui mysticus Elim
Lucus, Apostolicum numerum libris quo-
que pinxit,*

Labourer or Fishermen. For as one observeth This is a *Syrian*, and no *Hebrew Name*, hinting him to have been some great man's Son of that Name and Countrey, usual in Scripture to denominate men, sons of their Fathers, without other addition: Neither is that Objection enough against it, 1 Cor. i. for it says not, that not any Noble, but that not many Noble are called, and one in twelve is not many: And this seems to me the more probable, as wiping off that scandal of *Fulian the Apostate*, who said, that mean Fishermen and such were easily seduced; and therefore Christ did afterwards receive Persons eminent; eminent in *Learning*, *Saul* was so; and of *Authority* in the State, *Nicodemus* was so; of *Wealth* and *Ability*, *Zachaeus* was so; and so was *Joseph of Arimathea*: And then, why not so this *Bartholomew*? From whose deep silence in the Scripture, (even in the midst of all the Apostles contentions, misprisions, or other Infirmities; for which most of them were at some time or other reprehended by their gracious Master) I cannot but commend his *prudence*, *meekness*, *unity*, *modesty*, and *saciturnity*; that let fall nothing to the breach of either, and recommend them to your *Imitation*. For as silent and reserved as he appears in Scripture, yet *Ecclesiastick* * story rendreth them loud and eloquent in the advancing of his Master's Gospel; First, travelling and preaching unto the *Lycaonians*, and afterwards to the remoter *Indians*, and lastly, to the barbarous *Armenians*, where

*Syrium est hoc
nomen non He-
braum. Episc.
Hispalensis.
Fol. 1002.*

1 Cor. i. 16.

* *Vide Alste-
dii Chronol.
Convers. Pop.
c. 27.*

by

Job 1.

Job. 19. 6.

*Duplex Festum
dies Sancti
Bartholomaei.*

by their King *Astyages* (for converting his Brother *Palemon*, that after became Bishop of the Place) he was put to Death, or rather to many deaths in one! One so complicated, as passed all parallel, but the Barbarity of that Place and Tyrant; being first stoned, and afterward exco- rated, even *Flayed alive!* Giving his skin and all that he had, not as *Job* saith, for his Life (unless we mean the better life) but for the faith and truth of Christ his Master, for his life hid with Christ in God; animated with that comfortable confidence of holy *Job*, Chap. 19. *That I shall be covered again with my skin, &c.* Nor is there yet an end of him; for some write that they let him hang upon the Cross till the day following, still preaching Christ unto the Spectators, till they beheaded him, (and that indeed was all their mercy) *Anno Domini 51.* And hence it is called a double Festival; some keeping the five and twentieth of *August* to his memory, others with us, the four and twentieth; that so his double Martyrdom might have double Honor, as above, a double happiness in degrees of Glory.

POEM XXXI. { On Saint
Bartholomew. }

Moses conducts the Jews their Tents to strew
Where twelve Founts *Elim* wash, with fruitful
Where seventy Palms did mystically grow, (dew;
Both Christ and his Disciples to foreshew:
Moses his wonders, (all the way he went
From the Red Sea to *Canaan*) Christ present;

That

That *Dozen Springs* did liquidly Record
The *Twelve Apostles* of our Gracious Lord;
The *seventy Palms* that flourish'd by the *Wells*.
Of the *Disciples* were fit *Parallels*;
Nature and *Number* both doth signify
Their *Doctrine's* pleasant Fruit and *Victory* :
Still may *these* flourish, and the other flow
The *Springs* no *Ebb*, the *Palms* no *Winter* know.
Let us then pitch our *Tents*, or rather dwell
Where each may have his *Palm*, and sacred *Well*.
Scriptures are justly call'd *Salvation's Wells*,
In draught whereof *St. Bartholomew* excells;
The *holy Language* intimates the same,
That *Son of Water-drawer* styles his Name :
What *Springs* to *Fields*, to *Souls* is *Bartholomew*,
To quench *Sin's Heat* still bringing a cold-dew.

Some think *this* was *Nathaniel*, then his style
Runs high, a *Man in whom was found no guile*;
And that too Witnessed by one so pure,
That there was none in him, we may be sure.
Some think him *Princely born*, and that his Name
(The *Son of Ptolomy*) imports the same;
If that be so, it seems then there were some
Of *Noble extract* honor'd *Christendom*;
That *squint-ey'd Ignorance* no more traduce
That *Place*, to *Honourable worth's* abuse.
Not many *Mighty*, many *Nobles* are
Invited, (or at least) to *Christ* repair;
Indeed not *Many*, since there are but few
Of that Degree; to the vast *Vulgar-Crew*;
Yet did not *Princes Christ* in *Swath-bands* greet?
Throwing *themselves* and *substance* at his Feet?
And did not *Ruling Nicodemus* go
To *Christ*, his *saving Institutes* to know?
And that great *Arimatbean* did procure
Christ's Corps *Embalm'd*, a *Noble Sepulture*!

H h

The

The treasure of Queen Candace's Court
 To one of his Disciples did resort;
 While did another of that sacred Train
 Noble Bareaus also entertain:
 And here that Nobly-Born Saint Bartholomew
 Coming to Christ, much people with him drew;
 Example is Magnetick, but when Great (pleat;
 And good both meet, they make the Charm com-
 Whole'r he was, be for his Master gave
 His Skin, Christ's Truth, not his own Life, to save:
 B'ing such a fruitful Saint, then 'tis but reason,
 His Feast be kept in such a Fruitful Season.

PRAYER XXXI. { On Saint } { Bartholomew, }

O Bountifull Saviour, who furnishest all thy Servants and Disciples with Graces sufficient for them and their employments; and yet adornest some of them (like Stars of brighter Glory) with more eminent endowments, and excellenter gifts than others: As wert thy Servant Bartholomew with High Piety and Fortitude, both for the doing and suffering of thy holy Will; so with great Prudence also, and such reservedness, that while all or most of thine other Apostles, (either from their words or actions) have some blemish or other recorded of them; yet this thy Servant Bartholomew hath not the least spot upon his Linnen Ephod, nothing of defect or diminution Registred: Bestow on us, O Lord, the grace to imitate him, in his reservedness, Taciturnity, and Prudent Silence (in such an Age especially, wherein thy Prophet saith, That the Prudent Man holdeth his Peace in the Evil Time) that so we may the better reserve our selves for good opportunities to do thee service: And then, that like this great Apostle, we may (as it were) awake our Diligence into a resolute

resolute activity to serve thee both in Word and Deed, unto the utmost of our Talents and Abilities: And when we can no longer by voice or action, propagate thy Truth, and advance thy Name and Honour; O then strengthen us with true Christian Fortitude, that we may resign our selves (with holy Bartholomew) unto what means or end, unto what Life or Death, thou shalt be pleased to carve out unto us! that as we having given up our Souls a reasonable service in an holy Life, so we may give up our Bodies a Living (nay if thou pleasest) a dying Sacrifice, as he did in strange tortures! That so having here glorified thee both in our Souls, and in our Bodies (because both are thine, or should be so at least) thou mayst ever preserve them as thine own, and hereafter glorify us in both, in thine eternal habitations of Felicity. Grant these, O Father of Mercies, for thy Son's sake of infinite Merit; and mean time, seal the Comforts of it to our Hearts, Consciences, and Conversations, O Holy and blessed Spirit, to whom three Persons, one Co-equal, Co-eternal God, be rendered both from our Souls and Bodies, all Honour Gratitude, and Adoration. Amen, Amen.

{ The COLLECT. }

<p>Epistle. Acts 3. v. 12. unto vers. 17.</p>	<p>O Almighty and everlasting God, which hast given Grace to thine Apostle Bartholomew, truly to believe and preach thy Word: Grant we beseech thee, unto thy Church, both to love that he believed, and to preach that he taught, through Christ our Lord. Amen.</p>	<p>Gospel. Luk 22. v. 16. unto v. 25.</p>
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Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for
D. M. 21.
E.
Psal. for
D. M.

The Feast of Saint Matthew.

M. Lesson.
1 Eccles. 35.
2 Matt. 22.
E. Lesson.
1 Eccles. 38.
2. 1 Cor. 6.

Fig.
XXXII.

DISQUISITION. XXXII.

Matth. 9. 9.

Psal. 27. 8.

Salutary no-
men.

Mark 2. 14.

Luke 5. 27.

c. 9. 56.

Observing Ecclesiastical Order, the first is here become one of the last, *scil.* Saint Matthew, the first Penman of all the New Testament, one of the last among these glorious Worthies: But so among the last, as some choice Dish is at a Festival; so of the last as none of the least remarkable Conversions; and though under his own band, yet that of the Holy Spirits guiding, cannot be suspected of immodesty: And as Jesus passed by from thence, he saw a man sitting at the receipt of Custom, named Matthew, and said unto him, follow me; and he arose, and followed him. Wherein you have Christ's Invitation, and St. Matthew's Resignation. Our Saviour's Voice, and his Saints Eccho; somewhat like David's, Psal. 27. Seek ye my Face; thy Face, Lord, will I seek. First, the Invitation, Matth. 9. As Jesus passed by, he saw, &c. where are the Circumstances and Substance of the Call; Circumstances, first of Person; Jesus, and Matthew: Matthew a rich man, a covetous rich man, a covetous rich man in a corrupt Office, styling himself the Publican, in an Emphatical acknowledgment, (while the other Evangelists call him Levi) and so needing a Jesus: The saving Name of him, who to that end came into the World, Luke 9. And here

Fig. 32.



S. MATHEWS.

P. P. M. 1711.



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here passing forth from curing the Palsied Man's body, he healed *Matthew's Soul*: It was his business thus to be doing good, even *his meat and drink to do the will of his Father, who would not the death of a sinner, &c.* His goodness still more amplified from the place and time, for that he called *Matthew sitting at the Receipt of Custom.* Other Disciples *Christ* called as they were doing good, (as *Peter and Andrew from Fishing, James and John mending their Nets, &c.*) But (O the Miracle of Mercy!) he called *Matthew* when doing hurt and injury, executing his hateful Office; *Sitting at the Receipt of Custom*; and sitting, the worst posture of evil, the worst of all those degrees of sin, observed out of *Psal. 1.* Now *Matthew* was a Graduated Publican, seated in the chair of the scornful, which is worse than either walking in the Council of the ungodly, or standing in the way of sinners. Infomuch that Publicans and most hated Persons were grown Convertibles, (the Jews paying no such custom before their Captivity, that being indeed always the leader of Oppressions) so that Publicans we find sometimes joyned with *Heathens*, *Matth. 18.* sometimes with Harlots, *Chap. 21.* but always with Sinners. But now to the substance of the Call, He saw, and said, &c. He saw, not only with Corporal Eyes, (as he saw many so) but with eyes of compassion, with eyes of Dilection. Here *Christ's* eye and affection went together: He saw a Pearl on a Dungbil, as a chosen vessel for a better Office: He saw him with such eyes as looked on *Israel in Egypt*, *Exod. 3.* as he looked on *St. Peter weeping*, or on *Nathaniel under the Fig-tree*, *John 1.* He saw him with a speaking eye, and said unto him, Follow me. This was an operative word, and spoken not so much

Matth. 4. 18.

Psal. 1. 1.

Genebrard
in Psal. 1.

Mat. 18. 17.

c. 21. 31.

Luk. 15. 1.

Ubi oculus
ibi amor.

Exod. &c

John 1. 48.

Verbum affe-
ctuum.

H h 3

unto

Dixit & factum est.

Luke 5. 28.
His Resignation.

* *Triplex Abnegatio*, viz.
Peccati, Mundi, Sui ipsius.

* *Latius Regnes avidum domando*
Spiritus, quam si Lybiam remotis
Gadibus jungas. & uterque Panus
Serviat uni.

Horat. l. 2. od. 2.

* Οὐ κτήσιν,
ἀλλὰ χρείσιν.
Luke 5. 29.

Mark 10. 28.

John 16. 32.
εἰς τὰ ἰδιώτα.

unto the *Ear*, as to the *Heart*; which when God is pleased to utter to a *Sinner*, of what *Magnitude* soever, it is as effectual as his *Word* was at the *Creation*, where, *he spake the word, and it was done*. So here it was likewise with *St. Matthew*, immediately without dispute, without *Apology*, without any *Hesitation*, or *delay*, *He arose*, (*St. Luke* adds) *Left all, and followed him*. Indeed, a ready and full *Resignation*, not a *Pretension*, but an *Act* of *Self-Denial*; and that not a single one, but a *threefold Cord*, a * *treble Abnegation*; an *abrenunciation* of his wickedness, of the world, and of his will, (happy those that herein *Read*, and *Trace* him) for *Sin*: *he arose*, arose

out of the *Grave* of * *Avarice*, wherein so many buried, alas, that never rise! arose by true *Remorse*, from his old *unconscionable* course, to *newness* of

Life. For *Wealth*, *He* arose from that by leaving all, *Luk. 5.* (that is) the immoderate care of all, yet not his * *Right*: For he entertained *Christ* at a great *Feast* in his house, *Luke 5.* and so are all the *Apostles* to be understood in their *Omnia Relinquimus*, *Behold we have left all, and followed thee*: *What* therefore, &c. no *President* here for vowed *Poverty*, or voluntary *Mendicants*, from example of the *Apostles*; who albeit they left the use of all to follow *Christ*, yet left they not their *Right* and *Possession*, as appeareth by our *Saviour's* words to them, a little before his *Passion*, *John 16.* *Behold the hour cometh, yea, and is now come; that ye shall be scattered every one to his own, and shall leave me alone*; and if any think to evade this, by construing it of *Relations*, their own *Friends*, or *Countrey*, rather than of their own *Goods*, and *Accommodations*:

dations : Our Lord himself puts it out of question, *John 19.* by Bequeathing his blessed Mother to *John 19. 27.* Saint John, who from that time (saith the Text) *et c. id est & c.* took her home to his own house. And in this sense *xiav.* so some also, (besides that of Charity and Restitution) Copies render it. St. Matthew here left all to follow Christ. And yet we further grant, that if Christ should please by any particular command (as he did that same young rich Man, *Matth. 19.*) to call any of us hereunto, by Persecution for his Name and Gospel; the case is evident (in such competition of the Conscience, and the World) we may then, nay must leave all, if we will be his Disciples, *Luke 14.* But otherwise, by a Vow of voluntary poverty, to bind ones self to a state, wherein we must beg, and receive from others, while we might be able to do the more blessed work, to give to others; what were this but voluntarily to incur that curse of the wicked? Let his Children be Vagabonds, and beg their bread!

Voluntary Poverty not warrantable from the Apostles example.

Luke 14. 26.

Psal. 109. 10.

Now for the Abnegation of his own will, (that is more peculiarly to himself) having thrown off the burthens of Sin and the World; He makes the easier conquest of his will, now fixing it on better Objects, saying with * him, I am greater, and born to greater things than earthly Transitories, considering himself of nobler Extract, than to scrape in Dungbills, and so centers his Heart right, fixeth it on Christ. Privative Righteousness is not enough for Christians. They must exceed the Pharisees, that will enter Heaven, *Matth. 5.* And therefore he was positive, as Tully said of Pompey, not only without Vice, but within Vertue: So Christ of each good Christian, he must not be only innocent as the Dove, in declining evil; but also Wise as the Serpent, in effecting good.

Abnegatio Sui.

* Major sum, & ad majorem gentem. Seneca.

Non solum extra virtutum, sed intra virtutum In oratione pro Pompeio.

*Celeritèr, Le-
santèr, convi-
niensèr, perse-
verantèr. Pa-
ratus in Ser-
de S. Matth.*

* *Mergam te,
ne mergar à te.*

ὁ χρόνος ὁ
κρίσιμος.

Isa. 55. 6.
Heb. 3. 13.

Eccles. Hist.

l. 3. c. 1.

*Bellarmin, de
Scrip. Ecc. de
St. Mattheo.*

*Primus omni-
um Evangelii-
um scripsit lin-
guâ patriâ, i.
Hebraica, quod
se vidisse &
descripsisse af-
firmat. St. Hie-
ron. lib. de
Script. Ecc.*

Saint *Matthew* here not only left all, but you see, followed *Christ*, and that (as one observes) speedily, chearfully, seasonably, constantly. *Speedily*, indeed immediately, without staying to ballance his Accounts, or *Ceremonize* with his *Relations*: *Chearfully*, as undervaluing corporal gain to Spiritual advantage, Feasting his new Masters *Body*, as *Christ* did chear his *Soul*: *Seasonably*, he being even drowned in flowing opulence and oppreſſion: Now served his wealth as * *Crates* did his; and seasonably in Respect of *Christ*, who now invites him in *transitu* as he passed by, which had he neglected, might perhaps have late long enough e'er ever he met with such an opportunity again: *Christ* might have passed by him in another sense Time is like the Tide, that as it stayeth for no man; so being neglected is irrevocable; reject no profer'd Graces, embrace all spiritual overtures and advantages, *Seek the Lord while he may be found*, &c.

Lastly, He followed *constantly*, being first a *Disciple*, then an *Apostle*, afterwards an *Evangelist*, and last of all a *Martyr*. As a *Disciple*, he heard and learned: As an *Apostle* he preached and taught; as an *Evangelist* he wrote the *Gospel* of *Christ*; and as a *Martyr* he suffered for him. First preaching in *Judæa*, and elsewhere (saith *Eusebius*) in the eighth year after *Christ's* Ascension, being *Anno Domini* 43. He published his *Gospel* in their own *Hebrew Language*: Which *St. Hierom* affirms himself to have seen and read in the *Hebrew Character*; and who rendred it first into the *Greek* he knows not, unless it were *St. James* the Brother of our Lord. In which *Gospel* (saith one) he made *Christ* a far greater *Feast* than ever; great, as being writ in the most ancient holy

Tongue;

*Ethiopiam
nigram doctri-
na Fidei fecit
candidam.*
Catalog. par. 3.
Consider. 9.

{ On Saint }
{ *Matthew.* }

Large

Large *Restitution* : So in force the *Word*,
 When *Preachers* voice, and *Hearers* hearts accord.
 Let none then sigh out with despairing *Cain*,
 My *sins* are greater than can *Pardon* gain!
 For here's a *wretch* ev'n in *Oppression* drown'd,
 Become an happy *Convert* safe and sound.
Greatness and *Goodness* meet in one, though *strange*!
Plenty and *Piety* here interchange.
 His new *Lord*, for *Internals* to requite,
 He presently doth *Corp'rally* invite.
 And by receiving so *Divine* a *Guest*,
 Is entertain'd *himself*, with better *Feast*,
 With *Bread of Life*, so entertaining *Christ*,
 The *Publican* soon turns *Evangelist*.
 Instead of casting up the *publick-coin*,
 He sums the *extracts* of *Christ's* humane *Line* ;
 His num'rous *Miracles*, and gifts of *Grace*,
 The *tortures* which his *Passion* did embrace!
 Thence counting on his rising *Victories*,
 Until the *Total Sum* did reach the *Skies*,
 In *Christ's* *Ascension* ; till his *Soul* attends
 His *Master's* Body, that to *Heav'n* *Ascends*.
 Deserv'dly therefore we *this Saint* express
 I'th' *Hieroglyphick* of an *Angel's* dress.
 Lord whisper us i'th' *heart* with such a *call*,
 To mourning *Publicans* convert us all
 From *Sin* and *Custom* in it ; that no gain
 May from *thee* any longer us detain.
 But in *thy Service* may our *Lives* expend ;
 That we (how'er began) like *him* may end.

P R A Y E R

PRAYER XXXII. { On Saint }
Matthew. }

O Humble and compassionate Redeemer, who in thy humane Genealogy wast pleased to descend related (some way or other) to all sorts of People: so also in the choice of thine Apostles and Disciples, to elect some or other of all sorts of Persons: And here to keep greatest Offenders from Desperation (tho no whit to encourage their Transgression) thou didst vouchsafe to call Matthew the Publican to be thy Servant, thine Apostle, thine Evangelist, for all his Office had engaged him into great exactions and oppressions! Yet thou wast pleased to behold him (nor altogether passing by him) as thou passedst by: And from thine eye of Mercy, darting a Ray of Grace into his Soul, which like an holy Fire consumed to ashes of Repentance all his love of Temporals, and inflamed him with an holy ambition of thine attendance; to which end, he immediately leaveth all to wait upon so advantageous a Master. Alas, what dung and dunghills are the transitories of Earth, to the true riches of thy Grace, and Glory? The Heart that is but apprehensive of their worth and value, will easily relinquish (with St. Matthew) and condemn them all. O therefore, thou great lover of Souls, touch the needle of our Spirits with the Loadstone of thy Grace, that they may incline toward thee, that they may move but loosely and unsetledly to the things of this World, but constantly and fixedly toward Heaven; cast such an eye of mercy upon each of us, as we are sitting at our sins of Custom, our Customary Sins, that we may forthwith relinquish and forsake them.

And as the eyes of thy Providence run through the Earth, beholding the evil and the good, pass not by us likewise without a monitory and gracious call;
that

that we, though Publicans, (and of the grossest magnitude) may with holy Matthew's readiness arise and follow thee, knowing that it is rather Impenitency than Sin that condemneth any one. If we can but wish this thy good Servant arise from our ill customs; and in all cases of our injustice, will but like him make restitution (thy voice (O Lord) discovering the thicket bushes!) if we can, but so follow thee in the ways of Holiness and Righteousness; Why then all our former Iniquities that we have done shall be forgotten, and our Sins wilt thou remember no more. We shall then be of the number of thy good Disciples; shall hear thy words, for they are sweet; shall participate of thy spiritual comforts our selves, and communicate them unto others; following thy Call in all the methods of thy providence and dispensations; thy Call in Prosperity, to Temperance, Gratitude, Humility and Charity: In Affliction following thy Call to Faith and Patience; in life, by Diligence and Devotion; and in Death, following thy Call, in Submission and Resignation; that so expending and ending our time in thy service, we may enter the felicities of thine Eternity, whose Kingdom shall have no end. Amen, Amen.

{ The COLLECT. }

Almighty God, which by thy blessed Son, didst call Matthew from the Receipt of Custom to be an Apostle and Evangelist: Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow thy said Son Jesus Christ, who liveth and reigneth, &c.

Gospel.
Math. 9. v. 9.
to 14.

Epistle.
1 Cor. 4. v. 2.
to 7.

Our Father which art in Heaven, &c.
The Grace of our Lord Jesus Christ, &c.

UPON



... .. (East) M 22



St. Michael and the Dragon. *Jude & Rendall.*
H. Bouché. scul.

UPON

M.
Mat. for
D. M. 29.
E.
Mat. for
D. M.

The Festival of St. Michael and all the Angels.

M. Lesson.
1 Eccles. 39.
2 Mark 2.
E. Lesson.
1 Eccles. 44.
2. 1 Cor. 13.

DISQUISITION XXXIII.

fig.
XXXIII.

Albeit this *Festival* in the vulgar Compellation bear but a particular denomination of St. *Michael's Day*; yet doth the Church herein celebrate the general memorial of all *Angels*, praising the Almighty for the great and various benefits which Mankind enjoyeth both in Soul and Body, by their appointed Aid and Ministration; And indeed, This is doubly considerable, either as *literal*, or *allegorical*: The first having more of curiosity and information, the second more of certainty and edification: The literal sense here leading us to a contemplation of Angelical Natures, which of all Creatures (though we come nearest to them) God hath been pleased most to shut up the knowledge of, in holy *Scripture*. Whereof this may be one reason, (all humble reverence being reserved) that God's design was in those sacred Oracles, to impart to man; but that which most concerned him, both as to his voluntary *Lapse*, and gracious restitution; and no more of *Angels* (concerned in another world) than what only refers to their *Ministry*, and delegated *Protection*; all other * *Speculations* of them whatsoever, being but fine cobweb-lawn, but rarified *Metaphysical* Abstractions, and Tentered *Probabilities* of *Ratiocination*: As that they were the

* *Alas that*
29, *and a*
χρημα.

work

Gen. 1. 3.

* The School-men generally
de loquela Angelorum.

*Angelos stantes
Christus confortavit,
ut non habent Possē
labi.
Angeli dicuntur
eviterni, potius quam
aterni.*

Psal. 141. 4.

ל' א' א'

Psal. 8. 5.

Psal. 103. 29.

* From
טור
to burn.

Psal. 104. 4.

כרוב ס' -
cut puer, as a
Child.

work of the first day, created with that fiat Lux, Gen. 1. *Let there be Light*: Their manner of Understanding, by intuitive knowledge, (to say nothing of their * Speech, while others perhaps speak too much of it) Their triple Hierarchies, one above another, with as many orders in each of them; and that in necessary opposition to as many of the Infernal Combination: Their mode of Operation, Motion, and distinguished Offices, viz. into Instructive, Tutelar, Vehicular, Militant, Matrimonial, Terrestrial, and Aquatick Angels. But though these are Niceties, and a very Calum incognitum, an embracing of a Cloud for Juno, yet something is expressed of them more certain, (wherein we may requite their prying into the Mystery of our Redemption) viz. That they are Natives of Heaven, and have the benefit of confirmation by Christ, who by his coming, so strengthened them that stand, that they have not now any possibility ever to fall from their integrity: And that they are Eternal, à parte post, (that is) shall have no Cessation; yet that, not so much by their own Nature, as by the Divine Preservation: That they are one of the three Invisibles, scil. God, Angels, and the Souls of Men; That they are innumerable as to us, but not so in respect of God, who calleth all the Stars by their Names, Psal. 141. and calleth the Angels Stars, Job 38. 7. Stars of the Morning, &c. That they are full of knowledge, Δαίμονες, full of Power and Strength, Psal. 103. His Angels that excel in strength: That there are Degrees and Orders most exact amongst them; evident from their several Names, * Seraphim Isa. 6. † Cherubim, Ezek. 1. Thrones, Coloss. 1. &c. Principalities, Powers, &c. Ephes. 1. Again, That they can only be described, (not defined punctually) and

and that Description one of the nearest. That an Angel is a Rational, Immaterial Creature, whose main end is to chant, and act that Hymn (which their whole Quire sung at Christ's Birth) *Glory be to God on high, on earth Peace, Good Will towards Men.* Which good will of theirs is actuated, in variety of Assistance; for Omnipotence could act all that he wills, immediately, in all, yet God sees good to busie all his Creatures, and make them instrumental for each other, (ordering all things like a Golden Chain, whose links while they depend one upon another, are all in his own hand) and so is pleased to use, and vouchsafe the Ministry and Protection of Angels; nor is the Glory of the Agent ever the less, while we love and commend the goodness of the Instrument.

This guardianship of Angels some assert to be Particular, that every one from his Birth hath his assigned Angel, a Genius, or Spirit attending and defending him: So Saint Hieron, O the wonderful Dignity of the Souls of Men! that not one of them is sent from Heaven, without an Angel thence allotted to accompany it, and protect it here on Earth: And Scripture seems to second him, *Psal. 34. The Angel of the Lord encampeth round about them that fear him, and delivereth them.* And our Blessed Lord himself forbids despising of his little ones upon this reason, *That their Angels always behold the face of God, &c.* Matth. 18. And what credit this had of old, you may see, *Acts 12.* when St. Peter knock'd at the entry door of Maries house, (his voice being known, and himself supposed in Prison) many within assembled, affirmed, that it was his Angel. But what scruple we at particular Angels? when the Scriptures are so evident touching their general Protection, and

* *Angelus est animal rationale, Hominis sonum, immaterialis. Aquin.*

Sans cuius Genius.

Mira animarum dignitas, ut quævis ab ortu, Angelum habeat deligatum, Hieron. Psal. 34. 7.

Matth. 18. 80.

Acts 12. 15.

that

Pfal 91. 10.
*πιδιματα λε-
 τουργα.*
 Heb. 1. 14.
 2 Kings 6.
 Psal. 140. 4.
*Milia millium
 Angelorum ju-
 giter meant in-
 ter Caelum &
 Terram, Vota
 offerentes, Do-
 na referentes.*
 Anselmus.

Dan. 10. 21.

Gen. 12.
 1 Kings 19. 7.
 2 Kings 19. 35.
 Acts 12.

Dan. 7. 10.
 Rev. 5. 11.
 Psal. 91. 10.

2 Sam. 4. 4.

that the Servants of God have many Guardians
 Psal. 91. *He hath given his Angels charge, &c.*
 And in the New Testament, *Are they not all sent
 forth to minister for them who shall be Heirs of Sal-
 vation, Heb. 1.* And this you may see experien-
 ced in *Elisha*; 2 Kings 6. where being besieged
 by the *Syrians*, the Mount which he possessed
 was full of *Horses and Chariots of fire*, (that is)
Angels, Psal. 104. *His Angels Spirits, and his
 Ministers a flaming fire*: Ay, thousand thousands of
 Angels are daily winging it betwixt Heaven and
 Earth (like Bees betwixt their Hives and Flow-
 ers) Transporting, and as it were *Merchandizing*
 God's blessings, and Man's pray'rs; performing
 their charge unto us both alive and dead: In our
 life, by instructing, *Dan. 10. I come to teach thee*
 (saith the Angel there to *Daniel*) by comforting and
 chearing us in Agonies, as unto *Hagar*, Gen. 12.
 and *Elijab*, 1 Kings 19. *By assisting* against
Enemies, as to *Israel* against *Senacherib*, and to
St. Peter, Acts 12. *By protecting* against Danger
 and sad Accidents: This is *Militia Caelestis*, as it
 were, God's Regiments of Horse, while his
 Earthly powers are his Regiments of Foot; (the
 times will bear this Allegory touching the Lord
 of Hosts) and as their strength is scarce imagina-
 ble, so their number well near infinite, *Dan. 7.*
 and *Rev. 5. Thousand thousands ministred unto him,*
and ten thousand stood before him, &c. to keep thee
in all thy ways, and that thou dash not thy foot a-
gainst a stone. No? how comes it then to pass,
 so many good men oft met with evil Accidents?
 And that not only in their Goods or Children,
 like holy *Job*, Chap. 1. but also in their Person,
 like *Mephibosheth*, 2 Sam. 4. Ay, not only to the
 loss of Limb, but sometimes of Life also, *Luke 13.*
 Notwith-

Notwithstanding this *Angelical* Protection: But the Answer is as obvious as the Scruple, that God is pleased (for ends best known unto himself) sometimes to countermand those Vice-Protectors, and yet to order and over-rule the worst of Casualties, at least, to the Spiritual advantage of the sufferers. Thus do Heavens winged *Choristers* befriend poor mortals; inclining them to good, protecting them from evil, joyning in Heaven at their Conversion, *Luke 15. Keeping them in all their ways*; yet all this but conditional, while in the ways of Holiness and Righteousness, not in the Precipices of Sin and Irrepentance. And then their charge attends us too at our end, profligating the Devils, and after we are dead, *carrying our Souls into Abraham's bosom*, to bear a part in their own Consort, unto all Eternity. Lastly, They shall be *Messiores*, *Matt. 13.* Reapers at that last great Harvest, when they shall bind up the Wheat into Sheaves for God's Garner, and the Tares for unquenchable fire.

And from these Generals, how to say something of the *Angel of this day*, and his particular: *Michael* being one of those *Six Names* of Angels, which some have more modestly observed to be expressed in Scripture, (while others mention nine of them, as I shewed before) the Etymology I shall give you anon, it being a *Name of Power* and *Fortitude*, and the Psalmist well interprets it, *Who is so strong as our God?* *Psal. 89* But whether this be the *Arch-Angels* proper Name, or no, may be a Question, since some have doubted whether Angels have any such particular Names assign'd them of God; whereby to be distinguish'd; and *Zanchy* probably concludes the contrary: For in Heaven they need them not (saith he) their

Luke 15. 7.
Psal. 91. 10.
In viis, non in precipitiis.

Luke 16.

Matth. 13.

Psal. 89. 8.

Lib. 3. de Oper. Dei. c. 1.

Gen. 3.

Nomina Angelorum Officii sunt & non Naturæ. Zanch. ut prius.

Tob. 3. 17.

Dan. 12. 3.

Rev. 12. 7.

Maker understanding them sufficiently, and they intuitively one another. It might be requisite that while they were on Earth, they should have Names, quoad nos, in regard of the weakness of our capacity, who cannot otherwise well distinguish things, but by their Names, (the reason of Adam's being general God-father, to whom all Creatures stood beholden for their Names) so that those Names given them in Scripture, are but names of Office, and not of Nature: Given them only for a time (to be distinguished by) while in employment among men: And also to confirm the reality of their appearance and messages, which otherwise might be thought a Fallacy and Deception; as likewise to denote and imply their Office and Message about which they were sent, and so Gabriel signifieth the strength of God, even that strength he would have him to exercise at this or that present time, about this or that peculiar design. So Raphael hath his Name from healing or curing of Diseases, which was the main intent of his coming to Tobit, Tobit 3. And the Angel of the Lord (namely Raphael) was sent to heal them both. So this Michael signifying, Power, is brought in as a Champion of the Church of God, Dan. 12. And under this Name, He defendeth the Elect against the Dragon, Rev. 12. And thus, as they are Names of Office, so were they not appropriate or perpetual but either

Neque enim unus tantum Angelus curandis morbis profectus est, sed alii etiam ad idem faciendum mitti aut solent, aut possunt. Nomen igitur Raphaelis unius Angelii proprium esse credendum non est: Et idem de aliis dicendum esse, Quis dubitet? Zanch. l. 3. de Oper. Dei. c. 1.

continued to them for the same purpose, or transferred to some others who should perform the same. And thus I leave the curious to their own leisure, more fully to determine

so

so necessary a *Question*: Adding only that Answer of the Angel to *Maneah*, Judges 13. (about Judg. 13. 18. the same *Quære*) *Why askest thou thus after their Names, since they are secret?* And in the deep silence of the Holy Ghost, our inquiries are but boldness, and our *Determinations* but Rashness and *Presumption*.

But further let us take some notice of his being styled an *Arch-Angel*, and that Name observed to be always of the *singular Number*, which hath given occasion to some doubt, whether there are any more than one *Arch-Angel*; which (some think) may be conceived in the Affirmative. But the more proper *collection* hence is this, that there are *Orders* and *Degrees* among those glorious *Spirits*, an *Arch-Angel* supposing an *Angel*, and so of the rest: Though herein the *Schools* (perhaps) have been too curious, (as I touched before;) but that there are *degrees* of *Angels*, I firmly believe (saith *Austin*) and that they differ in some sort; but how I know

not, nor do I think my self disgraced by that ignorance: And for mine own part, whensoever

Esse sedes, dominationes, virtutes, &c. Credo, & quodammodo inter se differentes; sed quomodo, nescio, nec pudet ignorantia. Augustin.

(by a just occasion) my *Contemplation* is led into such deep waters, I desire rather to be commended for a fair stroke in swimming over them, than for any skill in diving into them. Well, an *Arch-Angel* he is, a chief, or principal *Angel*, the great Prince, Dan. 12. 1. Some have thought that he was the very same *Angel* which conducted the Children of Israel over the Red Sea, and in the Wilderness in their travel to the Land of Canaan. This is certain (among all the several *Opinions*) He was reputed by Daniel the chief Patron of the Jews, and the defender of God's People; and

Unus de Principibus, Vatablus in Dan. 10. 13.

Bellarmin. de
Robt. Pontiff.
l. 1. c. 9.
Thomas A-
quin. 2. 124.
A. 2.

Dan. 12. 1.

1 Thes. 4. 16.

Ep. Jude.
v. 9.

Dan. 12. 1.

Rev. 12. 7.

* Περὶ τοῦ εἶναι οἱ κατεπελιδότοι
τὸ ἵδιον, καὶ πάντες πάντες ἀπα-
λαγμένοι, ὡς μηδὲν ἔχον
παρὰ τὸ ἐνοικεῖν αὐτῶν ἢ
ἰσχυαῖς. St Basil in Pf 33.

* Per Micha-
elem intellige
Christum.
Aug. in Apo-
calypsin.
לך אל
Interpretatur
Quo sicut De-
us? Psal. 89. 8.
Gen. 3.

therefore a true type of *Christ*, the *Servitor* of his *Church*. Though we fly not so high as *Bellarmin*, to say, that ever since the fall of *Lucifer*, *Saint Michael* hath been head of all the glorious *Angels*, (not hearing him say any thing how he was chosen in his room) whereas the *Schoolmen* make the *Ministerial Order* to be of an underling *Hierarchy*: Yet we find an eminent mention of him in *Scripture*, *Dan. 12.* where He standeth up for the *People*: And from thence, by some held to be that *Angel*, that shall blow the last *Trumpet*, *1 Thes. 4.* And he is the only *Angel* in the *Scripture*, honoured with the Title expressly of an *Arch-Angel*, *Ep. Jude 9.* five times named in the *holy Book*, and always a *Military Angel*. So thrice in *Daniel* fighting against the *Persians*; once in *Revel.* against the *Dragon* in main *Battalia*: And in *St. Jude*, in a *Duel*, with the *Devil*, about the body of *Moses*, (the very ashes of *God's Servants*, have *Angelical Protection*, and shall have *Recollection*) yet an example to us of * meekness,

bringing no railing *Accusation* against the *Devil* himself, while many are very *Devils* for that against their *Brethren*: And so much excellency is wrapped up in the very *Name* of this glorious *Angel*, that some think it only competent to * *Christ*, and so brings us unawares to the sense *Allegorical*, by the Name *Michael*, who is like the *Lord*? (for so it signifies) And here *Christ* is the *Arch-Angel*, the *Angel* of the *Covenant*: And the addition to *Michael*, of *His Angels*; strengthens that *Interpretation*, as such as cannot properly be said, to be any others, than the *Angels* of *God* and of *Christ*.

2. Satan

2. Satan is the Dragon howsoever, that old Serpent, that great Red Dragon, Rev. 12. and the Church Militant is the Heaven, the Scene of this Battel, ordinarily called Heaven in Scripture, as *Matth. 6. Coloss. 3. Phil. 3.* and our life, as *Job* saith, is a warfare upon Earth, and therefore take that whole armour of God, *Ephes. 6.* *οὐκ ἔστιν ἡμῶν.* So that the meaning of that *Rev. 12.* is but briefly this, that Christ and his Members fought against the Devil and his; nor can that victory be ascribed to any whatsoever, but to that Seed of the Woman, which was promised should break the Serpents head, *Gen. 3.* Yet as *Aretius* saith, though Christ be the General, yet St. Michael certainly was a great Commander under him, and a glorious Instrument in the Victory.

But in the last place, what compensation is to be returned by us, for their assistance, and all their good offices? A Question that comes not within David's *Quid retribuam?* *Psal. 116.* though he had as much experience of their favour as any: Yet, *What shall I render to the Lord for all?* &c. no Adoration, much less Invocation due to them. If Abraham worshipped any Angel, it was Christ in their borrowed semblance, and no created Angel, whose modest Piety justly prohibits it, and that twice, *Rev. 19.* and that with a strict caution, and a convincing reason, *See thou do it not, for I am οὐδὲν, thy fellow Servant, Rev. 22.* But what then is our Religion ungrateful? Are there no Responses to such ample Favours? Hath so sweet a voice no Echo from us? Yes sure, *Levi* must flow back, and Commendation, ever making honorable mention of them, as *Glorious Angels, Holy Angels, Blessed Angels;* entertaining them with care, and Spiritual Hospitality, for they are

* *Ad candida
tetta columba.*
The harmless
Dove.

Clean House
doth love.

1 Sam. 16. 14.

*Cautè ambula,
adsunt Angeli
spectatores; au-
dacler ambula,
adsunt Angeli
defensores.*

*Quicquid ser-
vus acquirit
Domino acqui-
rit suo.*

Psal. 115. 1.

feasted, as it were, by * *vertuous actions*, and driven away with Sin; as *Bees* with *smoak*: And when the good *Angels* go, the evil ever come! as it was with *Saul*, 1 Sam. 16. Then *cautè ambula*, walk *circumspectly*, and keep the better company; invite not the bad *Angels*, who always are too ready! Yet all the highest *Praise* and *Gratitude* and *Adoration* must be *God's*, even for their good *Offices*; according to that *Rule* of the *Civil Law*; Whatsoever the *Servant* purchaseth, he purchaseth to his *Master's* use. And therefore, *Non nobis, Domine, non Angelis*: Not unto us, O Lord, not unto these *Angels*, but to thy *Name only* be the *Glory* and all *Adorations*. Ay, thus with *Angels*, and *Arch-Angels*, and all the *Company* of *Heaven*, we Lord and *Magnifie* thy glorious *Name*, evermore praising thee, and saying, *Holy, Holy, Holy, Lord God of Sabbath, Heaven and Earth* is full of thy *Glory*. *Glory be to thee, O Lord most High, Amen.*

POEM XXXIII. { On Saint Michael } and all Angels. }

Celestial Natives, since your selves do pry
Into our grand *Redemptions* *Mystery*,
Pardon our *Contemplations*, if so bold
As your *Bright Natures* humbly to behold;
Though we perhaps, raise not your *Hierarchy*
As some fond *Builders*, full nine *Stories* high.
Yet we acknowledge you (with *Admiration*)
The *Top* and *Vertex* of the whole *Creation*:
All *Spirit* (without the clog of *Body*) ye
Move as the *Wind*, as *Light*, or *Lightning* free;
And

And yet each of you *single* (*Scripture* tells)
Man's most united force in strength excells)
Your distinct *Ranks* and *Orders* for the most,
Are styl'd in *Holy Writ*, the *Heav'nly Host*,
The *Horse* and *Chariots* of the *Mighty Lord*,
Ready for *march* and *motion*, at his word:
So that in *Heav'n* sometimes we read of *War*,
No marvel then poor *Mortals* live in jar;
But how got foes in there? sure as in *Flowers*
Serpents do breed, so there *Apostate* powr's!
There *Michael* fought with his *Train-Bands* of
And beat the *Dragon* down to *endless Night*; (*light*
Though in the *Precipice* his *knotted Tail*
Against some of those *splendors* did prevail;
Thence pulling many of that *Orient Train*,
One day (from *Men*) to be supply'd again,
The rest by *Christ*, injoying such a *Grace*,
As ratifies their *Station* in their *Place*:
Your *Joy* then at your *Penitence*, we pay
In the same *Coin*, for your *Confirmed stay*;
Aethereal Mercuries that nimbly move
Between both *Worlds*, on *Embassies* of *Love*;
Driving the *Traffick* between *God* and *Souls*;
Transporting *Pray'rs* and *Blessings* 'twixt the *Poles*:
Not *living* only, but you friend the *dead*,
(When *Atropus* cuts off our *vital Thread*)
You *profligate* the *Devils*, and convey
Benighted-Souls to live in *endless Day*;
You bear them into *Regions* of that *Bliss*
Of *Abraham's Bosom*, and true *Paradise*.
What *Retribution* then shall *Mortals* make
For these high *Favours*, which they here partake?
Surely an *Honour* of sublimest sort
That only comes of *God's own Glory* short.

Bright *Morning Stars*, although you not allow
Of *Worship*, yet our strong *Affection's* due,

And highest *Gratulations* to your *Merits*,
 For b'ing to our frail flesh such aiding *Spirits*.
 Then since we *Both*, but one *Church* constitute:
 Let us be neither *Action-less* nor *mute*,
 Where *Angels* need not our good *Offices*,
 Let us to *Men*, what these to us, express;
 Joyning above i'th Song of *Victory*,
 That *Triple holy* to the *Trinity*,
 For, here, if *Michael's* name inform our *Mind*,
 Who's like the *Lord*? we at the *Root* shall find:
 No praying hence to *Angels*; mark but well,
 And you'll find *Christ* wrapt up in *Michael*;
 He (in a sense) the *Arch-Angel* is, that *Death*,
Hell, *Sin*, and *Satan* (for us) vanquisheth;
 If any other 'twere, know, all withstand
 Such *Adoration*, by severe command:
 Our grateful *Love* is *theirs*, but to dispend
Worship to *them*, 's a double *violence*.

PRAYER XXXIII. { On Saint } { Michael. }

O *Mnipotent Creator*, who art wonderful in all thy
Works, but especially in the high and more emi-
 nent parts thereof, thy holy *Angels*, whereof thousand
 thousands minister unto thee, and ten thousand times
 ten thousands stand before thee; O fill our hearts with
 an awful dread of thy sacred *Majesty*, with all possible
 care, fear and trembling, to work out our *Salvation*, and
 how to appear before thee in the day of our *Visitation*;
 where so many bright *Suns* of the *Morning* blush and are
 abashed; where the *Angels* are charged with folly, and
 the very *Cherubims* cover their *Faces*: And in the mean
 time, give us all *Grace* as well as a *Command*, to as-
 scend

and unto thee by the Ladder of the Creatures, and by the things visible, the better to contemplate thee, and thy holy Angels, which are invisible. The four Elements, (those four common Parents) with all the Variety of their Productions, speak the Efficacy of thy Power; every Herb and Plant present to us thy Deity, and the most inanimate Creatures make a shift to speak thy Mightiness; as the Heavens declare thy Glory, and the Firmament sheweth thy Handy-work: But yet the sensitive Species (those several Families of Nature, that live upon thine Alms-Basket) the things of Life and Motion, more emphatically evidence thee the Living God, and the sole first mover of all under-wheels: But while all these are the Operations of thy Hands; Men and Angels, Souls and Spirits are the work of thy Fingers, as it were the choice Needle-work of thy Performance; among both whom, the wonderful Order which thou hast planted, leadeth us to the Contemplation of thy Wisdom and Providence in Governing, as well as to thy Power in Creating of the World: Thy rational Creatures much comforted to find themselves (by Reason and Discourse) allied to Angels, those higher Natures, in their better part, as well as to the Brutes in their corruptible and lower: and without apprehending from their being so glorious in comparison of us, how much more glorious thou art in reference to them.

And since thou hast been pleased to express little of the Nature of Angels in thy Holy Word, (as being Natives of another World) and only so far forth as may refer to our Instruction; O check the Curiosity of our prying Humors, and give us sober Contemplations of them, and so much imitation of their Readiness, Alacrity, and Obedience; that (as we Pray, so we may Practise) thy Will be done on Earth as it is in Heaven: and that we may ever bless thee for their Ministrations,

ons, their Ministrations of all kinds, and at all times; thou having given them charge over us, (as the Father of Lies acknowledged this Truth) to keep us in all our ways, in the ways of Piety and Penitence, O do thou keep us from the Precipices of Sin, and Breachance: We love and honor them, those happy Instruments; but Lord, we worship and adore thy Goodness, as the sole Agent of our Welfare; their Direction is from thee, and their Protection: And therefore we bless thee for all their Assistances, both in Life and Death: Give us Grace so to demean our selves, that we put not to flight those Birds of Paradise, (by any vicious courses) knowing that such Doves especially, love clean houses: That we may do nothing but as in the presence of Angels; may of thee our God, who art about our Bed, and spiest out all our ways: And also hence encourage us to walk undauntedly (so long as in good Cause and Conscience) for that thine Angels pitch their Tents about us, the Captains of the Lord of Hosts are with us, to rescue and ensafe us: And grant that those who are here graced with this Title, that all thy Metaphorical Angels may sincerely and impartially deliver thy Messages; and all thy People attend and listen to, and obey those Angels: That so abiding in the state of Grace, where thou hast placed us (like the good Angels) we may at length come to fill up the number of those fallen Angels, and make up the Consort with the blessed Angels, in Eternal Hallelujahs. Amen, Amen.



S. LUCAS.

A. B. Smith del.

Rev.
to

Pf.
D.

Pf.
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th

{ The COLLECT. }

Epistle.

Rev. 12. v. 7.
to 13.

Everlasting God, which hast ordain-
ed and constituted the services of all An-
gels and men in a wonderful order, mer-
cifully grant, that they which always do
thee service in Heaven, may by thy
appointment succour and defend us on
Earth; through Jesus Christ our Lord.
Amen.

Gospel.

Matth. 18. v. 1.
to v. 11.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M.
psal. for
D. M. 18.
E.
psal. for
D. M.

UPON

Saint LUKE'S Day.

M. Lesson.

1 Eccles. 5 1.
2 Luke 4.
E. Less.
1 Job 1.
2 Gal. 4.

DISQUISITION XXXIV.

THIS Evangelist was by Nation of Syria, by
Birth of Antioch, (as Eusebius and Hierom
report) by Profession a Physician (saith St. Paul)
Coloss. 4. Luke the beloved Physician greets you. A
Physician, and therefore the more admirable for
his Devotion: Being not only a Courtier of Nature,
lost in second Causes, but ascending to the first by
the Ladder of the Creatures, and Teaching others
so

fig.
XXXIV.

Eccles. Hist.
1. 3. c. 4.
* In vita Luca.
Colos. 4. 14.
Ascensio men-
tis ad Deum per
scala: Creatu-
rarum.

Vide Bellarmini opuscula. Corpus humanum non est obiectum adaequatum illius medicinae, qui fuit Medicus totius Compofiti.

A vulgar Apologue touching Physicians.

Quod ab omnibus amatur. Et tamen virgo est.

so to climb to *Heaven*. The *Humane Body* not being the *adequate object* of his study and practice (being first cured himself, by him that was so, far more eminently) he became a Physician of the whole *Man*, of *Soul* as well as *Body*: And that both for the *Therapeutick* and *Phylactick* part of *Physick*; first, curing their *Infidelity* and *Impenitence* with the Sovereign precepts and prescriptions of his *Gospel*, and then preserving that same *spiritual* temper, with the wholesome examples and good acts of the *Apostles*. And this *Religio Medici*, although none can equal, yet (for the honour of God, and that *Profession*) I wish more would imitate. To take off all vulgar Imputations, and just occasions of those and the like Ironick Apologues, viz. how once, when a Physician knock'd at *Heaven-Gates*. *St. Peter* demanding who he was? (as he must needs be the *Porter*) and that by enumeration of almost all *Religions*. Art thou a *Jew*? No, replieth he. Art thou a *Mahumetan*? No, saith he. Art thou a *Christian*? Neither, &c. till being asked in general, of what *Religion* he was? He answered (saith the Story) that he was a *Physician*: And so at length was denied for his Denials; intimating no room there for such as have no Religion here. But God forbid so honorable and needful a Profession should suffer for the Delirations of some of the worst pieces of it: Perhaps some few Philosophical Humorists, (that are but as the Warts and Wens, and meer Excrescences of that same Noble Science) whose Brains being over-heated by their Chymical Experiments, may as easily mistake the Truth, as they do the *Philosophers Stone*: Which, though wooed of so many, yet still remain's a Virgin. But for the Profession, 'tis the

Wise Man's Counsel, Honour the Physician, for thou Ecclus. 38 1, 2.
 mayst have need of him. Yet honour him for his own
 worth, where thou findest it, as well as for thine
 own necessity. And our blessed Lord himself at
 once commends and recommends him, Matth. 9 Matth. 9. 12.
 The sick have need of the Physician. God himself
 owning and honouring the Compellation, Jer. 8 Jer. 8. 22.
 Is there no Physician there? Christ also imitating
 their Practice, in the good Samaritan. But here
 expressly honouring the Profession with the Office
 of an Evangelist, scil. in Saint Luke the Physi- Luke 24. 13.
 cian.

Some think him to have been one of the seven-
 ty Disciples, from his 24th Chapter; ver. 13. scil.
 one of those two Disciples travelling to Emmaus.
 But * Tertullian and other Ancients say, That he
 was none of Christ's immediate Disciples, but
 only a Companion and Disciple of the Apostles, as
 indeed himself intimates in the very beginning
 of his Gospel, Chap. 1. *Sicut tradiderunt, As they*
have delivered them unto us, which from the beginning
saw themselves. Intimating that he wrote his
 Gospel by Dictation; but the Acts of the Apostles
 by his own Observation. But that he writ both
 he attestates; Acts 1. In the former Treatise, O Theop-
 hilus, &c. Which former Treatise, being his
 Gospel, he wrote Anno Christi 51. (saith Eusebius;
 others say, Anno 54.) from the Mouth of Saint
 Paul, who thence is thought to use that Phrase,
 Rom. 6. According to my Gospel. And Saint Luke
 indeed being the constant Companion of St. Paul,
 in his double travels, Acts 16. He became both
 the Masters and the Apostles Register. His Re-
 presentation being but a deserved Emblem, viz.
 The Ox strong to labour, his Pen as unwearied as
 his Person, and both proportionable to his excel-
 lent

* *Sectator &
 Discipulus A-
 postolorum. lib.
 4. contra Mar-
 cionem.
 Luke 1. 2.*

* *Of St. Paul
 as supposed.
 Acts 1. 1.*

*Lib. 3. Eccl.
 Hist. c. 4.
 Alsted, Chro.
 c. 27.
 Rom. 16.
 Totius Peregrina-
 tionis comes
 & sectator.
 Alsted. loc. cit.
 Pauli Discipu-
 lus & Collega.
 Gal. 2. 9.*

lent Subject. He becomes an *Evangelist* before Saint Peter and Saint James, those Pillars of the Church. Ten of the *Apostles* are pass'd by, and his Quill is chosen : God sometimes is pleas'd to effect great *Designs* by obscure means, even by unthought of *Instruments* : *Amos*, an Herdsman, made a Prophet ; many Fishermen, Fishers of men ; an easier Translation then, may make Saint Luke here an *Evangelist*, of a *Physician*. And though the last, yet not the least of the *Evangelists* ; in some Considerations super-eminent to

all of them : That while Saint

* *Matthæus quidem, quod fuit Christus Lege promissus. Johannes vero quod est verus Deus, & Dei Filius. Lucas autem, quod est verus Salvator Hominum. Marcus vero quod est Rex, & etiam Imperator omnium. Et sic quatuor Evangelia distinguuntur non per quatuor subjecta, sed per quatuor Prædicata de eodem subjecto. Lud. de vita Christi, c. 83. n. 18.*

* *Matthew* (according to his Emblem) labours in proof of Christ's Humanity, and St. *John* (with his soaring Eagle) reaching at his Divinity ; and Saint *Mark* (Lion-like) pointing out his Regality ; this our St. *Luke* (with his Ox) draws him as the Saviour of Mankind ; and taking advantage of the others help, (as writing

Vide Stellam in Comment. super Lucam.

after them) his Gospel is more full, and *Historical* than any ; happily supplying many Passages and Circumstances, which their weighty Brevity, not to say Incogitancy, omitted : To which end he begins with the happy Message of *Gabriel*, the Miracle of *Zacharias* ; and the saving Name of *Jesus*, much dwelling on the sweet Passages of Christ's Words and Actions, that most eminently pointed out his Clemency and Mercy ; and especially in reference to his Passion ; as that Prayer, *Father, forgive them, &c.* And that Promise, *This Day shalt thou be with, &c.* And that Recommendation, *Anima, Father, into thy Hands, &c.* Et ipse solus refert, (saith *Ludolphus*) and he only (among

(among other Memorables) mentioneth that same *grumosum Sanguinem*, that bloody Sweat, which was to be the Medicinal Bath for wounded Souls, principally designing to render him a Saviour, the great Physician both of Soul and Body.

And after all this, it will be worth while to take notice of his *Dedication*, Most Excellent Theophilus, *Acts* 1, &c. Which, some doubt whether it be a Common, or a Proper Name. And * *Baronius* (though he hath tried) cannot untie the Knot. If we take it for a Common *Apellative*, it hints the Gospel written to such as are *Θεόφιλοι*, that is, *Lovers of God*, as being a Pearl not to be cast to Swine, *Matth.* 7. that every true Christian is a *Theophilus*, and hath a Gospel dedicated to him (as Saint Ambrose sweetly) If thou lovest God, to thee the Gospel is written; and if to thee it be written, accept the Gift of the Evangelist, the Pledge of such an Heavenly Friend, and treasure up this Jewel in the Retirements of thy Bosom, out of the reach both of *Moth* and *Thief*; that is, of Sin and Errour. But more probable 'tis to be a Proper Name, from Saint Luke's own Words, *Luke* 1. verse 3. It seemed good to me also to write unto thee in order, most excellent Theophilus, that thou mightest know the Certainty of those things wherein thou hast been instructed. Wherein (methinks) he doth evidence some one particular Person, whom he had Catechized formerly by word of mouth; and this is seconded too by the Title, *κατὰ Θεόφιλον*, being the same used elsewhere to eminent Persons, this occasioneth Expositors justly to conceive, it was some Man of

Acts 1. 1.

* *Ad annum* 58.

Matth. 7. 6.

Si Deum diligis, ad te scriptum est; si ad te scriptum, suscipe munus &c.

Explan. Proem. Evang. Luc.

Luke 1. 3.

Maldonat. in Luc. 1.

Theophyl. in Luc. 3.

Quality.

Acts 26. 25.
c. 24. 3. c. 23.
26.

Κεῖνται φῆσαι,
κεῖνται φῆσαι,
τὸ κεῖνται ἡ-
γάμους.

Rom. 13. 11.

Bellarmin. l. de
Scriptor. Eccl.
de Sancto Luca
Evang.
Hier. in Catal.
vir. Illust.

Quality. Lyran and Nicephorus think him the then Bishop of Antioch: Others, that he was some chief Governor in his Common-wealth, because the Word *κεῖνται*, importeth most Excellent, or most Noble, as it is translated and applied to Festus by St. Paul, Acts 26. and by Tertullus, that great Master of Eloquence, to Felix, Acts 23. and by Claudius Lysias, To the most Noble Governor, &c. And then from Theophilus observe, That Greatness doth not exclude Goodness, but may much advance it; and so to that end, 'tis not only Equity and Civility to give due Titles of Respect to Persons of Honour and good Quality, Rom. 13. Honour to whom Honour belongeth (Religion approving of good Manners:) But it is withal a Pious Policy for good men to devote their Labours to such Mæcenasses, as may advance Religion, and the Glory of God, rather than their own private Names and Fortunes, as here St. Luke doth unto his Theophilus, contrary to the Rudeness and Barbarity of the Phanaticks of these latter Ages.

But not to seem digressive, this Evangelist (like his Industrious Ensign, the Ox formentioned) hath his time of Unyoking also, as well as of hard Labour, this holy Physician (after his numerous and double Cures) is at length cured of all earthly Maladies, dying in Bythinia (a Region of the lesser Asia, now called Anatolia) near Pontus, in the 84. year of his Age, and Anno Christi 74.

POEM

POEM XXXIV. } On Saint
Luke.

THE Church, with Gratitude of highest rate,

This Saint's Festivity doth celebrate,

And fitly we commemorate his Facts,

Who Christ's records, and his Apostles Acts,

And because (though a grand Physician) he

Indulgeth studies of Theology;

Nay, and doth make his practice of it too;

And that (we know) is rare for such to do;

He, through all second causes, views the Prime;

And so by Nature's scale, to Heaven doth climb;

While others lodge by th'way, the Soul's his care;

While Empericks ev'n Bodies do impair!

Therefore St. Luke is to be valued high,

Whose Gospel is — *Religio Medici*.

He lays aside his *Apollinean Arts*,

Or doth withal *Prescripts* Divine impart;

Feeling the pulse of Souls, the Conscience, thus;

Christ is become his *Esculapius*.

Saint Paul, and holy Mark, and such as these

Are deem'd his *Galen*, and *Hippocrates*;

He's of the Apostles College, and in that

A President, and not a Candidate.

Tears are the Critick-water he doth cast,

Whereby, if he discern Sins danger past,

He lets the Patient know, God doth restore;

Who bids him 'ware Relapse, and sin no more;

Or if the Symptoms still continue bad,

He then applies the Balm of Gilead;

And where the Case is desprate, he thinks good

To add the Balsam of our Saviour's Blood.

That Panacean Med'cine, that All-beal.

So careful is he of his Patients weal,

This good Samaritan brings *Wine and Oyl*,
 To cure the *Soul* both of her *wounds and toy*.
 The *Body* (next) of *Sin*, he so *disspects*
 That we may thence prevent foreseen defects;
 Discovers to us many an *Healing Plant*,
 The *Cleansing Hyssop*, and *Herb-Grace* we want;
 Advising also for our better speed,
 That we the *Heavenly motions* ever heed:
Visits without a *Fee*, and thereby thrives,
 He freely bath receiv'd and freely gives.
 Then honour the *Physician*, but of all
 This the *Celestial Apollo*, call;
 His *Gospel* being a *Shop* so furnished,
 That there, each grief may of its *Cure* be sped;
 Stor'd with rich *Drugs*, and choice *Restoratives*,
 Sure *Antidotes*, and needful *Corrosives*,
 And all these free, attend the *Prophet's cry*,
 Come you that languish, without *Money* buy.
 And Lord we come, begging but only this,
 As he was *St. Paul's Convert*, make us his.

PRAYER XXXIV. { On Saint Luke. }

O Great Physician of *Souls and Bodies*, who com-
 mandest us to honour the *Physician*; give us
 grace to perform it unto both, as to the *Physician* both
 of *Body and Soul*; and that not only for our own
 sakes, because we have need of him; but for thine
 especially, because of thine *Ordinance and Blessing*:
 For that thou hast indulged such helpful excellencies,
 such kind and friendly *Qualities* to *Plants and*
Minerals, to *sensitive, and insensative Creatures*, (that
Medicines dwell next door almost to our *Diseases*, and
 naturally each *Creature* knows its *Cure*) yet is thy Mer-

cy still more magnified to Men, in giving such eminent gifts to the Physician, as that he knows the lodgings of these relieving Vertues, and can knock at their doors by the hand of Art, and call them forth their several Cells (Herbs, Drugs, or Metals) into an healing Medicament or Poison, for the Ease or Restitution, (when thou pleasest) of thy languishing and fainting Servants: So that thou trustest him, as it were, with the Keys oft-times of Life and Death; that though thou hast appointed Man his Bounds which he cannot pass, yet (not using this thine Ordinance, and other means afforded him) that he may come short of, and not live out half his days.

Yet still more and more we bless thee for choosing here Saint Luke for thine Evangelist, and turning such a Corporal into a Spiritual Physician; vouchsafe us Grace (O Lord) to become his Patient, (being sick of Sin :) or rather thine, since he prescribes only by thy directions: As thou honourest that Profession by wearing the Style of a Physician, so dignifie us with the deserved Title of thy amending Patients, and embracers of his Doses for thy sake: And help us to take thankful notice of thy goodness, spread over all Professions, and peculiarly for this great and good example of an Evangelical (we had almost said Angelical) Physician: That Calling, being most tempted (and most oft seduced) by the blandishments of Philosophy, and alluring Familiarities of Nature, to rest in second Causes, forgetful of the first: Some of them looking upwards, so far only as the Stars, and motions of the Heavens; rather than ascending to them in Adoration of thee, the God that guides them: Some again relying on the connexion of Causes, and a suppos'd necessity of the vicissitude of all things;

mean time, not seeing thy hand that knits the Links, and holds the Golden Chain, dispensing all things by a watchful Providence. Thus too many being but half Philosophers, grow only to the Self-conceitedness and Evil, but not men wise unto Salvation; But this thy Servant St. Luke (here) improves his Art and Nature into Grace and Piety; and not only to his personal advantage, but enriching the World with publick Treasure; Thy Church (O Christ) with the Jewel of thy Gospel, and a Register of (happy examples) the Acts of thine Apostles; wherein (like a good Physician indeed) he hath discovered both our Disease and Remedy: To wit, our Sins, and thine infinite Mercies and all-sufficient Merits; and without them, our desperate Condition! But those well applied will so recover us (here) into a state of Grace, as one day to render us immortal in the state of Glory. Which grant, O thou Physician of Souls, O Holy Jesu. Amen, Amen.

{ The COLLECT }

Epistle.
2 Tim. 4. ver.
5. to 10.

Almighty GOD, which calledst Luke the Physician, whose Praise is in the Gospel, to be a Physician of the Soul: May it please thee by the wholesome Medicines of his Doctrine, to heal all the Diseases of our Soul, through thy Son Jesus, &c.

Gospel.
Luke 10. ver.
1. to 7.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

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UPON

M.
Psalm for
D. M. 21.
E.
Psalm for
D. M.

} Saint Simon and
Jude's Day.

M. I. e. Ton.
1. Job 24, 25.
2. Luke 14.
E. Less.
1. Job 42.
2. Phil. 2.

DISQUISITION XXXV.

Fig. 35.

THESE were another pair of Brethren; (as before, Peter and Andrew, James and John) The reason of Christ's Choice herein, to spread Unanimity, and prevent Schism, is expressed in their Festivals; They were Brethren in Blood, and Brethren in Good, Brethren in Nature, in Faith, in Doctrine, and good Life; *quam bonum & jucundum?* O how happy and pleasant a thing it were, if Ministers were in the three latter, but such Brethren; That would resent like Aaron's Oynment, would be both good and pleasant, and few things that are both: Though Simon is here first named, I shall crave leave to begin with * Jude, as most remarkable in Scripture; Ay, and for Scripture too, he having enriched that Crown with a precious Jewel, viz. with an Epistle of Catholick and universal Excellence; and therefore well named Lebbaeus, Matth. 10. 3. from a Root signifying the Heart, and to make hearty; he having done it heartily as unto the Lord, not more discouraging the Enemies of Christ, than animating and cheering his true Servants: And for the same reason not amiss surnamed Thaddæus, (in the place fore-cited, Matth. 10.) from that Syrio-Chaldaick Word ܬܕܝܬܐ,

Frates Natura, Fide, Doctrina. Aquin. & glossa ordinaria.

Psalm. 133.
* Judas Hebraeus Nomen est; Thaddæus, Syriacum.
Tremel.
From ܬܕܝܬܐ
cordatu fecit unde ܬܕܝܬܐ (i.)
Cor.
Diversi Apostolorum Epitheta fuerunt, his autem Trino-

ג'יהורה
dice ר'ר, qua-
si celebrationis
Filius.

which signifies a *Dug*, his *Epistle* being *Mamilla Ecclesia*, as it were a *Dug* or *Nipple* of the Church; yet I think the better Etymology is from the Root ירה, which speaks him *Laudantem, Consistentem, a Confessor*, and a Saint praising God, and so uniting with the Name of *Jude*, streaming into one Channel, both, and from the same Fountain.

Rom. 1. 1.
2 Pet. 1. 1.
1 Cor. 7. 22.

Magis gloria-
tus est se mem-
brum esse Ec-
clesiæ, quam ca-
pit Imperii.
John 14. 22.

א'ש שבר
i. e. Vir Ma-
supii, The man
of the Purse,
&c.

The most we read of him in *Scripture*, is from his own *Pen*, yet that being guided by the *Holy Spirit*, we cannot suspect the *Modesty* thereof; where, above all *Titles*, he styles himself *Judas, the Servant of Jesus Christ*. The honourablest relation, That, the perfectest freedom, therefore all the Apostles use it, *Rom. 1. 2 Pet. 1. 1 Cor. 7. &c.* Ay, and the best *Christians* Joy most in this *Title*: As the good Emperor *Theodosius*, deemed his being a Member of *Christ's Church*, and higher Honour, than that he was Head of the *Empire*. So Saint *Jude* in his *Exordium*, a *Servant of Jesus Christ*; yet adding withal, the *Brother of James*, mentioning his Kindred and Allies, partly to distinguish himself from *Judas the Traytor*, as *John 14* not the *Iscaiot*; Δι' αὐτοῦ, (saith *Tremelius*) for difference; for (though *Iscaiot*s help well) yet both of a Name, shadoweth out unto us, that in the *Visible Church* there will be always some bad, as well as good Professors; *Judas a Devil*, (*John 6.*) as well as *Judas the Saint*: The Church is an *Ark*, and that had a *Raven* as well as a *Dove*; 'Tis a *Flock* like *Jacob's*, all ring-streaked: 'Tis a *Net*, there will be *Fish* in it of all sorts: A *Garden* will have *Weeds*, as well as *Herbs* and *Flowers*: And 'tis an *Army* wherein are *Spirits* of all *Tempers*: 'Tis a *Field*, wherein are *Tares* as well as *Wheat*, and so shall grow together till the

the Harvest. So that good men may distinguish themselves from ill; and again, may own their best Alliance, for the more Credit and Advantage of the Truth and Gospel, as St. Jude doth his Brother James, being a man of such Repute, as that he was surnamed the Just, &c. as is expressed in Commemoration.

The Substance of St. Jude's Epistle, consisting of a Salutation, vers. 2. an Exhortation, vers. 3. and a Caution, vers. 4. The first is, Mercy unto you, and Peace and Love be multiplyed, (that is) Mercy from God the Father, in pardoning your Sins; Peace from God the Son, that Prince of Peace applying it; and Love from God the Holy Ghost, being the Spirit of Love. Or, Mercy, in pardoning your sins, Peace in calming your Consciences; and Love, joyning you to God, and one another. The Exhortation is, to continue stedfast in the Faith once given to the Saints. Nay, 'tis ἐνμαρτυρεῖσθαι, (that is) earnestly to contend for it, with might and main, with all the Wisdom of the Serpent, that may consist with the Dove's innocence, to act (like natural agents) to the utmost of ability; all little enough to countervail the Malice and subtlety of the Supplanter, as the caution intimates, vers. 1. Because certain ungodly men are craftily crept in, &c. As such have ever done, and will do into the purest Churches upon earth; as Snakes and Serpents creep into the sweetest Gardens; from whence the Metaphor is fitly taken, craftily crept in unawares. Of this sort are those that with a form of Godliness (saith the Apostle) creep into houses, leading captive silly women, &c. Serpent-like assaulting the weaker vessel; and whereof we have had too large experience; but now (thanks be to

Epistle of
Jude v. 2, 3.

ἐνμαρτυρεῖσθαι.

Tanquam pro
aris & focis.
Ad extremum
virium.

Οἱ ἐνδροῦς
εἰς τὰς οἰκίας.

God) the caution of that place begins to be better heeded, (that is) from such turn away, 2 Tim. 3.

* Εἰ τῇ κυβείᾳ, ἐν τῇ πα-
γερσίᾳ, καὶ τοῖς τῶν πο-
δοδράκων τοῖς πλάγῃσι.

Metaphors from Dice and
Fuglers; that we might be-
ware of the Sights of Men,
and cunning Craftiness,
whereby they lie in wait to
deceive. Ephes. 4. 14.

Yet Saint Paul expresseth it fuller,
Ephes. 4. in three Terms most em-
phatical; of whose both Sin and Pu-
nishment you may read in the sequel
of that Epistle. Against all which we
must as St. Jude did, give all Diligence,
vers. 3. to write of the common Salva-
tion. Indeed, giving all Diligence, not
only in his writing, but in his Travels,

and preaching the common Salvation, viz. first in
Greece, Pontus, and Mesopotamia; and afterward
(say Writers) with his Brother Simon into Persia,
where besides (Spiritual Cures) he corporally re-
stored Abgarus King of the Edesseni, unto whom
he was sent a kind of an Ambassador. Eusebius

Ecel. Hist. 1. 1.

c. 13. ἐλπίδι
διεμπνύει, &c.

gives us the whole story at large, whereof I can
here present but an Abridgment. When the fame
of our Blessed Saviour's Miracles, had inform'd
the World of his Divinity, and contracted unto
him, (as the center of their health and recovery)
all those of Circumferent Nations that were any
way diseased; among the rest King Abgarus
(Prince of some Borderers on Euphrates) la-
bouring of a Disease incurable, (as to Man) ma-
keth his address to Christ by Letters, petitioning
his assistance, and thereby obtaineth not only an
Answer, but a Promise from our Blessed Saviour
of granting his Request, (as you may read the
Copy of both Letters in the place fore-quoted)
Christ granting his desire as to his Cure, (though
not in coming to him) promising after his As-
cension, to send some one or other of his Disciples to
restore him to health, and those about him: Which

Πάτρι Δυνά-
μει καὶ διεμπνύ-
ει τὸν ἑαυτοῦ
ἀνδραποδιστὴν
νόμον καταφ-
θιγέμενον,
&c.

was

was performed accordingly (saith
† Eusebius) by St. Jude (who was
called *Thomas*) his sending of *Thad-*
deus to *Edessa*: But here, (by the leave
of so great an Author) if St. Jude
were any where called *Thomas*, (and
not mistaken for him rather, they being
distinct enough in the Catalogue of the twelve A-
postles, yet I apprehend not how St. Jude can be
said to send *Thaddeus*, as being his Brother, and
one of the Seventy, (for so run the words of the
* *Historian*) when they are so clearly
expressed to be one and the same Per-
son, Matth. 10. And *Thaddeus*, (that
is *Jude*) one of the Twelve, Matth.
10. 3. But passing the circumstances,
the substance of the Story is Authentick: That
Thaddeus having done many kind Miracles by the
way, approaching at length to the Court of *Ab-*
garus, who (as it were) worshipping Christ in
him, (saith my Author) falls down before him;
προσκύνησεν τῷ Θεῷ ὁ ἄρχιεπίσκοπος, declaring his belief in
Christ, and his Father that sent him, (to omit the
other holy courtship of the *Dialogue*) Saint Jude
embraceth him, and in the name and power of
Jesus cureth him, without help of Plants or Mi-
nerals, or any other Medicaments whatsoever,
and not him only, but many others also (at that
instant) labouring of Diseases, and Believing:
counting it such an happy recompence, that mul-
titudes were daily added to the Church of such as
should be saved; that when the grateful Prince
did proffer him Gold and Treasure, he returned
this seldom-heard celestial Answer; Great Sir,
If we for our Spiritual Master's sake, have freely
left what was our own, how shall we take that

† Καὶ ἐπεὶ δὲν ἀναγερθεὶς,
ἀπεπέμψεν αὐτὸν πρὸς τὸν μα-
θητὴν αὐτοῦ, ἵνα ἵδωται ἐν
τῷ πατρὶ, καὶ ἵνα ἴδωται ἐν
τοῖς σὺν αὐτῷ ἑσθλὰ καὶ
Ecol. cxiij. l. 1. c. 13.

* Ἀπέστειλεν αὐτῷ Ἰούδας
ὁ καὶ Θωμᾶς, Θεοδόσιον,
ἵνα ἦν ἐκ τῶν μαθητῶν, &c.
loc. cit.

Εἰ τὰ ὑμῶν
καταλείψα-
μεν, πῶς τὸ
ἀλλοτεῖα λη-
ψόμεθα. loc.

which

which is anothers? And yet for all these performances on his part, and noble expressions on theirs, (the better sort of them) he is at length by others ill requited, by the Heathenish Priests of that same Country, being put to death, and sacrificed, *Anno Christi*, 43. (saith *Eusebius*) others the 51. propagating the Gospel both by *Life* and *Death*.

Gal. 5. 20.

Simon the last
Martyr of the
Apostles.
*De obitu hujus
Apostoli nihil
habemus certi.*
Bellarm. de
Eccles. Script.
P. 33.

Vide Alsted.
in Chron. Pers.

Now a word or two for his Brother *Simon*; he was surnamed *Zelotes*, from his pious heat and prudent zeal, without which Alloy 'tis a dangerous engine, zeal not according to knowledge; and 'tis reckoned among the works of the flesh, *Gal. 5.* ζήλοι, also from his Country called the *Canaanite*, and for distinction from the other of that name, *Simon the Canaanite*, *Matth. 10. 3.* who is like a showing cloud, one of those *compassionate Bottles of Heaven* watered with the Gospel, many dry and desert places, scil. *Egypt, Lybia, Persia, Cyrene*, many parts of scorching *Africa*, and divers other Regions towards the Western Ocean, besides his visiting of some *Islands*, and among others (if Historians deceive us not) this of our *Britain* also, (though others attribute that to *Joseph of Arimathea*, *Anno Christi* 63.) and though *Bellarmin* saith, That of this Apostle's death we have nothing certain, yet others say, that at length returning home unto *Jerusalem*, (*Carnificina Prophetarum*) that Shambles of the Prophets, (having a while succeeded his Brother *James the Just* in that See *Episcopal*) he was fastened to the Cross in the 120. year of his Age, and so made the last Sacrifice of all the Apostles.

POEM XXXV. { On St. Simon
and Jude. }

IN Sacred Writ 'tis a Divine command
 That by two Witnesses each word should stand;
 And here they are to make the Gospel good,
 This pair of Martyrs seal'd it with their Blood.
 They stood in first relation to each other,
 Yet nearer Kin by their Spiritual Mother.
 Rare is Fraternal Amity, but this
 Like Aaron's Oyl, both good and pleasant is.
 Saint Jude with Golden-Pencil doth indite
 A Catholick Epistle, and doth Write
 Unto the Jews dispers'd, and Gentiles both;
 To weed up Errors in their early growth;
 That same Love-letter to the Church he writes,
 With his Blood sealing, what his heart indites!
 And were his cautions fixed in each Breast,
 Nor Sin nor Faction would be unsupprest.
 And as he wrote, his Brother Simon ran,
 Bearing Christ's Name to th' utmost Ocean:
 Advent'ring on the savage Africans,
 The worst of all their Monsters, Sin he tames:
 Turning black Superstition into Grace,
 Till Sin and Turcism did re-cloud the Place;
 Thence wat'ring Libyan Deserts, Egypt's Plains,
 Cyrene and Persia tasting of his Pains:
 Nay on our British Isles too (story some)
 This Canaanite bestow'd first Christendom:
 And after all, returned home and dy'd,
 Last Martyr of th' Apostles Crucifi'd:
 Well therefore (here) is he Zelotes term'd
 Whose zealous Life & Death Christ's word confirm'd
 And that nor Sin, nor Heresie intrude
 The Christian Faith, both wrote, and dy'd St. Jude.
 Thus

Thus if your *Life* and *Death* you'll render fair,
 Translate th' example of this Golden Pair.

PRAYER XXXV. { On St. Simon
 and Jude. }

O Infinitely wise and gracious Master, who wast pleased here to chuse these Brethren, not only for the advancement of thy Gospel; but for their own Association, and our Example: Blessing the Parents of such pious Children, when so many of them prove as Shafts in the hand of a Giant, and not Reeds, wounding the Hand of them that bred them. (They being commonly certain Cares, and uncertain Comforts) through Corruption of Nature, most running after evil Courses; and if one prove an Abel, another is a Cain; if one become a Jacob, another proves an Esau; or if one prove a Mary, another's but a Martha, or perhaps a Dinah; if one a good Husband, another plays the Prodigal Son; and much degenerateness falls out oftentimes even in the best of Families; but happy sure the Parents of these Brethren (whereof St. James too was a third) yet themselves more felicitated by thy Election, and being made of thine eminent Disciples, to enjoy thy Presence, thy Blessings, and Instructions.

And we cannot but take grateful notice of thy frequent Choice of Brethren for thy Service; thereby preventing Schism in thy Worship, and for the more comfortable Society of themselves, and for Examples to us of Amity and Union, whereof we have so great a scarcity: And therefore (O Lord) supply those Graces with thy Spirit of Concord, and rebuke that Spirit of Envy and Uncharitableness, which hath so long divided us in Jacob, and scattered us in Israel; and especially

cially (O Lord) redintegrate the Affections of all those whom thou sendest out into thy holy Ministry (like Simon and Jude here) let them be Brethren (if it be thy blessed Will) unite them in Judgment and the Soundness of Doctrine, that they may be of one Mind and of one Heart: Or if there be some lighter Differences, yet that those may not hinder Christian Correspondence in thy Work, but rather make our Moderation known unto all men; that without envying one anothers Gifts or Preferments, we may all unite in the building up of thy Church and People, drawing them by Precepts and Example unto mutual Affection one with another, and all thence the more easily to love Thee and thy Service, their own Souls, and the things of a better Life. To that end (O Lord) give us Ability and Will, Diligence and Prudence, both by Pen and Person to advance thine Interest; where thou hast bestowed Talents, grant us Industry with Saint Jude, to write Instructions to thy Church and Servants, to oppose Heresies, to convince the Gain-sayers, to stop the mouths of ignorant and foolish men. And where thou affordest Opportunities of Travel, let us to our power (with Saint Simon) endeavour the Advantages of Christianity; that so having performed faithfully the Service here designed us, our Souls and Bodies may make an happy Retreat unto their Principles, and both wait in hope of consummated Felicity and a joyful Resurrection. Amen, Amen.

{The COLLECT.}

Almighty God, who hast built thy Church upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the Head Corner-Stone: Grant

Gospel.
John 14. v. 17.
to the end.

us so to be joyned together in Unity of Spirit by their Doctrine, that we may be made an holy Temple acceptable unto thee, through Jesus Christ our Lord.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

The Festival of All
S A I N T S .

M.
Psal. for
D. M. 1.
E.
Psal. for.
D. M.

}

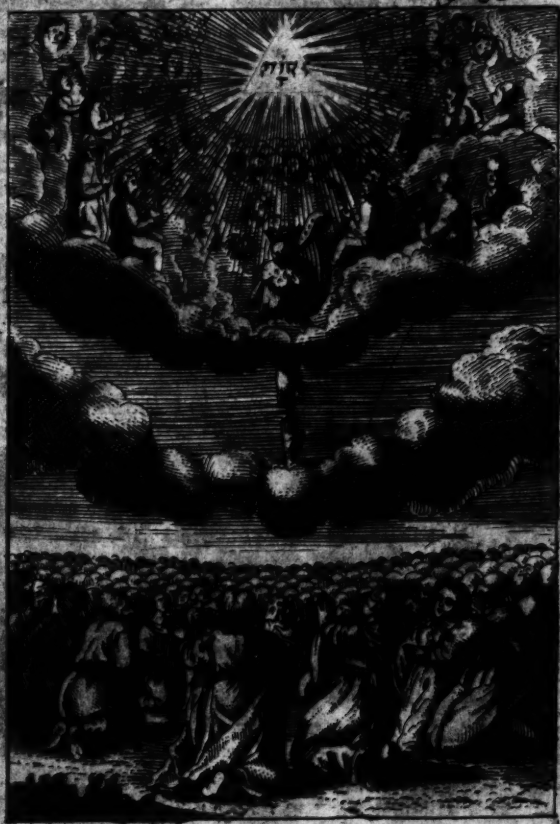
M. Lesson.
1. Wisd. 5.
2. Eccl. 11, 12.
E. Lesson.
1. Wisd. 4.
2. Rev. 19.

}

Fig. 36.

DISQUISITION XXXVI.

THe former Festivals presented us with singularities, but this is *Festum Catholicum*, it is or should be, an universal Holy day; Whereas each of the former, like a *Jacob's-staff*, gave us the height but of particular Stars; This, like a clear Night, or a fair natural Day, shews us the whole Heavens rich varieties: Those, as contracted Perspectives, measuring them one by one: While this like a larger Optick, presents us, as it were, a Landskip of All Saints together. Each of them like a Flower, this a Posie; or if they Posies, this a Garland, nay a Garden; sometimes those shew'd the Leader, or Commander in chief: Sometimes the



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the *Wings*, or *Officers*, or peculiar *Regiments* of the *Churches Army*; but this presents us here with her *Camp-Royal*, her *General Muster*, the main *Battalia* of that noble *Army*, the *Army of Saints and Martyrs*: Because we cannot particularly celebrate every of those *Saints* in whom *God's Graces* have been eminent, (for that would be invincible) and likewise because in those which we do Solemnize, we may (through negligence or infirmity) omit some requisites, or act some things less necessary, therefore *Holy Church* designs this Feast to commemorate *All-Saints* in general. I say, this is the *Catbolik Solemnity*, and not a little mistaken by some, who mistake themselves to be the only *Catbolicks*; for the most part, conceiving this Feast instituted, in contemplation only of the *Saints Triumphant*; so carrying on their manner of Devotion, in consideration of them only: This misprision being grounded (saith a learned *Gamaliel* of ours) upon *Boniface*, his dedicating the *Pantheon*, (Given by *Phocas*) to the honour of *Saints and Martyrs*, but of that kind only; yet was there a better consecration afterward, both of that *Temple*, and this *Festival* (saith he) viz. to the honor of the blessed *Trinity*, to the memorial of all *Angels, Saints, Apostles, Martyrs, Confessors*, and all elect children of *God whatsoever that were holy*, that is, *Saints*: For indeed, this Feast, methinks is like *Ezekiel's Creatures full of Eyes*: behind and before, at top and underneath; looking upward in a sense on the *Saints Triumphant*, and downward too on the *Saints Militant*; looking as it were round about the *World*, uniting in a devout contemplation, the head of the *Church, God, and Christ himself*; and the whole *Body* in those two noble

Constitu-

Dr. Donne
J. 45. in Festum

Ezek. 1. 1.

This Feast involves both the *Saints Militant* and *Triumphant*.

Constitutive parts thereof, the *Triumphant*, and the *Militant*; piously grounding upon that Article of the Apostles Creed, *I believe the Communion of Saints*: And secondly out of the Epistle for this day. Rev. 7. Where the sealing of the *Saints* speaks them the *Saints Militant* also; being such, without question, as receive the Seal here, that is, *Grace* in their heart, (as well as a sign of their Profession in their forehead; and therefore as these words, so this Festival (in their intentment, that applied them to it) is also of the *Saints* that are upon the *Earth*; and that this day of all *Saints* is not to be contracted to either, but intimates a relation unto both, to all *Saints*, whether alive or dead: And there is a latitude of Christian Piety, that (without either affectation, or superstition) may well reach them all.

Communis sanctorum Militantium consistit principaliter in compatiendo mala, & communicando bona.
Τὸ αὐτὸ ἐκ ἀλλήλων οἰοῦντες, χαίρειν, & κλαίειν.
 Rom. 12. 16.
Utriusque fortunæ fidei comes.

As first, for the Communion of *Saints Militant*, (all true Charity beginning at home) that's more obvious to us, and we will ascend unto the other by it: it consisting mainly in these two things; in compassionating one anothers evils, and communicating of our own goods; these (indeed are the two feet of Christianity) and first of Sympathy: *Be of like affection one towards another*, (saith the Apostle) and that not only to rejoice with them that rejoyce, but also weep with them that mourn! An union which the members of the same Body alway challengeth. Christians sure (more than Heathens) should be faithful partakers of both fortunes, (as was said of *Pylades* and *Orestes*, of *Theseus* and *Perithous*) rejoycing in anothers good, as in their own; as those *parable* of the found sheep, and goat instruct us. Yet alas, how many *Levians* are amongst us, that envy the fruitful Flock of an industrious *Jacob*?

And

Lukes 5.

And how many *maligning Ababs*, sick of their neighbours Vineyard! sick of their Grapes before they taste them, because they are not owners of them! Nay, like *David's* enemies, *Psal. 35.* *In mine adversity they rejoiced:* Such are far from the *Communion of Saints*; I confess, it is hard to Nature thus to sympathize, and not with the Brother of the Prodigal, to envy the success and plenty of another, but easie 'tis to Grace and Christian love; with Benjamin's Brethren, not to envy him, though his *Mess* be five times bigger than their own, *Gen. 43.* So *David*, *Psal. 107.* God raiseth up the poor out of misery, and maketh him *Households* like a flock of Sheep, and the Righteous shall see this, and rejoyce, &c.

Psal. 35. 15.

*Natura diffi-
cillimum.*

*Gen. 43. 34.
Videbunt iusti,
& latabuntur.
Psal. 107. 42.*

And as the Oyl of Gladness is encreased by effusion, so the Bread of Affliction is crumbled away by breaking; sorrows grow less by being divided, and therefore this Communion of Saints teacheth us likewise to mourn with them that mourn! And though it be not altogether a remedy, yet 'tis some kind of mitigation, fellowship in sufferings; and he will do little, that will not pity misery. The Church is that *Hemorrhissa*, *Mark 5.* vexed with a long bloody Issue, running even from *Abel* unto *Zachariah*, and thence down through *Christ's*, and all the *Apostles* veins; even nearer to us than the *Marian Persecution*: So that we cannot think it strange (saith the Apostle) concerning the fiery Trial. More need of his Advice, *Gal. 6.* Bear ye one anothers Burthens, and so fulfil the Law of Christ. Each Land almost in Christendom now presenting to us *Joseph's Bloody Coat*; then how can we chuse but melt with *Judah*? for it is our Brother, and our *Flesh*: In the Body Natural, you see, if

*Solamen mis-
eris socios ha-
buisset doloris.
Partner gne-
reliefs.*

Mark 5.

*Gal. 6. 2.
Præter enim
est, & caro no-
stra.*

Gen. 37. 27.

any part be hurt or wounded, all the other living united parts smart together, and seek Remedy but indeed the dead Members, and such as are cut off, afford no Sympathy, the Analogy is evident. This Κοινωνία τῶν ἁγίων, Communion of Affections, is a true Touch-stone of what Metal, of what Body we are; whether Fewel for God's burning, or Timber for his building; a Building (now we speak of it) let us imitate, for we are God's Building, 1 Cor. 3. (And here the Beam of the Timber, and Stone out of the Wall instruct us) In every Structure, you see, one Stone, one Beam bears up another: And so should it be in the House of Faith: And to press home the Metaphor; As in the Material Building, that Stone which supporteth most, is nearest the Foundation, that which fewest furthest off: So it is in the Spiritual Edifice, the more or less we have of this Christian Sympathy, the further off, or nearer are we to that corner-Stone, to that Foundation Jesus Christ, 1 Cor. 3. Obdurateness was never sign of Saint, but tender-heartedness, such as good Job had, Chap. 30. Such as David, Psal. 35. Yet Jeremy beyond them both, the most pathological of all the Prophets; wishing himself a wet Metamorphosis, (in behalf of others) O that mine eyes were Rivers, and my head a Fountain, &c. Saint Paul too, full of this same Christian sympathy and gracious Compassion, Rom. 12. but above all, our blessed * Lord, he altogether melted into Passion, and Compassion for us, John 11. Matth. 23, &c. Etiam in Caelis, (saith St. Austin) even in Heaven it self, though above the reach of Passion, yet full of Compassion for his Saints on Earth, both in respect of the Evil done unto them, Acts 9. Why persecutest thou me? As likewise for the Good they do, Matth. 25. Te

1 Cor. 3. 11.
In edificio lap-
idis lapidem
portat, sic & in
Ecclesia. Quo
plura quis pro
Deo sustulerit
propinquior,
quo pauciora,
Fundamento
remotior, &c.
Lud. de vita
Christi.

1 Cor. 3. 11.

Job 30. 15.

Psal. 35. 13.

Πολυπάθη-
τος Πενήτης.
ut Sanctus
Hieron.

Jer. 9. 1.

Rom. 12. 15.

* Totus in pas-
sionem, & com-
passionem solvi-
tur. Salvator
noster etiam in
caelis ubi non
passionem com-
passionem habet.

Aug.

Acts 9.

Te

Ye have done it unto me. This is *potior Charitas* (some think) the better part of Charity, as without which, all other kinds of it are nothing, *1 Cor. 13.* And therefore let Saint Peter prevail with you, *1 Pet. 3.* *Be all of one mind, one suffer with another, love as Brethren, be pitiful, be courteous, &c.* We have felt the sad Consequences of our jars and Differences, and therefore endeavour all to be of one mind; all liable to the same *Vicissitudes*, and therefore suffer one with another; made all of the same Mold, and therefore love as Brethren; and since the lowliest Miseries may be ours, be pitiful, be courteous. Saint Paul recommends him, *Remember those in bonds, as, &c.* Let not *Isaiab*, Chap. 9. or *Amos*, Chap. 6. complain of us, that we are insensible of others, *That no man is sorry for the Afflictions of Joseph: If no Communion of Saints, none hereafter; but those shall one day rise up in Judgment against us,* *Matth. 11.* with that *id est plura id est*, *We have mourned unto you and you have not wept, &c.* And then that our Turn come not, and an unpitied Requital, *Depart into the place of Weeping.*

Yet *Passive Communion* is not enough for Saints, it must be active too, by communicating of good, as well as compassionating evil: Of good, Spiritual and Corporal. We must communicate the goods of the Heart and of the Tongue, and of the Hand, according to the necessity of the Object, and Ability of our selves, and these three are like the Wheel, the Bell, and Index of a Clock. The goods of the Heart are, *servent Love,* *1 Tim. 1. 5.* *Charitable Opinions,* *1 Cor. 13.* Those of the Tongue are *pious instructions,* *2 Tim. 2.* *serious Reprehensions,* *Psal. 141.* *seasonable Consolations,* *IIa. 40. 1 Thes. 4.* And lastly, *zealous Prayers,*

L 1 2

Ephes.

Matth. 15.
1 Cor. 13.
1 Pet. 3. 8.
Heb. 13. 1.

* *Tanquam una*
vincti.

IIa. 9. 13.
Amos 6. 3.

Matt. 11. 17.

Exite vos in
locum fletum.

Bona sunt tri-
plicita, viz. Se-
cundum Philo-
sophos; Anima,
Corporis, & For-
tuna; secun-
dum Theologos,
Cordis, Oris, &
Operis: quæ o-
mnia sunt com-
municanda.

1 Cor. 13. 3. Ephes. 1. And these are the brightest Beams of
 2 Tim. 2. 24. *Charity*, yet will cost you nothing; and therefore
 Psal. 141. 5. according to his Gift let each one minister therein,
 Isa. 40. 1.
 1 Thes. 4. 18. 1 Pet. 4.
 Ephes. 1. 16. Those of the *Hand* are better known than pra-
 1 Pet. 4. 10. *aised*: The *living God*, like *dying Isaac*, will
 Gen. 15. feel the *Hands*, as well as hear the *Voice* of whom

In Nat. Hist.

*Pauper est Al-
 tare Dei. Sola
 misericordia
 comes defuncto-
 rum.*

Heb. 13. 16.
 Heb. 6. 10.

**Non tanquam
 Dominus, sed
 Dispensatori-
 bus. Euthymi-
 us.*

Matth. 25. 35.

soever he blesseth, (nor so to be deceived by ei-
 ther). *Pliny* tells us, that the *Eagle* knows her
 young ones by their *Eyes*, their *Perspicacity*; and
 unless they can out-face the *Sun*, that she rejects
 them as a *Bastard-Brood*; but I must tell you,
 God knows his *Children* by their *Hands*, their *Li-
 berality*, and will own no *withered-handed Jerobo-
 am*: God requires no costly *Sacrifices*, (as the
Jews) the *Calves of our Lips*, *Oblations* of our
Hearts and *Hands* are all he looks for; and there-
 fore, to do good, and to distribute, or communicate,
 forget not; for, &c. Heb. 13. And God will not for-
 get, &c. *Mercy is the sole Companion of the Dead*.
 And God hath given men *Goods* of what kind
 soever; not unto *Treasurers*, but as to * *Stew-
 ards*: Imitate then the wise one in the Gospel,
 Luke 16. For to every one it shortly shall be
 said, *Redde rationem, Give an account of thy Steu-
 ards*hip. And believe it, none shall make a
 more comfortable reckoning at the *Day of Judge-
 ment*, than the charitable man; if you dare be-
 lieve the Judge himself, Matth. 25. who there
 takes notice only of such charitable Actions, as
Feeding, Clothing, Visiting, Ministering; and those he
 sets upon his own account; *Mihi fecistis, Ye have
 done it unto me*: and therefore himself rewards it,
 rewards it with himself, *Venite Benediciti, Come ye
 Blessed, &c.* And who thus practise the Commu-
 nion here, need no whit doubt their *Eternal Fel-
 lowship*

lowship with them hereafter, *Ephes. 2.* Now therefore ye are no more Strangers and Foreiners, but Fellow-Citizens with the Saints, and of the Household of God : which lifts us up to the Consideration of our Communion with the Saints Triumphant.

Our Communion with the Saints in Glory, consisting chiefly in these things, viz. on our part, a glad apprehension of their Happiness, an honourable mention and memorial of them; the praising God for such good Examples, and Instruments in their Generations here, and our Endeavours for *due Imitation*: On their part, the Reflexion being joy at our *Conversion*, with Prayer in general, for our Vindication, and for our felicitous Consociation: and first, we joy in *their Felicity*, as men do for their Friends in high Preferment, to think how they, like *Abraham*, are gone up the Hill, (to the top of Happiness) while we like his Servant, and the Ass, remain in the Valley, still in this *Valley of Tears*, servilely burthened here with *Sin and Sorrow*: Yet 'tis some mitigation of our Misery, thus to apprehend, (not only some few of our dear Correlations, but) so great a part of *Christ's Mystical Body*, to be in a state of *Glory and Felicity*, beyond all reach of hazard, or danger of cessation, like *Israel* passed through the *Red Sea*, safely arrived on the Banks of *Canaan*; while we are here either toying in an *Egypt*, or passing through the *Waters of Corruption and Affliction*; that they are *Comprehensores* (that is) Possessors of the Land of the Living, wearers of those *Robes*, and *Palm and Crowns*, *Rev. 4.* This cheers us somewhat, that are but *Viatores*; poor wayfaring Pilgrims here, yet rejoicing in hope, shortly to

Wherein our Communion with Saints Triumphant consisteth.

The Saints Triumphant are Comprehensores, we but Viatores.

be partakers with them in those things which yet our Eye hath not seen, nor Ear heard, nor entred into the Heart of man; into all which the Saints above are entred. And therefore in the next place, we ought to make always honourable mention of them, (the second Branch of our Communion with them;) for if the wicked delighteth so to speak well of the Covetous whom God abhorreth; how should the Righteous delight to speak well of the Glorious, whom God so highly loveth; never to reflect on them without worthy and honourable Expressions: The righteous Saints, the Pious Saints, the blessed Saints, the glorious Saints: their victorious Name, being (as Solomon saith) like the Confection of the Apothecary, Eccles. 7. as an Oyntment poured out, Cant. 1. which (the Box of their Mortality being broken) should spread the more of their Perfumes among us: So far as concerns us, making good that of David's Prophecie, Psal. 112. The Righteous shall be had in ever lasting remembrance; and that on our part too, as well as in God's; during all our lasting, as well as his Everlasting. And thirdly, As we ought thus to commemorate them with all candid Attributes, and Titles; so must we praise the World's great Benefactor, for sending it such pious Patterns, and so eminent Examples, Psal. 150. Praise ye the Lord in his Saints, (so St. Hierom reads it) and praise him for them; they being Speculum Pietatis, as it were, our glass of Christianity, whereby to dress all parts of our Conversation (as Saint Jude speaks of the quite contrary) They are set forth as an Example, for us to write after their fair Copy, chalking out to our imitation all the ways of Innocence and holy Candour; of Piety and Charity, of Diligence and Perseverance: And

Psal. 10. 3.

Eccles. 7. 1.

Cant. 1. 3.
Unguentum
effusum,Psal. 112. 1.
Quod eter-
num nostrum.

Psal. 150. 1.

Περὶ τῆς
δουλοῦ.

And to our *Sufferings*, the pious resolutions of *victorious Patience*, and holy *Resignation*: And this is our *Communion* with them. These things are the ground of all the Churches *Celebrations*, and of this Books *Reflexion*. **“Lest through the*

“tract of time, ingrateful Oblivion blot out the

“favours of Almighty God, we dedicate and

“consecrate the memorial of his gifts and ser-

“vants to him, in solemn Festivals, and set times

“of Devotion.”

Nor is that nobler part of *Christ's Church*, the

Triumphant, so totally insensible of the *Militant*,

but that they make good this *Communion* also,

even joying at our penitence and conversion, Luk. 15.

there is joy in heaven over a sinner that, &c. And

sure that is properly imputed to them (as to

any) as most concerning their own Kindred,

their Fraternity of rational creatures. And if

the Scripture say, *They joy* in such a case, let the

Logick Rule of Contraries tell you whether the

Sympathy be not general, and though they be a-

bove the reach of *Passion*, yet are they not with-

out compassion toward their *Militant Co-partners*

here below; yea, and (in the general) praying

for their *vindication*, apparent in that same Prayer

of the *Souls under the Altar*, Rev. 6. *How long*

Lord! how long, holy and true, dost thou not judge

and avenge the blood of thy Servants, &c. I say this

universal *Sympathy* (for Particularities are hence

inconsequent) is a main part of the *Communion of*

Saints, Saints Triumphant, with *Saints Militant*:

And no more interruption to their present Hap-

piness, than reflexion on their own former suf-

ferings; both praying for a full Consociation in

Eternal Blessedness: Christ, that King of Glory,

and his guests above, both desiring that his house

* *Ne volumine
temporum in-
grata obrepas
Oblivio; Deo
beneficiorum
ejus (Solemnis-
sime, festis,
& diebus sta-
tutis) dicamus
sacramusque
Memoriam.*

Hier. in catal.
vir. illust.

Luke 15. 7.

*Contrariorum
eadem est ratio*

Rev. 6. 13.

*Quousque Do-
mine, &c.*

Luk. 14. 16.

The Church
of England in
the Office for
Burial.

may be full, that house where such a Supper is prepared, and so many mansions, Rev. 22. *He which testifieth these things, saith surely, I come quickly; the Saints of both sorts saying Amen to it. Even so, Come Lord Jesus, come quickly; come in Grace, and come in Glory; that all Partners being admitted, and all the Members under that One Head collected, all their joy may be full, and the Body mystically compleated; for this it is, that the Orthodox Church doth cry to God so earnestly, That it may please thee of thy Gracious goodness shortly to accomplish the number of thine Elect, and to hasten thy Kingdom; that we with all others, (with these Saints Triumphant) departed in the true faith of thy holy Name, may have our perfect consummation and bliss both in body and Soul, in thy eternal and everlasting Glory. Amen, Amen, Amen.*

POEM XXXVI. { On All-Saints. }

PArticular accounts extending hither,
Take now the total of *All-Saints* together;
While they in sober Dialogue express
Their mystical Communion's Happiness,
Like dear Allies remov'd by distant space,
Who yet in strong Affections do embrace,
Saints Militant.

You blessed Spirits and exalted Souls
That shine in Glory, Hous'd above the Poles;
Who once were here *Inhabitants* below,
Dwelling in such frail Tents as we do now;
Though you like *Abr'am* are gone up the Hill,
While we remain in this *Sad Valley* still:

Yet

Yet let our comfort not be deemed bold,
That with you still we true *Communion* hold.

Saints Triumphant.

Kindred, your cordial union we embrace,
Not shifting Souls with our exchange of place;
Our *Graces* are not shrunk, but more profound,
Where *Gratitude* and *Charity* abound,
One towards our *Head*, the other unto all
The members of his *Body Mystical*:
Nor is't the least addition to our joys,
To see our *Brethren* freed from their annoy.

Chorus.

Our *Love* as bright and constant as the *Sun* (run;
With *clearing Beams* through *Heav'n*, & *Earth* doth
Like *Aaron's* fragrant *Ointment* doth it flow,
From *Head* and *Beard*, down to the *Skirts* below:
Thence like celestial *Fire*, it upward tends
To *God*, and *Angels*, *Christ*, and *Saints* ascends:
Thus those that sigh below, that sing above
Are all united by the *Bond of Love*.

Saints Milit.

You *Elder Brethren*, we rejoyce to see
Inheritors of such *Felicity*:
Our fellow *Pris'ners* that so lately were
In *Flesh* and *Sin*, now from all *Fetters* clear:
Whose sooner *sledged Souls* are soar'd on high,
Quitting the *Shells* of your *Mortality*;
Though *Death* and *Sickness* trampled you before,
Y'are now secur'd from both for evermore.

Saints Triumph.

Our blest possession but an earnest is
Of your expectance, and approaching *Bliss*;
For *Heav'n* is an *Inheritance* so fair,
That every *Saint* shall there be made an *Heir*:
And here, thou *Captiv'd* in the *Flesh* a while,
(There (freed from *Bonds*) you shall for ever smile:

Then

Then chear your hearts, and lift your heads on
For your assur'd *Redemption draweth nigh*. (high,
Chorus.

Then *Brethren* all we are, by Father's side,
And *Mother's* both, Christ, and his *Mystick Bride*;
As once all *Servants*, so shall all be free,
Made *Sons of God*, in *glorious Liberty*;
All *Birds* of the same *Nest*, and beauteous *Feather*,
Flocking to *Paradise*, shall chant together:
One Church we make, one common Lord revere,
Both *Choristers* above, and *Mourners* here.

Saints Milit.

Thus fervent *Sympathies* arise to all
(So far as suits *each State*) *Reciprocal*;
Yet not, as though we *Prayers* might address
To our *related Saints* in *Happiness*;
Or as your *Joy*s had leisure to look down
On our poor *Accidents* of *Smile*, or *Frown*:
But our *Love*, *Honour*, and *Esteem* is yours,
Without *Detraction* from the *Higher Powers*.

Saints Triumph.

True *Sympathies* we own, though neither grief
Can sow our state, nor needs our Pow'r relief;
Yet do our constant *Pray'r*s attend your good,
And beg the vindication of your Blood;
So far your *Passions* too concern us (know)
That at your pious *Joy*s, ours overflow;
Nor can some *Members* their *Perfection* gain,
Till all the rest *Compleatness* do attain.

Chorus.

Wherefore we all in joynt-Devotion pray
For the whole *Churches* Consummation-Day;
That the elected Number be supply'd,
And all together shortly *Glorify'd*;
That *Pray'r* may be converted into *Praise*,
And *Tears* wip'd off, may *Songs* of *Triumph* raise.

Until

Until the Style of *Militant* improve
Into *Triumphant*, both for Joys, and Love.

Thus Earth's *Hosannah* (only not so long)
And Heav'n's sweet *Hallelujah's* but one Song :
Thus Love's the Cement of the World, the Chain
Links Heav'n to Earth, and Earth to Heav'n again ;
No Article of Faith cures more Complaints,
Than this same blest Communion of *All-Saints*.

PRAYER XXXVI. {On All-Saints.}

O Blessed, and All-Blessing Jesu, who art the
only Head of that *Mysterious Body*, the Body
of *All-Saints*, that ever have been, are, or shall
be in the World ; as thou art an Head of Glory unto
those *Triumphant Saints* above, so be an Head of
Counsel and Direction unto thy *Militant Servants* here
below ! Be pleased still to shed thy Gracious Influ-
ences upon both, continuing that *Spiritual Corre-*
spondence, and holy Sympathy, requisite in all the
Members of an healthy Body : That as those *Citizens*
of the *New Jerusalem* look downward in a noble
Pity and Compassion (so far as glorious Objects will
permit them) with general Love and Prayers towards
their wayfaring Brethren ; so these again may make
their grateful and affectionate Returns to thee and
them ; joying in their Felicity and Security, as an
Earnest of their own ; and honouring them with a
careful Imitation of their Graces, and the good Ex-
amples left behind them, which is the best and greatest
Honour can be done them.

Assist

Assist also (we beseech thee, O Lord) in preserving the Communion of thy Saints Militant here on Earth, and that both by Sympathizing with others Evils, and by communicating of our own Goods: (Sympathy being a lively part of Christianity, and insensibleness a dangerous Symptom of dead Flesh) O give us therefore soft Affections, and Tenderneſs of Heart one towards another, not only to rejoyce with them that rejoyce, (which in a carnal ſenſe too many do) but alſo to mourn with them that mourn, and to be mindſul of ſuch as are in Bonds, as bound with them; that ſo being of like Affection one towards another, we may neither be reckoned, nor rewarded among thoſe that are void of Natural Affection; but may be ready to communicate, to communicate our Goods, our Goods of Piety and Charity, Charity both of giving and forgiving; forgiving one another, if any man have a matter againſt another, even as thou (dear Saviour) haſt, we truſt, forgiven all of us: Knowing that the Wiſdom which is from above, is firſt pure, then peaceable, gentle, eaſie to be intreated, full of Mercies and good Fruits, always inclinable to Reconciliation, that both we and our Gift may be acceptable at thine Altar: to which end likewiſe, give us Grace to advantage this Communion, not only by forgiving, but by giving (to our power) by imparting of our Goods, the Goods of Body, Mind, and Fortune; of Head, and Heart, and Hand, the Goods of the Head, by Counſels and Directions; thoſe of the Heart by Prayers and due Inſtructions; thoſe of the Hand, by prudent Reliefs and Distributions, which are the way unto thy Kingdom, although not the Cauſe of reigning there; yet Sacrifices, wherewith thou art well pleaſed. That ſo continuing this Communion of Saints here, (by all the holy Duties preſcribed in thy Word) we may be continued in it hereafter, when both the
ſtreams

*Streams of Militant and Triumphant shall flow into
one Channel of Glory, into one Church and Consort,
singing Eternal Hallelujahs. Amen, Amen.*

{ The COLLECT. }

Epistle:
Rev. 7. ver. 1.
to 10.

Almighty God, which hast knit together thy Elect in one communion and fellowship, in the mystical Body of thy Son Jesus Christ our Lord: Grant us Grace so to follow thy holy Saints in all vertuous and godly living, that we may come to those unspeakable joys which thou hast prepared for them that unfeignedly love thee, through Jesus Christ, &c.

Gospel.
Matth. 5. v. 1.
to 13.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

THE UNIVERSITY OF CHICAGO

COLLECT.

[Faint, illegible handwritten text]

1. The Commission on the Status of Women, established in 1946, was the first of its kind. It was created by the United Nations to address the needs and concerns of women worldwide. The Commission's mandate was to promote the advancement of women and to ensure their full and equal participation in all spheres of life.

A N
Appendix, or Supplement
T O
SCINTILLA ALTARIS.
B E I N G
Some Account of the three grand
S O L E M N I T I E S
Last added to the
L I T U R G Y
O F T H E
Church of England.

By *Edward Sparke, D. D.*

{*Tristis intrantibus*}
{*Hilaris exeuntibus*}

Ἐν τῷ ἔνδρῳ αὐτοῦ.

L O N D O N,

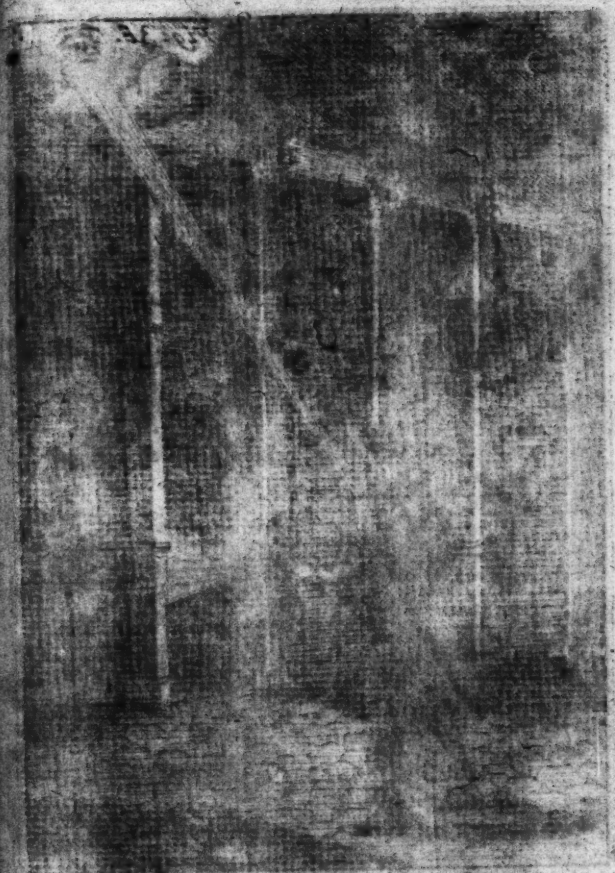
Printed for *Will. Battersby*, at *Thavies-Inn-Gate*, in
Holborn; and *Charles Brome*, at the Gun at
the West-End of *St. Paul's*. 1700.

A
 Appendix or Supplement
 TO
 SCIENTILLA ALTA
 BEING
 Some Account of the three Grand
 SOLEMNITIES
 Last added to the
 LITURGY
 OF THE
 Church of England

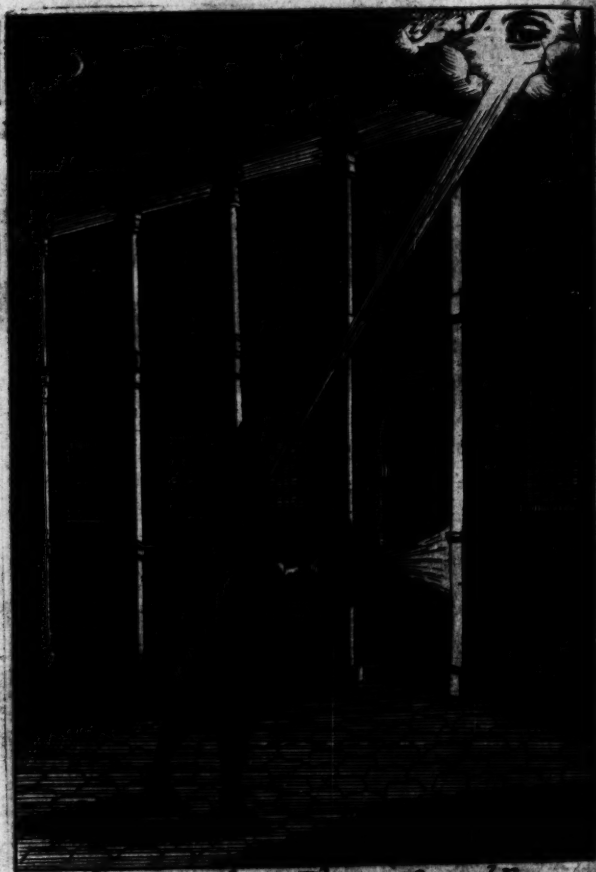
By Edward Sparks, D.D.

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 (Name examined)

LONDON:
 Printed by E. & J. B. at the University Press, in the Strand.
 1841.



100 P. 100



The Powder Plot *Novemb^r 5.*

P. Bouche. sculp.

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UPON

Proper
Psalms,
35, 64, 124,
139.

} The Anniversary of the Fifth
of November, commonly cal-
ed Gunpowder-Treason.

{ 1 Lesson,
2 Sam. 22,
2. Lest.
Aps 23.

DISQUISITION XXXVII.

Fig. 37.

THE Pieties of the Church, and * Laws of the Land (from examples of the † Passover and days of *Purim*) have established this grateful Anniversary for that happy Deliverance of the King, and the three Estates of this Realm from the most Traiterous and Bloody intended Massacre by Gunpowder, on the Fifth of November, Anno 1605.

* Act of Parl.
3. Jac. Regis.
† Exod. 12,
Heb. 9.

Blessed Light, shall we not sing thee, that discoveredst such a Deed of Darkness? a Fact so hellish, in respect of the Intenders, as that November's Fifth shall ever blush at the horror of it in a guilty Letter! and a Deliverance in respect of us, so gracious, as that it were another Treason, not to commemorate it with Joy and Thankfulness.

Of all the grand Attributes of God, Mercy's the Transcendent. That is wide as the Earth, deep as the Sea, high as the Heavens; and should the Philosopher demand again—What (a) fills that space beyond the upper Orb? He may well be answered Mercy; for that's indeed a Sphere above all his Works. Now of all Mercies, Deliverances are of the first Magnitude.

(a) Quid ultra
Spharam ulti-
mam? Miseri-
cordia.

* Aristotle * Libro Rhetor.

M m

recko-

(b) *Applicatio-
do Agentem et
Patientem, ut
Diabolus &
Praestigiatore
miranda effici-
unt, non mira-
cula.
* Tollendo effe-
ctum, Causa,
posita.
Exod.*

Dan. 3.

* See the
Reign of Q.
Eliq.
*Erepta est Ani-
ma, Erepta est
Anglia, &c.
Psal. 118. 14.
Psal. 124. 7.
Joel. 2. 2.*

reckoneth them among his *res mira*, (i.e.) Things most delightful. Privative Blessings usually, carrying more Miracle along with them, than positive; the latter (for the most part) being effected only by Application of the (b) Agent to the Patient, and assisting Nature (as Manurance to the Earth, and thence her fruitfulness, proportioning of Matter to the Form, thence Generation.) But these privative Benedictions (I mean) Deliverances, set * Omnipotence it self on work, by checking an Effect even in the presence of the Cause; making Efficients lay down their Efficacy, Nature resign her Power, and the Elements forget their Qualities: so that an *Israel* may walk dry-shod where the Whale could swim, and the three Children (those holy Salamanders) live in the midst of such a Fire, whose very blast should slay their Tormentors, *Dan. 3.*

That a bloody hand should (as it were) wither of a suddain, and not have power to strike, when the keen Knife was drawn, (as in the case of * *Parry* touching the Queen) that fierce Powder should not take fire when the close Match was laid. Sure *this was the Lord's doing*, and (by way of Gratitude, as well as Admiration) *This was wonderful in our Eyes. Our Soul (our Land) escaped as a Bird out of the snare of the Fowler: The snare is broken and we are delivered.*

And whereas holy *David* dignifieth those positive Mercies but as Left-hand Blessings, with Epithetes of good, pleasant, gracious, he styles these deliverances — *Magnalia dextra*, the mighty Things; which not the Finger only, but the hand of God, the Right hand of the Lord doth bring to pass! the Wonders that he doth for the Children of Men! AND of all such

Wonders

Wonders that the World ever joyed in (that it ever saw, felt, heard, or understood) Story can parallel none to our Protection, as upon this Festival (Heaven make us answerably thankful that it prov'd so) a Festival I call it now, and holy to the Lord: Though 'twas intended (worse than a Famine to us) the Banquets of Miscreants, Scythians and Canibals, the very revels of the Devil! A day of worse than Egyptian Darkness, had not the power of those Sorcerers been limited; a Joel's day (*i.e.*) of gloominess and thick darkness, a day of blood, and fire, and vapour of smoak! Joel 2. a day of Mourning, Lamentation, and Woe! a day wherein (sure) they thought to have set God a pattern for Doomsday! This was a day Satan thought to have marr'd, we should have howled and have perished in it! But this proved the day which the Lord had made, that we might rejoyce and be glad in it. *For the snare is broken, and we are delivered,* Psal. 124.

Psal. 124. 7.

But the breaking of the snare supposeth the laying of it, and the best way to measure the Deliverance, is by surveying of the danger.

'Twas not altogether a Dream that of the Frier, who in his sleep, thought he saw all the World full (as it could hold) of Snare, and Devils keeping them! Indeed, what with Satan's suggestions inwardly, and his busie Agents outwardly; what with the numerous accidents of Sin and Sorrow; *Ambulamus in insidiis*, we still walk in shares: * And those both of Body and Soul! scarce knowing where to tread beside them! Sea and Land full of snares, the Court, the Camp, the City, the Country not without them! the busie Hall, the Exchange, the Shop, and would I

Here is, *Laqueus positus. Muscipula contrita. & populus liberatus.*
* As Bildad saith of Job 18, 8.

* Ephes. 4. 14.
*Kuβela, μεθο-
 dia, παρυσία,*
 Metaphors
 from Dice and
 Cheating.

*Insidias ponens
 in Divitiis, in
 honoribus, in
 Deliciis.*
 † Lib. de vita
 Christi.

Psal. 69. 10.

Josh. 23. 13.

Psal. 141. 9.

might not add, the Church scarce free from Snares! So many crept into it unawares, whose cunning * craftiness lies in wait to deceive, Eph. 4. What need else of that exact Caution of our Saviour, *Mark 4. 24.* Take heed what, and how, and whom you hear; and of that Confession of St. *Augustine*; that the Serpent oft winds himself unto our holiest actions, by spiritual Pride, Vain-glory, or Hypocrisie! So that *Undique retia*, the whole World is, as it were, all hung with Nets, and we the silly Flies catch'd in them! So † *Ludolphus* morally interprets that of *Psal. 124. 7. De Mundo Proditore.* Of the World's playing the Traytor with us (like *Agrippina* to her Husband *Claudius*) poysoning the Dish we most delight to taste of. Laying snares in our Riches, Honours Pleasures; in our Vocations, and sometimes even in our uprightest actions; ordinarily in our Meats and Drinks, and Recreations, *Psal. 69. Mensa Laqueus*; our Table oft our snare, &c. Most of these being unto us, as those *Gibeonites* to *Israel* (i. e.) Traps and Snares, *Josh. 23.* and therefore worthy of our Litany as well as *David's*, *Custodi ab insidiis*, *Psal. 141. Keep me from the snares that they have laid for me, and from the Gins of the workers of Iniquity.*

For the Church is that *Hæmorrhœissa*, *Mark 5.* the woman troubled with the bloody Issue, and ever will be till Christ do come, and cure her. Through all Ages and Successions She hath had her Snares and Persecutors; and irksome would it be on both sides (to Author and Reader) here to mention the black Catalogue, or bloody rather of the Churches sufferings, snares and dangers, through all her Successions from *Abel* unto *Zacharia*, from the Patriarchs to the Prophets, and thence to the Apostles and Primitive Christians.

Christians. But to draw nearer home, what Snares and Barbarisms, what Treacheries and Massacres have we heard of in these latter Ages? (beside those of the *Spaniards* and the *Dutch* in both the *Indies*, and of the * *French* in *Anno* 72. that rendred Christianity it self abominable) at this day, what bloody Ensigns are display'd against her? viz. the Crescent at one side, and the proud Eagle at the other (*i.e.*) *Rome* and *Turky*; who, had they their desire, would even Crucifie the Church, as was the Head and Saviour 'twixt a pair of Thieves; But God in his good time (we hope, we pray) will cause that Moon to wane or turn it into blood, and that same Bird of Prey, each day more and more to moult his Feathers, till he become ridiculous as *Aesop's* Crow. Mean time the Fire is less dangerous in the Roof than in the Bed-straw.

* The Parisian Vespers.

For sure the Sons of *Rome* (like *Hannibal* to his Father against them) have sworn implacability against us, and more than a *Vatinean* hatred, and have practised it (you know) by Sea and Land! By Sea in 88's Invasion (on which a brief Reflexion will be no Digression) in that Climacterical year of the World (as some call'd it.) They endeavoured to turn our Seas into a Wood, by their numerous Armado, which if * some reckon right, consisted of 57868 Tun, besides the expected Additions of the Prince of *Parma*, (that in themselves were formidable!) Every Galleon bellied like the *Trojan* Horse, *Milite plenus*, just with such bowels of Mercy (*i.*) all the instruments of Cruelty, men armed with variety of Tortures, among which were Knives inscribed with this bloody slander, *To cut the Throats of Hereticks!* This Sea-Monster, though they Christned *invincible*

Ottogessimus
Octavus Mira-
bilis Annus.

* Bishop Bar-
low in his
Book of Eng-
lands Delive-
rances.

*Elementorum.
Ludibrium.*

1 Kings 18.
Job 1.

Pfal. 44. 9.

Cantic. 2. 2.

* *In medio Fi-
liarum non
Alienarum.*

* *Cujus unica
vita in Pa-
rentis nece.*

(by reason of the double strength of its own force, and their long two years Prayers) yet how did God let loose the Elements to blow and scatter them, that they became the very Sport and Rattles of the Winds and Waves! And put *Philip* the Second into such a stormy Passion, that he said, he sent his Navy to fight with Ships and Men, and not with angry Elements: So that this proud Armado was Re-Baptized in the *British Seas*, and Named more pertinently (by new God-Fathers, our *Drake* and *Forbisher*) the *Vincible*, the *Vanquish'd Navy* (as if all their Saints had been engaged, as *Elijah* said of *Baal*, 1 King. 16.) So that one of *Job's* worst Infelicities befel them, scarce enough of them escaping home to tell it: And *Osorius* the Jesuit preaching to the piteous Remnant that came back, took for his Text that of *Psalms* 44. *Thou O God wentest not forth with our Armies*; and fair and well confessed in his Discourse upon it, that God had herein shewed himself a *Lutheran*.

Yet all this was an open Enemy (as *David* saith) we could the better bear it; Happy for us, if our Domestick Enemies were not worse than Foreign; but as our Lord was wounded in the house of his Friends, so his Servants also: And as *Christ* saith of his Church, *Cantic. 2. As the Lilly among the Thorns, so is my Beloved among the Daughters*: Thorny Daughters, and Sons also: The Church of England, hath not only publick Enemies, *ῥωμαῖοι Κεφαλαῖ*, as *Turks* and *Jews*, *Spanish*, *Italian*, and *French* Papists and Sectaries, but *English* also! Ay, a whole Generation of these * *Vipers* hath our Land bred. *Nero's* and *Ninus's*, *Catalines* and *Catesbies*, *Garnets*, *Winters*, *Cromwells*, and others, whose Life and Health could

could stand with nothing but their Mothers Death! *England* (like unhappy *Helen*) brought forth the Firebrands that went about to burn her *Troy*! and not only (like a second *Heroftratus*) to fire a Temple, but (this day) like another *Phaeton*, tryed once again to set the World on fire! usurping (you see) both God's instruments of general Dissolution (*i.e.*) Fire and Water! But their Master-plot (here) was by the more consuming Element! But e'r I tell you more, you need prepare your minds for Tragick contemplations (lest sudden mention of so dire a business too much astonish Apprehension) Look on your Deaths-head-Rings! Think upon Graves, and Tombs, and Epitaphs. Of fiery Mountains *Aetna's* and *Vesuvius's*: on Flakes of Lightning, cracks of horrid Thunder! Think upon rifled Houses, Temples violated, slaughtered Princes, States depopulated, and then recal *November's* black design! Come then and see the *Romish* *Pioneers* at work, digging down to *Hell for Aid, when Heaven had so oft denied their wicked Prayers and purposes. You know they had lost their Anchor-hold from *Spain* before, what therefore they could not then effect by Force, now they attempt by Fraud; what not by an open, now by a *hidden snare: And therefore in the Year 1605, when the flower and glory of this Kingdom, Majesty, Nobility, Spirituality and Gentry (besides Attendants and Spectators) all Ranks and Orders were to have Concentrated in a general Parliament, there to frame wholsom Laws for the tranquility of Church and State; then were these Sons of *Darkness as busie below to overthrow them all: Delving (like Hellish Moles) till the chief head of that same Hydra met them

* *Fletere cum
nequeant supe-
ros Acheronta
mouentes.*

* *Dolus an vir-
tus quis in
Hofte requirit?*

* כני השו.

* See Bishop
Barlow.

*Triplex Funi-
culus Sacra-
menti Milita-
ris, Peniten-
tiae, & Altaris;*

* *Non una, vix
una interposita.*

* An Hill some
ten miles from
London.

*Spei impiorum
peribit.*

always accept that *Romish* head) till Satan offer'd in compassion of their labours, to bring Hell up to them; which they accepting (good God!) what a deal of Sulphur and Gun-powder was Encellared against that day? no less than Thirty six Barrels, five hundred Faggots, a thousand Billets; all mixed with other instruments of Death, and Fuel for that Fire.

Two things there are that most inhanse a Danger, *scil.* the sureness and the nearness, and both of them in this, (things remote or uncertain we heed not, but) this bound sure enough by that same threefold Cord, of three most immutable things in their Religion, *viz.* by a Military Oath never to discover or desist! by their Sacrament of Penance, and that of the Altar; not only absolv'd, but candidates for Sainting! thus almost sure as Death, and how near (think you) but a step 'twixt us and Death (us in our Ancestors) scarce a whole * night or day, but few hours to spend! the Train ready, and the Match laid (three for failing) they staid but for their fitting Object! thus dangerous the case! thus sure! thus near! even given for dead! the Letters spake as much, their meeting place, on their * *Mount Ebal* shewed as much! where they sate laughing at the close happiness of their Project! Casting Lots upon our Lands and Offices! waiting to hear the fatal Crack of that same *Terrible Blow*, (as they called it) and to see the mangled Carcasses of their supposed Hereticks, flying so suddenly, that their Souls (in a sense) must needs go upwards to perdition! Cruel presumption! that durst thus attempt to send up Bodies to Heaven before the Resurrection, and prefer companions to *Elijah* in his fiery Chariot! and that too
some

some of their own Friends and Allies (some of their own dear Catholicks) must have gone the same way with ours! Oh how unhappy had the sufferers of these things been? surpriz'd in Soul (many of them) as well as Body! but much more wretched the Survivors, the Beholders! to have seen their Streets (like *Medæa's* way) bestrew'd with Limbs of their dear Relations! so that one might have found (in his passage) the Head of his Sovereign! another a joynt of his Father! another a Limb of his Lord and Master! while the spoils of those torn Buildings should have brain'd as many in their Fall, as they blew up in their Rise! And here, *The stone out of the wall* (methinks) *and beam out of the Timber* cries out upon their Inhumanity! The Poets tell us of an angry Deity that was appeased with a single Offering, offended *Diana*, with only *Iphigenia* sacrificed: But see alas! here many hundreds thousands of Souls cannot satisfie one bloody Religion (which yet they no way had offended) the King, the Royal Race, the Realm, the Records, the Region, the Religion, all to be raised at one fatal Blast! For the violence had extended further than the Living, and would (among the rest) have scattered the sacred Ashes of those sleeping Princes, who had for many years (in stately *Westminster*) been Tenants to their Graves! and where was then their Reverence to the Dead? their pretended holy Worship to the Reliques of some that were their own? O Learned Jesuite that couldst study out such a Treason? as never any *Cataline*, *Mutius Scævola*, or *Brutus*! never any *Machiavel* of Italy, any *Inquisitors* of Spain, any *Ravilliac* of France, any *Gowry* of Scotland, or *Tyrone* of Ireland could ever yet invent! Never did

Hab. 2. 1.

*Rem, Regem,
Regimen, Re-
gionem, Reli-
gionem.*

did I hear of a Conspiracy against both Quick and Dead before! This snare indeed from all must carry the Emphasis, and be styled *Laqueorum Laqueus*, the snare of snares, yet broken all to pieces.

But whence Sprung all this bitter Fruit? (not out of the Dust as holy *Job* saith) but from the double Root of our own Sin (as I shall shew anon) and the Envy of our *Romish* Adversaries! but could *Religion bring forth such deformed Monsters? Yes, all Temporals (some say) may be violated in order to Spirituals. And lest they think we do them wrong with general Accusations, and borrowing of their own practice; Let us examine a little of the *Romish* Doctrine in this case, all whose Axioms are not legible in the *Trent* Articles, they having some reserves of Positions, and Distinctions, for the removal of Oaths, and Allegiance; nay of Kings and Princes, and whatsoever stands in the way of the Catholick Cause, (as the Pope's *Janizaries* are pleased to call it) and as the Jesuits would perswade the World, among whom † *Emanuel Sá*, (in his Aphorisms) boldly affirms it lawful to make away a Prince that Rules Tyrannically, if once (their virtual Church) the Pope have sentenced him; and then all Obligations are but *Sampson's* Withs to them, neither Laws nor Oaths, nor Religion can rescue him, from any of his own Subjects Execution! Nor was this any slip of his Pen, or Inadvertency; But the Brat of forty years Deliberation, as he confesseth in his Preface. Nor yet was this a single Testimony, but seconded and much heightned by **Mariana*, who not only approving the Position, but descends to the particular manner of performing it, thinking Poyson most

* *Tantum Religio potuit suadere malorum?*

† *Tyrannicè gubernans non potest Dominio spoliare sine publico iudicio, lata vero sententiâ quisque potest fieri Executor, &c. verb. Tyrannus.*

* *De Rege & R. Institut. l. 1. c. 6.*

most convenient (for secrecy) to be cast upon the Chairs, Saddles, and Garments of the party! as old *Henry of Castile* was Cured of his Gout (he saith) by a pair of poysoned Boots: And this may be done (saith he) not only when the Pope hath sentenced the King a Tyrant (which was the modesty of *Emanuel Sá*) But if a few Learned men, and those seditious too, shall but whisper it, or begin to call him so! And though the Society pretend to have disclaim'd this *Thesis*, yet is it of such moment to the Monarchy of the See Apostolick, that very fair * *Apologies* have been made in its behalf; as *Mariana* commendeth the young Monk that killed *Henry the Third of France*, as having been informed by several Divines, that it was lawful to make away a Tyrant: And that Book of *Mariana* highly commended by † *Gretserus*, and *Bonarscius*, and divers others both for style and matter; whereby we see how well it relissheth to the Palates of the Brethren of that Order; who rather excuse than condemn *Mariana*, speaking of him (at the hardest) very gently, as if his only fault had been but speaking † *Truth* unseasonably; what they have done beyond, they have been ashamed unto, or forced upon by the current of the Times, as *Pere Cotton* by the King of *France*, and the *Apologists* of *Paris* by the Out-cries of *Christendom* against them; and when all's done, done so coldly, as with a water readines to excuse all, than * condemn

Titulo Res digna Sepulchri.

Postquam à paucis seditiosis, sed Doctis ceperit Tyrannus appellari.

* Anno 1610 in Italia permissu superiorum.

† *Amphisbetra Honoris*, l. i. c. 12.

† *Tempore non opportuno.*

* Inde librum vocat, veritas defensa contra actionem Antonii Arnoldi. p. 7. Edit. 1.

The Assassines of *Jaques Clement* the Monk upon the Life of *Henry the Third*, and of *Ravilliac* on *Henry the Fourth of France*, are notorious to the *Christian World*: yet the first of these was commended by *F. Guignard* in a Discourse on purpose

purpose, and by *Mariana* (as aforefaid) the second by *Constantius Veruna*, and others, as is reported by *Thuannus*.

Guignard
Arrest. de Par-
liament 7.
1595.

And that * Father of the Society that was executed in *France* for such Treasonable Conclusions, found several *Apologists*, scil. *Lewes Richeome*, and *Bonarsci* in the place forecited.

Lastly, more pertinent to the day is the Fact of *Garnet*, who (being a *Jesuite*,) could do nothing undeserving an *Apology*, and therefore finds as many for his last Act of Treason (as his Servant *Faux* had laid burning Matches) scil. * *Bellarmin*, *Gretser*, and *Eudæmon Johannes*.

* *Apol. adv.*
1. *R. Angliæ*
1. *Stigmat.*
Miseric.

3. *Apol. pro*
Garnetto.
† *Volumus &*
jubemus ut ad-
versus Reginam
subditi Arma
capessant.

* *De vita &*
Gestis Pii
Quinti. l. 3. c. 9.

† *De clave*
David. c. 14.
p. 7.
Convertens
Claves in Gla-
dios, & Pe-
dum Pastoris
in Telum Mar-
tis.

Thus we see the Doctrin's but too *Catholick* among them, and too much countenanced (I fear) by their See *Apostolick*, witness that † Bull of *Pius Quintus* against Queen *Elizabeth* (of blessed Memory) which was not a bare Encouragement, but a strong Command of a Rebellion: which he so zealously prosecuted, as that not only with his Pen and Engines, but offered also his very Person, and all the Patrimony of Saint *Peter*, to effect her Ruine: As his own * *Gabutius* has recorded it more particularly. I might add hither the like practice of *Paulus Quintus* against the *Venetians*, and the Bull of *Clement* the 8th. in which the *English Catholics* were commanded to interrupt the Royal Succession (how right-ful soever) unless the Prince were of their own Religion; which occasioned many Troubles to this Nation afterward, and brought some of our *Romanists* unto deserved ends. Thus his Holiness (like some other of his Predecessors) sometimes expounds that *Surge Petre, &c.* (with *Baronius*) *Arise Peter, kill and eat; not into a Feeding, but*

a Fighting Shepherd ; turning his *Keys* into *Swords*, and his *Pastoral* into a *Leading-staff*.

And if the *See Apostolick*, if the Fathers of such a merciful *Cognomentum*, prove *Boutefeu's* and *Incendiaries*, I shall no more wonder that some others do so, but rather wonder if they do not : And indeed although it be no *Rarity*, or unusual thing for a *Recusant* to be *de facto*, Loyal, and dutious to his Prince, yet it is a double vertue in him, and something of a wonder that he is so, and continues so, since such Doctrines have been taught by so great Masters, and at the best dependeth but on the pleasure of others for his practice and obedience; and upon what security that rests, you may somewhat imagine by the Antecedents, and by the consequents of such Doctrines, the black intendments of this day. — Wherein the *Romanists* (serving their Saint *Peter*, with *Salt-Peter*) thought to have offered a more numerous Sacrifice to their Deity, *Rev.* 13. than ever *Solomon* did to God, *1 Kings* 8. &c. and heightened with this sad difference, that his was but of beasts to the true God, theirs of Men, Christians, Protestants unto that seven-headed Beast, *Rev.* 13. But *Foderunt & Ceciderunt*; They digged a Pit for others, and fell into the midst of it themselves! What did these Pick-Ax men but dig their own Graves? These Underminers, but undermine (not only their own Lives, but) their own murderous Religion also! many wholesome Laws being thence taken away against it (were they but put in as good Execution.) Old *Jacob's* Wish beset them; *Cursed was their anger, for it was fierce, &c.* Was not the Lord on our side, let England now say, when Men, when Papists, when Devils rose up against us? Yes undoubtedly, or They had swallowed us up quick,

Rev. 13. 1.
1 Kings 8. 63.

Psal. 9. 15.

quick, so wrathfully were they displeased at us! The Snare being laid so deep, that none other Eye but only that of Heaven could possibly discover it! Their working too by Night (as fit for deeds of Darknes) when all the World was dead (as 'twere) in sleep, and buried in their voluntary Graves (little dreaming either of Destruction or Deliverance) why * then God bowed the Heavens and came down, Israel's Keeper, England's Keeper neither slumbered nor slept; saw their folly, and had them in derision.

* *Periculum
cælius dis-
cussum.*

† *Bis perit qui
propriis Telis
perit.*

Prov. 16. 10.

* *Sopham Pa-
neus.*

Isa. 37. 3.

And that they might † twice perish because by their own weapons, God makes their own hands the Instruments, as of the Mischief, so of the Discovery, their own intercepted Letters, which some say had no Direction; but sure God set one upon them—*Digitus Dei hic*, the finger of God directed them to this end, an end both of the Treason, and the Traitors; yet was there a Prophetick sentence in the mouth of the King (as that of the first *Solomon*, may be applyed to the second, King *James* of blessed memory) whose mouth indeed did not err in Judgment on those *Ænigmatick* Letters, but like * *Joseph* was a Revealer of Secrets, beyond the Logick or the Grammar of them: So that immediately commanding a strict search (for all the Discouragement of some lighter Heads, that made light of it) soon were found out, even that Night discovered, those Chambers of Death, that Artillery of Hell, and very Shop of that Murderer from the beginning, which had a Claw in every sin of Blood: But in this all their Claws together; together broken.

Thus were these Hellish Children come to the Birth, yet wanted strength to bring them forth. Mercy was our Mid-wife, while themselves died

in Travel of them, (this day, was our *Isaac* their *Benoni*!) Some of them (suffering by their own Engines) Powder-blasted where they first sate hatching! Others (for the Wood they dealt in) first hanged upon the *Cursed Tree*! between Heaven and Earth, as worthy of neither for conspiring against both: Their Heart and Bowels then cast into the Fire (an Element of their own choice) For having cast off all Mercy and Compassion, their Bodies next divided, for loving so Division! And last of all, their exemplary Heads lifted up as high in shame, as e'r before in Ambition! A fair Glass, wherein all their Brethren and Successors may see the Destinies! How treacherous designs end ever in their Authors ruine!

While we make use of it for *Caution* and for *Comfort*: First, *Caution* to ill Minds, that they beware of doing what they would be loth to suffer; That they hatch no more such Cockatrice Eggs, lest the Serpents bred of them fly in their own Faces: for the Bullets of Judgment are for the most part cast in the moulds of Sin, as the story of *Adonibezek* witnesseth, and that dancing Wanton that sported off the Head of Saint *John Baptist*, who sometime after dancing on the Ice, fell in, and was her self beheaded: * Nor is there any juster Law, than that they who would make a Prey of others, should be made such themselves.

** Nec lex est
justior ulla,
quam qui præ-
do præda.*

Here's a *Caution* for the Good, that they shun not the Debt from the true Creditor, but attribute this, and all their Deliverances to the Divine Power and Goodness: No sacrificing to Chance or Fortune, with those, *Isa. 56.* nor to our own Net or Drag, with those in *Habak. 1.*

No stroaking our Head or Hand ; not my Sword or my Bow (saith *David*) *a Domino factum est*, all Events wait upon his Providence ; a Sparrow or an Hair falls not without it : And how much more was this the Lord's doing, the act of an exalted Mercy ? For had not his Justice ruled it, we had sure been broken (as the snare, and snares here), and therefore *Non nobis*, &c. *Not unto us, Lord, not unto us, but, &c.*

Psal. 115. 2.

Lastly, here's Caution unto both, the Good and Bad ; that they beware of the snare of all snares (*i.e.*) Sin ; which the Apostle calls *The snare of the Devil*, and is indeed the ground-work of all others. This occasioneth God himself to rain

Peccatum Li-
quens Diaboli.

2 Tim. 2. 26.

Psal. 11. 6.

2 Sam. 16. 11.

2 Kings 24. 3.

Sin is our *Se-*
miramis.

Snares, *Psal.* 11. and much more men to lay them ! I say, Sin is the Traytor to us all, and sets all such on work. *Absalom's* Rebellion, and *Shimei's* Cursing, *David* apprehends as from his Sin, 2. *Sam.* 16. And touching *Israel's* captivity ; Surely by the Commandment of the Lord, came all this upon *Judab*, for her sins, 2 *Kings* 24. 'Tis storied of *Semiramis*, that being (from low estate) advanc'd in Marriage to the *Assyrian* Monarch, *Ninus*, she importun'd for three days to be *Queen Regent* ; which he fondly yielding, the first day she Feasts the Nobles, the second day she entertains the Commons, and on the third day commands her Husband to be strangled ! So reigning Sin (low-born as Earth, as Hell) being wedded to the Soul of high Descent, having once obtained the Reins of Empire, doth first Care for nobler faculties, the Intellect and Will with Novelties and Errors ; next pampering the Commons, (that is) the wild Affections with sinful pleasures, and so at last murdering the Soul it self,

self, unless she timely take the *Apostles* Caution,
Let not sin reign in your mortal Bodies.

There is a personal, there is a national measure
of Sin, beyond which God will not spare! Each
one take heed unto the snare of his own Soul, the
Sin that doth most easily beset him (beset him!)
Take heed of filling up the common measure,
which exposeth all that's dear unto us, *scilicet* our
Prince, our Country, our Laws, Religion, our
Lives, our Souls and all, to snares and Judgments!
There's an old Apologue in *Herodotus*, of one that
(coming to a River side) piped unto the Fishes,
and seeing they would not dance unto his Musick,
he angrily changed his Pipe into a Net, saying,
that he would make them dance without one,
and sure the Moral is very serious. If we refuse
to dance unto God's Pipe of * Mercy, He will
make us tumble in his Net of † Judgment.
But as Sin strews our snares, so true Repentance
breaks them, and closeth all with Comfort, as
it was this day; Comfort, indeed (like *Israel*)
to stand upon the Banks of safety, and see our
Enemies overwhelmed in the *Red Sea*! This
cannot but fill our Mouths with Laughter, and our
Hearts with Joy. Had the Plot took effect,
sure 'twould have been an high Feast in *Gath*
a Day of Jubilee in the *Romish Askelon*. Let
not us then be behind them in it, but shew
as much Joy and Gratitude for our Deliverance,
as they would certainly have had for our De-
struction: Our great Preserver likes well that
our Joy should be full, so it be full of Piety
full of Charity, full of Gratitude, and of O-
bedience; *There is Mercy with thee, that thou*
mayst be feared. 'Tis good arguing (with
David) from *Mercy* unto *Duty*: The best

Rom. 6. 12.
if it must re-
main, let it
Tugarevov
noc Baonleuov
to fulfil it in
the lusts
thereof.

*Matt. 11. 19.
† Ezech. 12.
13. 17. 20.

i Sam. 1. 29

Thanksgiving is our Thanksliving, our living
to the praise of our Redeemer: And there-
fore let the loud Cymbals of our Bells and
Canons, as well as the well-tun'd Cymbals of
our Tongues and Pens, resound the Glories of
our grand Deliverer: Let this Night emulate
the Brightest Day, by flaming Bonfires on Earth
numerous as the lamps of Heaven, while the whole
Nation sings *Te Deum*, *We praise thee, O God, we
acknowledge thee to be the Lord.*

POEM XXXVII. { On the fifth of }
November. }

WElcom sweet day, design'd to fire & blood,
Rescu'd by smiling Stars to *England's* good
And Fate of her Disturbers; what more just
Than their own *Powder* blasting them to Dust?
How boundless *Romish* Malice! deep as Hell!
That no particular Revenge can quell
Its Rancour, but fierce *Elements* must be
Conjur'd up to a *Conspiracy*!

Usurping *God's* Engines, they conspire
First to destroy by *Water*, next by *Fire*:
And when their grand *Leviathan* was broke,
They (to more secret *Ginns*) themselves betook;
Soliciting black *Acheron* for Aid,
When *Heav'n* so long deny'd, what Envy pray'd;
Delving like Hellish Moles, till *Pluto* meet
Them, & their *Cause* with quickning *Sulphur* greets;
Which (as his *Brewers*) they in Casks combine,
To give our *Land* a draught of deadly *Wine*:
But *Providence* so order'd that Affair,
As that the *Dregs* fell to the *Planters* share;

But

But could Religion broach so many Ills?
Dissembled *Safeguard*, more securely kills;
And under Title of that *Saving Name*,
The *Loyalists* best act their bloody Game;
Whose *Aphorisms* (for the bloody Cause)
Let pseudo-Catholicks dispense with *Laws*
Of Nature, God, and Nations, 't shall suffice,
If blind Obedience be the *Sacrifice*.
Is this the Sense of *Peter*, *Up and Eat*,
That *Kings* and *Kingdoms* too may be his Meat?
The World's great *Legislators* Maxim, is,
Render to God his own, and *Cesar* his;
Sure *Jesus* would not Fire from *Heaven* call,
Though on *Samaritans* Inhospital;
Yet some that among us indulged dwell,
Would fain consume us with a Fire from *Hell*:
Unhappy *Hecube* once brought forth a Boy,
That with a double *Flame* did scorch her *Troy*:
But *England* oft such cursed *Brats* hath born
As her fair *Mansions* would to *Cinders* turn;
Vipers indeed they do themselves display,
That (through their *Mothers* bowels) eat their way,
And *Nero*-like can sing unto their *Lyre*,
When the best *Room* of all the World's on fire;
Or like *Herostratus*, to get a *Name*,
An' ill one too, set *Church* and *State* on *Flame*;
Such were the *Projects* of these Sons of *Night*,
T' Eclipse the *Glory* of *Great Britain's* *Light*;
How on their *Curling Ebal* did they sit,
Hugging this *Brat* of their *Infernal* *Wit*?
Securely *listning* with a greedy *Ear*,
The *Musick* of this *Fatal Crack* to hear;
Looking as eagerly with *Famish'd Eyes*,
To see our mangled *Corps* be-cloud the *Skies*;
Streets (like *Medæa's* way) with limbs bestrew'd
Of dear *Relations* in vain *Tears* bedew'd:

N n 2

Whereas

Whereas the *Stones* and *Timber* in their Fall
 To thousands more had *Preach'd* their Funeral;
 The *Train* was ready, and the *Match* was laid,
 And only for their *Sitting Birds* they stay'd:
 Stupendious *Cruelty*, to Order't so,
 That *Souls* must upwards to *Perdition* go!
 And *Bodies* by a *Stratagem* be driven,
 Before the *Resurrection* unto *Heaven*!
 What high *Presumption* did they here approach,
 To add *Companions* to *Elijah's Coach*?
 Mean time where was the *Reverence* *Rome* pretends
 Unto the *Reliques* of her sleeping friends?
 Whose *Ashes* too (as well as others) blown
 Had to the *Clouds*, in smoaky *Sulphur* flown.
 Nor ever *Treason* higher rais'd her *Head*
 Than both against the *living*, and the *Dead*:
 But while these *Jews* cast *Lots* upon our *Land*
 And *Offices* (as all at their command)
 Their courteous *Letters* *Heaven* did so dispose,
 That what their own *bands* acted, they *disclose*;
 Whereby the *Plot's* blown up, the *Table's* turn'd,
 The *Treason* and the *Traytors* only burn'd:
 And now, shall *Isaac* thus be spar'd agen,
 And not a *Ram* return'd by grateful men?
 Oh be our *Hearts* blown up with *Holy flame*.
 Of *Zeal* and *Thanks*, to our *Preserver's* Name;
 As *Israel's* Keeper, *England's* did not sleep,
 Still may the same, the same in safety keep:
 While the *Catastrophe* that winds up all,
 Shall be our *Praise*, arising from their Fall.

PRAY-

PRAYER XXXVII. { On the 5th. of }
November. }

WHat shall we say unto thee, O thou Preserver of Men? Of men in general, but by peculiar Mercies, O thou Preserver of us this day! All that we can say is too little acknowledgment. What shall we do unto thee, O thou Preserver of this Nation! Indeed good Action is the best Thanksgiving, all that we can do, bears no Proportion to thy Favours; all that we can both say and do, is less than the least of all thy Mercies, and therefore infinitely short of this greatest of them! Thy wonderful Deliverance of us, at this time, from that vault of Destruction, and blast of Dissipation, plotted and contrived against us! against our Princes and Nobles, against our Bishops and Clergy, against our Gentry and Commons, against our whole Land, Laws and Religion! all to have been blown up with one fatal Breath, into the trembling Air! And in a mist of Darkness, and a Cloud of Powder, to have been offered up as an Holocaust to that Romish Moloch! Had not thy Providence (O Lord) insatuated their Wisdom, and thy Power infeeble their strength, and both discovered and defeated this Hellish Stratagem, surely we had seen the dreadful Image of that last and Terrible Day, wherein the Son of Man shall descend in flaming Fire to render Vengeance (to such as these Pioneers) to them that know not God! And should have heard more dismal Crimes and Lamentations, than those of Hadadrimmon in the Valley of Megiddo! When all degrees and orders of Persons most excellent (among us) should unexpectedly have been surprized, and on a

suddain swept away! While all the blame of so horrible a Massacre should have been imputed to our own Professors.

Oh then, how would the Romish Atheists, Bankrupts, and all other kind of Male-Contents, have made havock of honest mens Lives, and Fortunes? How then would they have Triumph'd in our Downfall, and danced in the Ashes both of Church and State? Soon would they have made sad Metamorphoses among us! Turning this Isle of Paradise into a Thievish Defart! And our ancient River, the River Thames into a Babel, our Cities into Golgotha's, and the whole Land into Akeldamah's and fields of Blood! O let it not be told in Gath, that England bred such cursed Vipers, lest Infidels blaspheme, and abhor our Nation; Or if the Clamour of this Crying Sin, astonish the ends of the Earth, let the Actors be deservedly rendred as no true Believers, but Pseudo-Catholicks, and real Hereticks; no Followers of Christ, but Factors of Antichrist (whose Faith is Faction, whose Trust is Treason, and whose Religion is Rebellion) that Turks and Pagans, and all the World may know, that thou O Lord (whom we serve in Spirit and Truth) didst miraculously detect, and graciously prevent this black Design; taking the Crafty in their own Net, and bringing the mischief upon their own Heads.

Manifold have been thy Deliverances (O Lord) of this poor Island, but this excels them all; all Subtlety, Secrelie, and Cruelty contriving this! This ayming at all Estates and Orders Eminent in the Land! — Formerly the Waters saw thee (O God) the Waters saw thee in Eighty eight, and swelled against the Spanish Armado! The Winds too saw thee then (O God) and blowed and scattered them! The Winds and Seas obeying thee (both then and since)

in the dissipation of an insulting Adversary! But here the Powder saw thee (O God) and flew into the Eyes and Faces of the Underminers! Death and Destruction own'd thy Check; Confusion it self here observ'd Order, acting on Contrivers what they would have done to others; and therefore let all the People praise (O God) yea let all the People praise thee (all Orders and degrees, as being preserved by thee.) Let the House of David, let the House of Levi praise the Lord. Yea, let all them that fear the Lord, say always the Lord be praised.

And that not only with our Lips, but with our Lives; as to our Judgments (using abundant Caution) against all Seditious Doctrines, executing wholsom Laws against them, that so our practice may be made up of Piety and Charity, of Obedience and Submission to thee and thy Vice-gerents.

For to that end (O Lord) didst thou this day Preserve us, that we being delivered from the band of our Enemies, might serve thee without fear, in Holiness and Righteousness all the days of our life. Amen, Amen.

{ The COLLECT. }

O Lord, who didst this day discover the snares of Death that were laid for us, and didst wonderfully deliver us from the same; be thou still our Mighty Protector, and scatter our Enemies that delight in Blood; Infatuate and defeat their Counsels, abate their Pride, assuage their Malice, and confound their Devices; strengthen the hands of our gracious King, and

Epistle:
Rom. 13. 1.

Gospel.
Matth. 27. 1.

all that are put in Authority under him, with Judgment and Justice, to cut off, all such Workers of Iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the Ruine of thy Church among us: But that our Gracious Sovereign and his Realms, being preserved in thy true Religion, and by thy merciful Goodness protected in the same, we may all serve thee, and give thee thanks in thy holy Congregation, through Jesus our Lord, Amen.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

Psalm.
Proper
7, 9, 10,
11.

} The 30th. Day of January, or } Lesson.
the Martyrdom of King } 1, 2 Sam. 1.
Charles the First. } 2. Matt. 27.

Fig. 38.

DISQUISITION XXXVIII.

**Fac ut se sen-*
tiant mori.

WHat the aforesaid *Machination* but intended, this Day sadly acted! and November's Third, prov'd worse *de facto* than the Fifth (from which bitter Root, sprung this accursed Branch of Time) Gunpowder-Treasons both; and what that designed at one Blow, this more lingeringly effected; like that **Tyrant*, making us long feel our selves to die: yet shall not I here engage upon the *History* of it any further than in reference



K Charles I Murthered. *No. 31*

P. B. 1700.



Is Charles I married?

reference to *Devotion*, and the *Cognizance* of a *Divine*, though methinks this fatal Day, somewhat like † *Dido* in *Virgil*, calls us to a Repetition of our Grievs, leads us to the Waters of *Babylon* (I had almost said, to the Walls of *Babel*, such were the Confusions we reflected on) hanging our *Harps* upon the *Willows*, while we remember thee our *Sion*! our *Sion* in *Distress*, and worst of all Captivities; not by an open Enemy (for then we could have born it) but by thee my *Companion*, my *Familiar*, mine own *Mothers Son*, as *David* Phraseth it, *Psal.* 55. This Land that was another *Eden*, and as the *Garden of God*, then made an *Akeldamah*, and *Field of Blood*: What a sad *Metamorphosis* of all things then among us? viz. of *Plough-shares* and *Sickles* into *Swords* and *Spears*; of *Country-men* and *Brethren*, into *Aliens* and *Enemies*; of *Mansions* and *Churches* into *Prisons* and *Dens*; *Dens* without a *Figure*; of *Decency* and *Order*, into *Phancy* and *Confusion*; and so by *Consequence*, of *Peace* and *Prosperity*, into *Violence* and *Ruine*; as *David* passionately throughout his 80th. *Psal.* *Thou hast made us a very strife unto our Neighbour, and our Enemies laugh us to scorn; the Vine which thine own right hand had planted, thou hast broken down her Hedge, and all they that go by, pluck off her Grapes, it is cut down, it is burnt with fire; the wild Boar out of the Wood roots it up, and the wild Beast out of the Field devoureth it: Such are the sad *Effects of Sin and War! Take heed of filling up the Measure of one, lest ye recall the other; and beware also the shitting off the Execution from the true Debtor (which was the vanity of later Times) putting our Sins off one upon another, some attributing all this to the pride and luxury of the Court; others*

† *Infandum
Regina jubes
renovare do-
rem.*

Psal. 55. 12.

Psal. 80.
* *Engere pudor
verumque si-
desque, in quo-
rum subire lo-
co fraudesque,
dolique, infid-
aque, & vis, &
amor scelera-
tus habendi.*

to

to the *avarice* and *idleness* of the *Clergy*: Others to the *frauds* of the *Law*, and *City*; others to the *ignorance* and *irreligion* of the *Country*: When all had contributed to the *Conflagration*, (*Court and Country, Church and City!*) nor could any

Prov. 30. 25. wipe their Mouth, but like the Harlot, Prov. 30. None could put his *band* in his *Bosom* without pulling it out *Leprous*! not any single one of these, but altogether made up the common

* *Hinc Seditio irrupit in Republicam, Falsio & Schismata in Ecclesiam.* * Heap, that betrayed us into the hands of *desperate* and *cruel* Men, whose *Ambition* looking at the *Crown*, and share of *Government*; and whose *Avarice*, at the *Spoils* and *Revenues* of the *Church*, with both hands of *Subtlety* and *Power*, struck at all that stood in the way betwixt them and their *Designs*; breaking both the *Staves* of *Beauty* and *Bonds* (as the Prophet calls them) (*i.e.*) pulling down all the *Supports* both of the *Church* and *State*, violating all *Laws* *Natural*, *Ecclesiastical*, and *Civil*; *Natural*, betraying nearest and dearest *Relations*, as void of *Natural Affection*: *Ecclesiastical*, vilifying and execrating their *Benedictors*, (and their *Benefactors* also) branded in *Scripture* for a *People* that are as they that strive with the *Priest*, Hos. 4. And for the *Political* Father, whom God strictly commands all to honour, (as being his own *Constitution* and *Vicegerent*) and that under pain of *Damnation*, * *Rom.* 13. broaching Principles of *Rebellion*, and all kinds of *Disobedience* against him: The same fiery Spirit acting in men of several persuasions, yet speaking them all *Disciples* of *Ignatius Loyola*. And though like *Sampson's* *Foxes*, their *Heads* far asunder, yet tyed by the *Tails*, they fire the *Fields* of *Christendom*! and for their merited *Denomination*, I leave it to the

Reader's

Reader's judgment, when he shall find *Calvin* in the Head of them, who (among Modern Writers) is much like * *Origen* among the *Ancients*: (i.e.) where good and sound, none more *Orthodox*; and where bad, none more *Erroneous*! which makes † some compare his *Doctrines* unto the Prophet *Jeremiab's* Figs, what were good of them were exceeding good; but what were evil, were very evil, such as could not be eaten, they were so evil. So this * *Author* in the fourth Book of his *Institutions*, spends his whole Twentieth Chapter in laying sound *Foundations*, giving the strictest *Rules* and *Reasons* of Obedience unto Kings and Princes, both *Active* and *Passive*; and those on no causes or Pretences to be violated: Forasmuch as the *Magistrate* cannot be *Resisted*, (saith he) but that *God* himself must be resisted also, by whom *Kings* reign, and Princes decree *Judgment*, and rather any thing to be suffered, than to forsake the way of his *Commandments*; these were excellent good Figs indeed: But the *Colloquintida* that spoils all the *Broth*, is an expression following afterward; Telling the *People*, that all which he had said before, he spake only of *private persons*. But that if there were any *Popular Magistrates* (such as the *Ephori* of *Sparta*, the *Tribunes* of *Rome*, the *Demarchi* of *Athens*) ordained for the restraint of *Kings* and *Supreme Governors*, it never was his meaning to include them in it: And such *Power* he doth suppose to be in the *Three Estates* of every Kingdom, when they are solemnly *Assembled*, whom he condemns as guilty of *perfidious Dissimulation*, and betrayers of the *Peoples Liberties*, whereof they are the proper appointed *Guardians* (saith he) if they connive at Princes when they play
the

* *Ubi bonus nemo melior, ubi malus nemo pejor.*
Jer. 24. 4.
† *D. P. Heylyn* in his *Stumbling-block*.
C. 1. Sect.
* *Calvini Institus.* lib. 4. 2. 20.

Quidquidem Magistratui non potest resisti, quin simul resistatur Deo. S. 13.
Et quicquid potius perire, quam a veritate desistere. S. 31.

Semper de privatis hominibus loquor; nam si sint Populares Magistralis ad moderandam Regum Libidinem constituti, ut tres ordines in singulis Regnis, &c. non vero, &c.
Calvin. lib. Instit. 4. c. 20.
S. 31. ubi vide plus de tac
Ib. ff.

Mors in Olla.

See Dr. P.
Heylyn his
Stumbling-
block, c. 1. &c.
Τὴν ἡγεμονίαν
ἀφ' ἑαυτῶν οὐκ
ἀποδέχονται.
Greg. Naz.
Grat. 15.

1 Pet. 2. 12, 14.

*Populo jus
est ut Imperi-
um cui vult
Deferas. Lib.
de Jure Regn.
apud Scot.

the *Tyrants*, or wantonly insult over the *Common People*: And this very *Plea*, the *Scots Commissioners* made to *Queen Elizabeth's* demanding a *Reason* of their proceedings against their *Queen*. These positions indeed are the *evil Figs* not to be tasted: This is the *venemous Herb* this is *Death* in the *Pot*! This is the *Gap* through which *Rebellions* and *Seditions* have found so plausible a passage through the *Christian World*, to the *Dethroning* of some *Kings* and *Princes*, and to the *Death* of others (which this day deplores!) Through this *Gap* broke in those dangerous *Positions*, that there is a *mixture* in all *Governments*, and that the *three Estates* Convened (by what *Name* soever called, in several *Nations*) are not *subordinate* to the *Prince*, but *Co-ordinate* with him; and have not only a *Supplemental Power*, to supply what is *defective* in him, but a *Coercive* also, to restrain his *Actions*; and a *Corrective* too, to call him to an *account* for them! And all upon this false *Supposal*, that *Inferior Magistrates* are ordained by *God*, and not appointed by the *King*. While the *Apostle* so clearly contracts all power ordained of *God*, to be in the *King* as *Supreme*, and others only as sent by him, 1 Pet. 2. What madness is it to leave the *Head*, and take *Rules* from the *Feet*? to neglect the *Sun*, and gaze at *Stars*, nay *Comets*?

How far these *Doctrines* of *Calvin* have been stretched by his *Followers*, (the *Scholars* out-running their *Master*, and sometimes contradicting him) we have seen and felt too plainly. **Buchanan* tells us, that the chief *Power* is founded in the *People*, and that they may derive it where they please (the general cry of our late *Pamphlets*, the *Females* of *Sedition*) that the *Prince* is greater

ter than single persons, but less than altogether, &c. † *Junius Brutus* is more impudent in this *Diminution*, affirming that a *King* hath no *Property* either in his *Kingdom*, or *Revenues*, laying him below the condition of his meanest *Subject*.

And now we have discovered the *Root*, and know the *branches* of these prodigious *Maxims*, this day will easily condole the fruits thereof, sad Fruits indeed of *Rapine*, *Blood*, and *Murder*! alas! alas! all these and other fable *Principles*, have (through our *Sins*, and *Heaven's* just indignation) been reduced into *practice* here among our selves! On the Stage of this *Kingdom* acting the blackest *Tragedy*, (and that upon a *Prince* of the whitest *Innocence*, next our blessed Saviour) that ever appeared on the Theatre of this World! the *Prologue* whereof began in scurrilous *Libels*, which (like *Birds of Prey*) flew up and down the *Nation*; and like the *Flies of Egypt* came up even into *Kings Chambers*! The first *Act* may be said to have been that grand *Convention* of the long black *Parliament* (as some called it) which as it was the *Brat of Necessity* and *Partiality*, so was it the *Parent of Confusions* and said *Revolutions*, who (by the *Delusion of pretended Modesty*) having fixt themselves into a perpetuity; with a piece of ingrateful *Logick* distinguished the *King's* Authority from his Person, so long putting asunder those that *God* had joyned, till they had destroyed both, and so at last themselves.

The second *Act* was presented in those tart *Remonstrances* and *Invectives*, which were published against the *Government*, to embitter the *Nipples of Loyalty* (like a bad Nurse) to wean the

Sub ject

Et populus.
Rege prastan-
tior, & ma-
jor; Eandem
potestatem ha-
bens in Regem;
quam Rex in
singulum. Rex
major singulis,
minor univer-
sis; Et minor
ad majorem in-
jus vocatur,
&c. Ibid.
† Non proprie-
tarius sane, no-
usu fructuari-
us Rex est Re-
gni. Lib. vindi-
ciz contra
Tyrannos.

The *Prologue*
and five *Acts*
of this *Tragedy*.

Subject from Obedience and Allegiance: So far from the Charity of good Theodosious, (to cover the Nakedness of Spiritual, or Political Fathers) that they not only with Cham denudate all Infirmitie, but by Misconstructions, and Suggestions, multiply and aggravate the least Peccadillos, both of Church and State! So leading in the third Act of Tumultuous Riots, and popular Extravagancies; whereby the yoke of Justice being taken off the Neck, and the Bridle of Laws out of the mouth of that many-headed Beast, how did the Vulgar rage, and the People imagine a vain thing? Like Hosea's untamed Heifer, and like David's Horse and Mule, forrage up and down both City and Country! Driving away their peaceful King, hunting the Lyon with Dogs, and innocent Lambs with Wolves! Gathering *hands against the Loyal Nobles, and Petitioning for Blood and Murther. And when they pull down the main pillar, they shew their Intentions touching the whole Fabric! No Torrent like the Rabble! No Inundation to an incensed Multitude! That hand therefore that stilleth the raging of the Waves, can only calm the madness of the People:—for else 'twill soon break out into an open War, which was the fourth Act of this Dismal Tragedy! And that the worst of all Wars, the most unnatural, and commonly a Curse of God, such Midianitish Wars, indeed called Civil, but most Uncivil War! Wars capable of some unhappy Victories, but of no proper †Triumphs; a War that kills with Grievs as well as Blows, making us the sad Fulfillings of our Saviours Prophecies, Matth 24. Brother against Brother, Father against Son, &c. like Joab and Abner, Let the young men play before us; and 'tis a sad Game where Playing is slaying;

* As in the case of *Straford* and *Canterbury*.

* *Bella per Anglicos plusquam Civilia campos, &c.*

† *Bella geri placuit nullos habitura Triumphos* Lucan. Mat. 24. 6. &c.

ing; which side soever hath the better, both are the worse for it, and either Conquest deserves rather Tears than Smiles (as some Artists say the same Lines serve the Face for both) if one side be Ruin'd in the Civil War, the other may lament with Israel, *How is it that there is this day one Tribe lacking in Israel?* Judg. 21. 3. Or if both Parties with Joab and Abner's men, fall down together, 2 Sam. 2. a third Party will dance on both their Ashes, while the whole Land mourns, like sad Rebekah, Gen. 27. *Why should I be deprived of you both in one day?* The Spoils of either Party (in such Cases) challenging rather Cries than Songs; and wringing of Hands, rather than ringing of Bells; and especially the Event of our sad Wars, that is, the Seizure and Martyrdom of the best of Princes (the last and worst Act of this Fatal Tragedy) 'Twas weightily spoken by this Elegant King himself——That there are but few steps between the Prisons, and the Graves of Princes; for the one of his (it seems depended on the other :) Poor David being hunted like a Partridge, flies to Achish King of Gath, and there finds shelter from an Enemy; but this good Prince (in his Distress) flies to his Native Subjects, and could find no Safety (though on a *Stipulation of Security) but is sold back unto his bloody †Enemies, and yet without all Regret, save only a Lament of Modesty, that he was set at an higher Rate (by his Judasses) than his Lord and Saviour; but as his own Subjects were his Persecutors (to his greater Grievs) so his own Houses were his Prisons; among which various Scenes of Misery, he is hurried up and down in Scorn and Triumph; like his great Lord and Master too (as 'twere) from Annas to Caiaphas, from Caiaphas to Pilate, from

Quo quo scelesti ruitis? aut cur dexteris aptantur enses conditi?

Judg. 21. 9.

2 Sam. 2. 14.

Gen. 27. 45.

King Charles in his Meditations. c. 28.

* See Dr. Heylyn's view of King Charles the 1. page 132, &c.

† *Effera, ignota, horrida, Cælo pariter ac Terris mala, Mens intus agitata, cademque vagum furus per ardua Sen. Traged. in Medea.*

from *Pilate* to *Herod*; (the *Snow-ball* of his *Sorrows* still increasing by the *Motion*;) being denied his desired *Servants*, and deprived of all his dear *Relations*; and yet supplied them all with pious *Contemplation*, comforting his *Solitudes* with holy *Meditations* during his *Restraint* composing that incomparable *Book* Εἰκὼν Βασιλέως, *The Pourtraiture* of his Sacred *MAJESTY* in his *Solitudes* and *Sufferings*; which is indeed the *Pourtraiture* of his Excellent Person, and which will be a *Character* of his *Parts* and *Piety*, beyond all *Expressions* but his own; a *Monument* of richer *Metal*, than all the *Tombs* of *Brass* or *Marble*; and an *Epitaph* beyond *Inscriptions* writ in *Golden Letters*, or Engraven with a *Pen* of *Diamonds*. I have heard of a *Picture*, of a fair band out of a *Cloud*, holding a large *Golden Pen*, writing worthy *Matters* of *Posterity*; together with many smaller *Pens*, writing inconsiderable things against it. Sure that suits well with this *King's Golden Quill*, drawing his *Pourtraiture*, and the many trivial *Libellers* scribbling against it; his serious *Book*, like the *Bird of Wisdom*, hooted at by a *Flock* of *Pamphlets*: But though all their

*Tribunal sublimati Sceleris, coram Proditoribus de Proditione, coram Tyrannis de Tyrannide, coram Parricidis Parricidii insimulatur. Rex omnium quotquot Sol vidit aspiam sanctissimus, justissimus, & clementissimus, &c.

endeavours could not interrupt his *Book* from *Living*, yet they could its *Author*; by hurrying him to their black **Tribunal* (an *High Court* perhaps, but not of *Justice* any more than *Mercy*) where they would fain unload their *Sins* upon *Him* (having few of his own) and therefore accuse him of *Treason*, before *Traytors*; of *Tyranny*, before *Tyrants*; and of *Parricide*, before *Regicides*.
And

And that nothing might be wanting to their *Prodigious Wickedness*, they pretend all this the *Accusation* of the whole people of England (being but a *Pack* of private *Villains* and *Assassins*,) adding the *Mockery* of *Justice* (as *Himself* saith) to their *Inhumanity*. They *Sentence* him, in an unprecedented way, to what *themselves* deserved (and met with, *some* of them afterwards) the *Block* and *Scaffold*; and through his *Banqueting-House*, forcing a way unto the *Scaffold* (as they used always *Killing Circumstances*.) They hurried him to the last *Acting* of his *Tragedy*, which he performed with an *unimitable Christian Fortitude*, and having devoutly manifested himself as well a true *Son*, as *Father* of the *Church* of England. He fell the *Church's* and the *Peoples* *Martyr*, the meekest of Men, the best of *Princes*, the best of *Christians*: Yielding that *Royal Head* to an *Executioner*, which had so much *Excellence* within it, and had before been *Crown'd* with so much outward *Splendor*.

And this was all their *sense* of making him a great and glorious *King*: *Changing* his fading & painful *Crown* of *Thorns*, which they had *platted* on him; against their *wills*, into an *immarcessible Crown* of *Glory*.

And when they had made us thus *unhappy* and *miserable* (a *Barbarity* beyond *Jews* and *Turks*) they would not allow us the

1.
Cur Mundus militat sub vana Gloria,
Cujus prosperitas est transitoria?
Tam cito labitur ejus Potentia,
Quam vasa Figuli, quæ sunt fragilia.

2.
Dic ubi Solomon olim tam nobilis?
Vel ubi Sampson dux invincibilis?
Vel pulcher Absolon vultu mirabilis?
Vel dulcis Jonathan multum amabilis?

3.
Quo Cæsar abiit celsus imperio?
Vel Dives Epulo totus in prandio?
Dic ubi Tullius clarus Eloquentia;
Vel Aristoteles summus ingenio?

Comforts

4.

Tot clari proceres, tot rerum spatia,
Tot ora Præfulum, tot Regna fortia,
Tot Mundi Principes, tanta potentia.
In istu oculi clauduntur omnia;

5.

Quam breve Festum est hac Mundi Gloria?
Ut umbra hominis sunt ejus Gaudia,
Que semper subtrahunt æterna præmia;
In istu oculi clauduntur omnia.

Vericulos bosce scriptis Jacopontis, Vir festiva
sanctitate præditus. Vide Drekel.
Prodrom. p. 116.

* Ut suspiria etiam subscriberentur; as
Tacitus affirms of the Times of Domi-
tian, that mens very sighs were Regi-
stred, and kept upon Account to their
undoing.

Lam. 4. 20.

Δεὸς πᾶσι
οὐκ ἔστιν ἄνθρωπος
ἐν τῇ γῇ.

Comsorts of our Sorrows,
nor suffer us to Embalm
with Tears the joint Fun-
erals of our * Prince and
Country, Learning and Re-
ligion, Church and State,
which all here fell toge-
ther; enough to make
some sad Hearts almost
distrust a Providence, but
that good Josiab was ta-
ken in their Pits, the Breath
of our Nostrils, the Anoin-
ed of the Lord, of whom he
said, under his shadow we
shall live among the Hea-
then, Lam. 4.

Nor need I add here the
sad Consequents of all this (as the present Age hath
felt them, so wise Posterity will easily conceive
them.) You know so soon as Christ was Crucified,
the Souldiers cast Lots upon his Garment; And
here, so soon as they had murdered Monarchy, you
know what Havock strait was made of all things,
what sharing and dividing the Offices and Revenues
both of Crown and Church; fulfilling the Greek
Proverb, That when the Oak is felled, every one
will be gathering Wood; yet when this Cedar fell,
many gathered Sticks, but to fire their own Nests
and young ones.

But 'tis a Remarkable Argument of his total In-
nocence, that all Parties endeavoured so like Pilate,
to wash their hands of his Blood, even those also
that had washed them in it; the Independents al-
ledging that they had only done Justice on his
Person, but that the King had been Murdered
long

long before by the *Presbyterians* (that carried all before them, till they were cheated of their prey) when they deprived him of his *Crown*, his *Sword*, and *Scepter*. His *Crown*, when they stripped him of those *Prerogatives* which placed him in a *Throne* of *Eminence* above his *People*: of his *Scepter*, in divesting him of the *Power* of *Calling* and *Dissolving Parliaments*; and of his *Negative voice* in making *Laws* convenient for his *Kingdoms*; and finally of his *Sword*, by wresting the *Militia* out of his hands, by which he was disabled to protect either *Himself* or *Subjects*; and so by consequence, that they had deprived him of his natural *Liberty*, as a *Man*; of the *Society* of his *Wife*, as he was an *Husband*; of the *Converse* and *Education* of his *Children*, as a *Father*; of the *Attendance* of his *Servants*, as a *Master*; and in a word, of all the *Comforts*, that might make *Life* valued for a *Blessing*; So that there was nothing left for these to do, but to put an end to those *Calamities*, into which this * *Man of Sorrows* had been plunged, by men of those *Principles* fore-quoted, and the *Practices* flowing from them: But since † late entrance into the *Vineyard*, is not out of *Capacity* of receiving the *Penny*; I wish that their *Repentance*, who returned at length to the *Rescue* of *Monarchs*, (though too late to relieve this best of *Monarchy*) may find at least the *Mercy* of an *Act* of *Oblivion*, both with *God* and *Man*.

And now give me leave to shut up all this *Tragedy* with a short *Epilogue*: This *Glorious King* was the *Darling* of * *Heaven*, the *Delight* of *Mankind* more than *Vespasian*, the *Disdain* only of *Vice* and *Baseness*; the exactest *Picture* of our *Blessed Saviour's* *Life* and *Death*, that e'r was

See Dr. Heylin's view of the Life and Reign of King Charles.

* Ut Christus, sic Carolus, vir dolorum.

Iſa. 54.

† Sero preſtas quam nunquam.

* Caro maturus nobis ad vindictam eruptus.

drawn by any *Chronicle*; and pointed out so by that casual Lesson, read the very Morning of his Sufferings, Mat. 27. And it may be said of him, 2 King. 58. 5. of good *Hezekiah*, 2 Kings 18. He trusted in the Lord God of Israel, so that after him was none like him among all the Kings of Judah, nor any that were before him.

I shall close all, as † *Tacitus* doth the Life of *Agricola* (a right noble Roman) changing but the Names. Whatsoever we have loved in **Charles* the Good, whatsoever we have admired, still lives in the minds of all good men, and shall remain so in the Register of Fame, and the Succession of all Ages.

† *Quicquid ex Carolo amavimus, quicquid mirasum, manet mansurumque est in Animis Hominum, in Eternitate Temporum, Fama rerum.* * *Multis illic bonis seclis occidit, Nulli seclis quam mihi.* Hor. l. 1. Od. 2.

POEM XXXVIII. { On the 30th of January

THIS gloomy day on our Devotion calls
To solemnize th'untimely Funerals
Of our great good *Josiah*; oh that we
Were each of us a melting *Jeremy*!
To pay the Tribute of our head and eyes,
(As we did Sins) unto his Obsequies!
For *Muses* that can mourn as well as sing
Here's *Theam* enough, in the vast suffering
Of *CHARLES* the First! for ne'r was Potentate
Of higher Vertue, or of harder Fate!
His Graces; and the malice of his Foes
Compos'd our Loss, and aggravated Woes:

Three such *Superlatives*, as to rehearse,
Each rather claims a *Volume*, than a *Verse*;
Yet may we gaze at what we cannot reach,
Hercules Foot doth his *Dimensions* teach.

Sprung from a Race of *Kings*, whose Royal height
Did both the *Roses* and the *Crowns* unite;
A *Star* that in the *North* arose, where He
Christ'ned the Land of his *Nativity*;
With outward *Symmetry* exactly blest,
A *Mansion* fit for so Divine a *Guest*;
So rare a Soul. And as no *Galba* He
With handsom mind hous'd in *Deformity*:
So neither like an *Absolom* he shin'd
With *Lovely Body*, and *Deformed Mind*.
But here the *Case* did so the *Gem* infold
As *Silver Pictures* shrowding *Fruits of Gold*.
And in this sweet and amiable *Cell*,
The *Graces* and the *Muses* gladly dwell;
His *Virtues* were *Congenit*, and what *Art*
Can scarce teach others, *Native* to his Heart.
Fair *Fruit* he was, and *Ripe* so early grown,
That he did rather *drop* into a *Throne*,
Than *climb* unto't, so prudent in the things
That suit the *wisest*, and the *best* of *Kings*:
Well read in *Nature*, *Arts*, and *Arms*, and *Men*;
Judicious both at *Pencil*, and the *Pen*:
An able *Faith's* *Defender*, whose *Dispute*,
Could, or by *Tongue* or *Hand*, her *Foes* confute:
So skill'd in *Musick*, that he bore a part
With *Sion's* *Orpheus*, and with *David's* Heart.
But if his *Pourtraiture* you'd rightly view,
Look upon that which his own *Pencil* drew,
His *Serious Book*, whereof each *Solid Line*
Speaks him (at once) a *King*, and a *Divine*;
A piece of such *unimitable Skill*,
As none could, but his own try'd *Brain*, distill:

Which while his *Foes* (*Egyptian Midwives*) strive
 To stifle in the *Birth*, make more to thrive,
 That into all parts of the World 'tis flown,
 Speaking more *Tongues* than by most *Authors*
 An *Intellect* of such a vast Command (known
 As reach'd the *Sphere*, & grasp'd both *Sea & Land*:
 Here *Dove* and *Serpent* kiss, as if they meant
 To witness him both *wise* and *innocent*.

His *Justice* such, that you might tempt the *Sun*
 From his *Ecliptic*, sooner than he won
 From the least point of't, yet all temper'd so,
 That *Mercy* waits upon't where e'r it go,
 With such *Acuteness* as distinguish can
 Between the *Malefactor*, and the *Man*;
 All his *Judicial Censures* so exprest,
 As from a *Judge's Brow*, a *Father's Breast*:
 He liv'd an *Aristides*, and once dead,
 Unto the *Heav'ns* soon sad *Astrea* fled:
 And if an *Emblem* may his *Grace* design,
 Like *Sol* in *Libra*, did his *Justice* shine,
 How did his *Temp'rance* (of all kinds) excel?
 Let *Chronicles* go find a *Parallel*
 Of any *Prince*, nay any meaner *Wight*,
 Whom *Wealth* and *Plenty* tempted to *Delight*.
 His *Palate* was no fond *Depopulator*
 Of the Kind *Elements*, *Air*, *Earth* and *Water*;
 His *Meats* and *Drinks* were sober, and not nice,
 To cherish *Nature*, and not kindle *Vice*.
 No *Planetary Beauty* could surprize
 His wounded *Liver*, through his wandering eyes;
 No *Pearl* in one of them (as *David's* pair)
 Not t'other *Blood-shot*, but here both were fair;
 Nor like that *Roman* (to prevent his *Flames*)
 Did he command to take away the *Dames*;
 But he could view the *Brightest* without stray,
 To praise the *Potter*; not abuse the *Clay*.

And

And as he was a peaceful *Prince*, and meek
To Nobler *Spirits*, so was he not to seek
For Courage to *chastise* the bold and rude
With *Magnanimity* and *Fortitude*.

His *Foes* did find how near he was Ally'd
To *Cœur de Lyon*, when his Metal try'd;
And had the *Hearts* of all been stout as his,
He ne'r had fell, *Rebellious Sacrifice*!

Thus somewhat of his *Nature* you behold,
But 'twas the *Altar* sanctifi'd the Gold,
Religion the *Diana* was, which He
Cry'd up, above all *Principality*;
And *Theodosius*-like disdain'd a *Crown*,
Rather than yield the *Church* be trodden down;
That (indeed) nearer laid unto his *Breast*,
Than *Crowns* and *Scepters*, Life and all the rest;
Active and Passive *Graces* so contend (end,
Which should most *Saints* his *Life*, or *Crown* his
Faith, *Meekness*, *Hope* and *Patience*, with Divine
Love, and self-*Resignation* make him shine
Like the bright *Scene* of *Souls*, with various *Lights*
Of the first *Magnitude*, and clearest heights;

Yet all this *Circle* of united *Grace*
Cannot secure him from the *Gorgon-Face*
Of vulgar *Hatred* (*Candid Majesty*).

Disdaining fordid *Popularity*,
Which takes the many) common *Envy's* made
Virtue's Companion, Honour's fatal *Shade*;
Since then his *Life* was by a just *Account*,
The practice of *Christ's Doctrine* in the *Mount*;
How kind and witty *Malice*? to afford
A *Death* of some proportion to his *Lord*?
For which the *English Sanhedrim* contrive
That He should neither longer *Reign*, nor live:
And to that end our *Rabble* also cry'd
Away with him, let him be *Crucified*:

Ay, first with dirty Tumults do they chase
 His Princely Person from his Peaceful Place :
 And then through all his Coasts, the very same
 Like David's Partridge, hunt their Royal-Game ;
 Ne'r giving over their seditious Sin,
 Until the Ass had got the Lyon's Skin :
 Until the fruitful Olive's tearing down,
 Advanc'd the angry Bramble to the Crown ;
 Whereby all Laws and Liberties were torn,
 And the whole Land did in Combustions burn :
 Nor was a Judas wanting to them, nay,
 Many be had, could with a Kiss betray :
 Yet at his Apprehension too, they found
 Majestic Valour, many struck to ground ;
 A Sword was drawn too in that Garden, where
 Death whisper'd many a Malebus in the Ear ;
 Nor without bealing tenders, sold and bought
 He likewise was, and in their Engines caught,
 Is hurried up and down, and after all
 In Bonds transported to the Judgment-Hall ;
 Where Mockery of Justice pieceth out
 The real Tyrannies of Rebel-Rout :
 There sate Ambition, Sacriledg, and Pride,
 Usurped Power and Treason, by their side
 Envy and Avarice, and bloody Zeal,
 Laying the foundation of their Common-weal :
 While at the Bar, stood Innocence and Grace,
 Humility with a Majestic Face ;
 The Lamb before the Wolves ; design'd to die,
 Nor by these Shearers suffer'd to reply ;
 Like his great Master, spit upon, accus'd,
 'Cause Church and State to render, he refus'd ;
 Charging upon their King those Crimes, were known
 By visible Desert to be their own :
 His Palace made his Prison, and his Court
 The Scene now of his Passion, and their sport :

His

His Cane, his Reeden Scepter ; Griefs and Cares
(Not for himself) the Crown of *Thorns* he wears :
Proud *Rhamantibus* there in *Scarlet* hue,
Passing on *Charles* what was to *Bradshaw* due :
An ugly Sentence, which (with trebled hate)
They execute upon him, at his Gate,
Hailing him too (with Cap and Knee) they mock
Guarding as to a *Throne*, when to the *Block*.
These bitter Circumstances surely were
To Parallel the Gall and *Vinegar*.

While be for their forgiveness pours out *Pray'rs*,
And *Legacies* the Charity to's Heirs :
Pilate would fain have wash'd away the *Blood*,
But these worse *Jews* bath in his *Crimson Flood*.

Blood-thirsty *Tygers*, would no stream suffice
To quench your *Hell*, but this great Sacrifice?
Cisterns of *Loyalty* had deeply bled,
And will you now dam up the *Fountain-Head*?
Cruel *Plebotomy*! at once to drein
The *Median*, and the rich *Basile* Vein :
This *Butchery* was such, as when by *Cain*
A fourth part of the *Universe* was slain :
That *Roman Monster's* wish, we Acted see,
Three Kingdoms *Necks* felling the *Ax* in thee ;
The *Church* and *State*, *Laws* and *Religion* all
Lie crush'd and gasping in great *Charles* his Fall :
November's Plotsill brew'd, are broach'd in worse,
And *January* now compleats the *Curse*.
At whose return may *Sables* cloud the *Sky*,
And *Tears* (not *Beams*) distill from *Phæbus* Eye :

But oh my *Heart*, or thine (by this) doth ake
At these sad thoughts: Then thus the *Total* take;
The *Life* and *Death*, and *Book* of *Charles* may be
The *Church* of *England's* best *Apology*.
But swell'd with *Griefs* my *Muse* doth faint, & here
Struck dumb, needs pause until another year.

PRAYER

PRAYER XXXVIII. { On the 30. of January. }

O Almighty God, Almighty in thy Justice, as well as in thy Mercy, and (as this Day) Almighty, not for us, but against us; We lie prostrate at thy Foot and Footstool; and our Soul cleaveth unto the Dust; thine Arrows stick fast in us (O God) and thou hast smitten us into the place of Dragons: We lye this Day groweling under the Burden of thy heavy Indignation, and the merit of our unrepented Sins; which alas, hath drawn upon us all the Miseries of a Civil and Unnatural War, and armed us one against another with implacable and deadly Hatred, So that all Law and Duty, Decency and order, being turned into Blood and Violence; we are become like the poor wounded Traveller (that fell among Thieves betwixt Jerusalem and Jericho) left wounded in our Head and Vitals, and more than half dead; Be thou (O Christ) our good Samaritan; for all others either stand still, helplessly looking upon our Troubles, or else pass by wagging their scornful Heads; while the Heathen are come into thine Inheritance; thy Holy Temple (O God) have they defiled, and made our Jerusalem an heap of Stones; the dead Bodies of thy Servants have they given to be meat for the Fowls of the Air, and the Flesh of thy Saints to the Beasts of the Field, while in a double Reproach) thine and our Enemies say, Where is now their God? We do not expostulate with thy Providence (O Lord) Why standest thou so far off (in such sad exigents) and hidest thy self in the needful time of trouble? We acknowledge that our Sins were grown Universal, our National Measure filled up so that thy Justice could not spare:

spare our Princes and our Nobles, our Priests and People all full of Provocations; whose Cry, like Sodom, knocking at Heaven Gates for vengeance, hath given us all up into the hands of Cruel and Blood-thirsty men, who like those wicked Husbandmen, have abused thy Servants, beating some of them, and killing others. Ay, killing Him whom thou sentest to be revered among us, that the Inheritance might be theirs, and by sad consequence, all the Lamentations ours: The Crown is fallen from our head, Wo be to us, that we have sinned: Our Inheritance is turned to Strangers, and our Houses to Aliens: Servants have ruled over us, and there is none that delivereth us out of their hand: The Elders have ceased from the Gates, and the young men from their Musick: The Joy of our heart is ceased, and our Dance is turned into Mourning, because of the Mountain of Sion, which is desolate: The Foxes walk in it; Remember (O Lord) what is come upon us, consider and behold our Reproach; turn thou us unto thee (O Lord) and we shall be turned; renew our Days as of old.

However we bless thine infinite Mercy, for that it shined even in this darkest Cloud of Judgment: That although (for a punishment of Sin) thou sufferedst our good Josiah to fall into their Pits, and as upon this day, our King to fall into their bloody hands: Yet didst thou wonderfully support him in his Sufferings, and in, and through all his Agonies, of Banishment, Imprisonment, Ignominies, and Death; causing him to sing thy Praises (like thy three Children, in the Furnace of his Fiery Trial) and like thy Champion Sampson, to wound more of his Enemies (by his conquering Patience) at His Death, than in His Life: By thy holy Spirit and Example (blessed Jesu) so fortifying His Faith and Patience, his Charity and Perseverance,

as at once melted and astonished His steely Enemies, and expressed Him more than Conqueror. And if thou shalt be pleased also to give us but the Grace of Imitation, to become followers of His Virtues, as He was of thine, when our Extremities and Trial-Days shall come, to put on the like Steadiness and holy Resignation; then shall all these and other Temporal Losses prove happily our Spiritual Advantages, and our Eternal Consolations.

Meantime we have all cause enough to contemplate the Fallacies and Emptiness of these lower Vanities, where neither Greatness nor Goodness (we see) can privilege any from violence and fatal Accidents, no more than from a Natural Death; and therefore to place all our Confidence in thee, and not in any earthly Succours; not in any Child of Man, no not in Princes, whose Breath is in their Nostrils, and so soon out of them; how should we seek the things that are above? above the Changes of this fickle Element: to to which end, Teach us so to number our days (O Lord) that we may apply our Hearts to Wisdom; even to that Spiritual Wisdom, denying ungodliness and worldly Lusts, that we may live righteously, soberly, and godly in this present world: and when thou makest Inquisition for Blood, Lord, lay not this Sin to the Charge of this Nation, which was shed by so small and vile a part thereof.

Finally, we magnifie that Mercy which thou rememberedst in the midst of Judgment, that thou sparedst us a Remnant and didst not cut off both Root and Branches in one day; for raising up many good Obadiah's to feed and hide thy faithful Prophets, and for the many thousands in Israel (that never had bowed their knees to the Baal of those Times) which thou shelteredst under thy Wings of Providence; but especially for preserving the Branches of this Royal Stock, until the
Tyranny

Tyranny was overpast, until the time came that thou didst return the Heir, and overturn his Enemies, and the Crown (being his Right) thou didst give it him, and settle it upon him; where may it long, and long be established, to the Advancement of the Church Militant, and increase of the Triumphant. Amen, Amen.

{ The COLLECT. }

Epistle.
1 Peter 2.
13.

Gospel.
Matth. 21.
v. 23.

Blessed Lord, in whose sight the death of thy Saints is precious; we magnifie thy Name for that abundant Grace bestowed on our late Martyr'd Sovereign; by which he was enabled so chearfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous Indignities, and at last resisting unto Blood; and even then according to the same Pattern, praying for his Murderers. Let his memory, O Lord, be ever blessed among us, that we may follow the Example of his Patience and Charity: And grant, that this our Land may be freed from the vengeance of his Blood, and thy Mercy glorified in the forgiveness of our Sins: And all for Jesus Christ his sake. Amen.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

UPON

Psalms.
Proper
20, 21. &
85, 118.

} The 29th. of *May*, or Restauration of King **CHARLES** the Second.

Lesson.
1, 2 Sam.
19. v. 9.
2 Rom. 13.

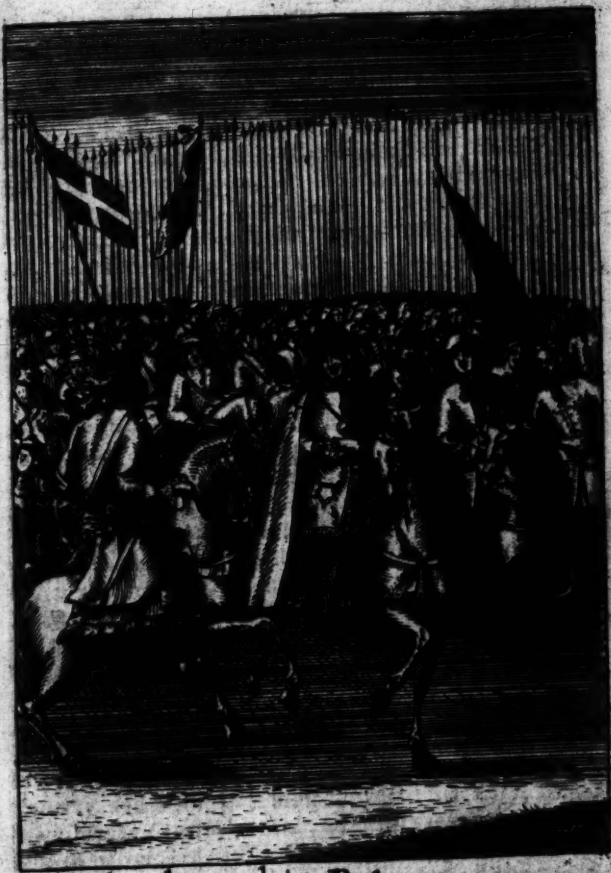
Fig. 39.

DISQUISITION XXXIX.

TIS Storied of *Genebrard*, one of the *Vandal* Kings, that being in Distress, he wrote to a Friend to send him these *three things*, scil. a *Sponge*, a *Loaf* of Bread, and an *Harp*: a *Sponge* to dry his Eyes, a *Loaf* of Bread to feed him, and an *Harp* to chear his *Heart* withal: And all these *three* (now after our Distress) this auspicious Day brings us from the hand of *Mercy*; as first the *Sponge*, in the generality of *Deliverance*, wiping all the sad Eyes of the *Nation*, nay of all three *Nations*: Secondly, the *Loaf* is presented in the *Festival* of *Commemoration*: And thirdly, the *Harp* is heard in the double *Joy* and *Gratitude*, not only for the *Evasion* of the late *Miseries*, but also for the happy *Birsh* and *Restauration* of our *Gracious Sovereign CHARLES* the Second.

— Thus *Satan* and His can never be so watchful unto *Mischief*, (though he be that *Dragon*, *Rev. 12.*) as *God* is to *Protection*, being that *Eagle*, *Exod. 19.* altogether as *vigilant*, bearing up his young ones on his wings, interposing his own self between them and their *Dangers*. I confess mixt and chequer'd (as *Jacob's Flock*) is the *State* and condition of *Christ's Church* here on *Earth*,

Rev. 12.
Exod. 19.



K Charles 2 his Return. 2 June 22.
E. Kneller. 1688.



K Charles & his Return to Sea

Earth (*Militant* is her Name, and the *Cross* her Cognizance) not as above, Crowned with *Stars*, and Rob'd with *Glory*, (that's her *Sabbathdays* apparel) but here below she goes drest in her *died Garments*, her *Seem-rent Habit*, her *Parti-coloured Coat*. These are her working-Cloaths in this World (which is but *God's House of Correction* to her) and yet, how like the *Sun*, methinks, breaking through a *Cloud*, shines this fairest of ten thousand? View well her *Powtraiture*, and tell me, whether she be not shadowed of a *Celestial Beauty*, *Cant. 5.* Complexion'd like her *Heavenly Husband*, *Sanguine* complexion'd, *White and Ruddy*, &c. (*i.e.*) *Ruddy* in her *Shame*, in her *Suffering*, in her *Persecution*; but *white* in her *Innocence*, in her *Patience*, in her *Deliverance*. And though hitherto we have seen her but in her *Blacks* and *Sorrows*; yet this *Day* will present her, like the *King's Daughter*, (nay like the *King* himself) all *Glorious* in her *Apparel*: Though she be so far like *Rachel*, as oft mourning for her *Children*, yet in this unlike her, that she can be comforted, and is delivered. What if somewhat like the *Moon* in her *Spots*, her restles *Motion*, and in constant *Changes*? Yet in this unlike her, that though sometimes obscured, she is never totally *Eclipsed*. The *Church* is that same little City, *Ecclef. 9.* which a great King besieged (*i.e.*) the *Prince of the Air* with all his Powers of *Darkness*, but the poor *wise man*, (*i.e.*) *Christ*, by his humane *Poverty*, and *divine Wisdom*, delivered that City, (*i.e.*) *Nation, Church, or Soul*; and deserves therefore to be remembred. The *Church* is that same *fruitful Vine*, *Psal. 80.* which the *Boar* out of the *Wood*, and wild *Beast* out of the *Forrest*, (*i.e.*) *Hell* and *Antichrist*, *Satan* and his *Agents*, incessantly do

Candida & rubicunda,
Cant. 5. 10.

Ecclef. 9. 14.

Psal. 80. 14.

Cant. 5. 13.

Matth. 7.

Rev. 12.

Isa. 46. 23:

Isa. 43. 2.

Exod. 14.

* *Aliis vehiculum, aliis sepulchrum, Marc rubrum.*
S. August.

do Root at, but never can Root up; for the same *Right Hand* that planted it, doth hedge and fence it from *Destruction*. The *Church of Christ* is that *Bed of Spices*, Cant. 5. which is indeed often bruised with the *Iron Rod*, but thereby still becomes more *fragrant* in the *Nostrils* of her *Well-beloved*. She is that same firm *Building* in the *Gospel*, Matth. 7. on which the *Storms of Malice*, and *showrs of Blood* descend; yet *Founded on a Rock* (that *Stone* which the *Builders* refused) it stands *inviolable*. Lastly, The *Church* is that same *Teeming Woman*, Rev. 12. which the great *Dragon* opposeth with a *Flood of earthly Powers*; but she is cloathed with the *Sun of Righteousness*, and the *Moon* of all *Change* far below her: Though she is like the *flaming Bush*, yet *God* being in the *Fire*, never to be consumed to *Ashes*. No *Elements* can injure her, being guarded with those faithful *Promises* (both as to *Provision*) *Isa. 46. Kings* shall be thy *Nursing Fathers*, and *Queens* thy *nursing Mothers*; and as to *Protection*, *Isa. 43. When* thou passest through the *Waters*, I will be with thee, and through the *Rivers*, they shall not overflow thee; when thou walkest through the *Fire*, thou shalt not be burnt, neither shall the *Flame* kindle upon thee; for I am the *Lord thy God*, the *Holy one of Israel*, thy *Saviour*.

And to add *Instances to Types* and *Promises*, we comfortably remember, how *Pharoah* and his angry *Army* met with a wet * *Sepulcher*, where *Israel* had a dry passage: So that they might better have exclaimed, Were there no *Graves* in *Egypt*? *Gebal*, *Ammon* and *Amalek*, *Sisera*, *Haman*, *Antiochus*, and others of her *Enemies*, fell all on their deserved *Fates*: And for those *Persecutors* of the *Primitive Church*, scarce any one of them

them made a peaceful end. Nero became his own Executioner, after he had been his Mother's: Domitian slain by his own Children, by his Wives instigation; Trajan and Adrian vexed with the Treacheries of the Jews; Decius slain by the Gaths; Valerian, Captive to the Persian, shuts up his days in Slavery: Dioclesian vexed with a sore Disease, changeth his Empire for an obscure Life; Maxentius, Maximinus, and Licinius were all subdued by Constantine; and Julian the Apostate, (his Death's notorious) being wounded in Battel with the Persians, he threw up a handful of his Blood into the Air——— spending his last Breath in Blasphemy: Thou * Galilean, now hast overcome me: So true is that Observable, * None ever escap'd Heav'n's Indignation, that had ill will to Sion. As the Church never wanted Persecutors, so never a Deliverer, a Deliverer more Potent than her Adversaries can be malicious: You know, he raised up Moses a Deliverer from her first Bondage under Pharoah; Joshua from her next Perils of the Canaanites; Gideon, Sampson, Ehud, David, from succeeding Enemies; Cyrus (made a Shepherd of a Wolf) to bring the Flock of Israel from their Babylonian Captivity; and Constantine the Great, from her Primitive Tyranny. Thus still had the Church God's Rod and Staff to comfort her, not more encompassed with Sorrows, than with Songs of Deliverance.

As this day draws the Line down to our present Gratitude——— Oh the depth of Divine Counsels! O the Abyss of Mercy! that when England was not only void of help, but altogether destitute of outward hope, of any seasonable relief or Succour; like a poor shattered Vessel torn with Enemies, and toss'd with Tempests: Behold an Arm

P p

(as

Alfred. lib,
Chron. Persecut.

.211. 104

Vicissit Galilee;
Euseb. E. H.
vide vit. Const.
† Nullus Eccle-
sia Persecutor
manferit im-
punitus. Alfred.
ut supra.

Gods arm
xviii.

Pfal. 118.

*Visus est Deus
in Monte, &
quo magis mi-
remini, Deus
in Monacho, in
Monacho Be-
nedicto. Dr.
Love in Ora-
tione Cantabr.*

(as 'twere) stretched out from *Heaven*, rescued her on a sudden, and steer'd her into an Harbour of *Tranquility*, and that without the Lot of *Jonah* falling on the head of any one. *A Domino factum est*, this was the Lord's doing, and wonderful in our Eyes. God was seen in the *Mount*, and (what's more wonderful) God was seen in the *Monk*; a Monk not of the *Romish* Faction, but of a true Noble *Extraction* — a right *Benedict* a blessed *Monk* indeed, the Tutelar *George* of this Enfranchiz'd Island, whose *Valour* and *Prudence* conducted us out of the *Wilderness* of *Confusion*, without leading us through the *Red Sea* at all. *Brass* and *Marble* are not enough lasting for the Memory of this blest *Instrument* of such an unexpected *Mercy*: But He, He that stilleth *Winds* and *Waves*, He that scattereth the *Clouds*, (those *Magazines* of his *Artillery*) He 'twas reduc'd the cheering *Sun* among us, and, to our Joy and Wonder, brought back our long'd for *Sovereign Charles* the *Second*, as the revived *Phenix*, out of the *Ashes* of that *Crowned Martyr*. And though I am no *Herald*, give me leave to *Blazon* somewhat of this *Charlemain's* *Extraction*, and to mind you that he is the *Grandchild* unto *James* the *Learned*, and to *Henry* the *Great*; that he is the *Hundred* and *tenth* King of *Scotland* (if * some reckon right) derived from above twenty Kings of *England*, besides those before the *Conquest*, and generally allyed to all the *Crowned Heads* of *Christendom*; yet besides, such a Person, as might deserve the *Crown* by *Merit*, did it not descend on Him: And this sure smooths my Readers *Brow* (if *Loyal*) and makes him go on with a fresh *Patience*, or rather a fresh *Expectation*. — For sure, if ever any *Prince*

* Inauguration Sermon of Roger Turner, pag. 19.

*Quem Deus tu-
tatur est; &
quasi in vola-
crinis abscon-
ditus.*

was

was miraculously preserved on Earth, and given from *Heaven* to a People, Ours was He, this day. And no less was portended by that happy

Omen at his *Birth*, that new

* *Star* attending it; and,

while his pious *Father* was

pouring out his *Prayers* for

the *Blessing*, shining at Noon-day This Goldn

Tongue of *Heaven* thereby telling the World,

what a future Lustre he should add unto the dark-

ness of these Northern Climates; and the *Sun* suf-

fering an *Eclipse* the next day following, while

this *Star* spread his *Beams*, the Heavens did as it

were then promise us that the *Eclipse* of the

Father should not interrupt the future *Splendor*

of the Son. But to pass by * many things, very

many (not at all writing as an *Historian*) yet this

I cannot pass as a *Divine*, the peculiar *Guidance*

of the Holy Spirit over him, in his unalterable

firmness to the *Protestant Religion*, under so many

strong *Solicitations*, (the least of which had been

enough to have shaken a boasting Pharisee Anci-

ent or Modern) that neither the seasonable kind-

ness of those of a contrary *Profession*, nor the scan-

dalous unkindness of those of his own persuasion,

could any whit startle him from his holy Resolu-

tion; like the River *Arethusa*, retaining its own

freshness, though running through Seas of brack-

ish Waters.

He was an happy *Proficient* in the School of *Af-*

liction, which taught many solid *Virtues* to his ten-

der years, (bearing the yoke in his Youth) as *Pru-*

dence, *Justice*, *Fortitude* and *Temperance*; which also

by a kind of *Hereditary Right*, he so derived from

his *Glorious Father*, that we may henceforth call

* *Dum Rex Paulinas accessit gratus ad
Ares,
Emicuit medio lucida stella die.*

* *Tum quasi
spondente Cælo,
Patris Ecclipsin
non obstituram
Splendori Filii.
R. Love ut su-
pra.*

Lam. 3. 27.

these the *Royal Graces*, and not so much the *Cardinal*, as the *Caroline Virtues*.

But when we reflect upon his *Patience* (during so many, so great, and so long *Troubles*) his *invincible Patience*, and *diffused Charity* (*Paternal Graces* both) *Charity* towards *Enemies* of deepest *Dye*: He appears to all grateful *Natures* the very *Miracle of Clemency*. And now all these together, methinks, so breath *Christ* in him, and an *Evangelick Temper*, that I cannot but *Congratulate* these happy *Islands* (Oh *Islands* truly fortunate!) or rather *blessed* under such a *Prince*; whose *Life* and *Government* is such a *Rule* and *Pattern* both of *Christian Graces*, that even by this *Title* also (besides other) he deserves the *Royal Style* of *France*, as being undoubtedly the most *Christian King*—And therefore do we this day heartily *Congratulate* the whole *English Nation* (the *Nations* of *Great Britain* and *Ireland*) touching their *Felicities* in *Charles the Second*: We congratulate the *Commonwealth*, in his restoring of her *Laws*, and *Peace*, and *Safety*: We congratulate the *Church*, in his restoring of her *Piety*, *Patrimony* and *Honour*: We congratulate the *Universities*, in his restoring of their *Arts* and *Sciences*, *Learning* and *Encouragements*: We congratulate the *City*, in his restoring her *Commerce* and *Traffic*: We congratulate them all together, as, under *God*, secured and protected by his *Crown* and *Scepter*.

'Tis storied of some *Inhabitants* near the *Pole*, (where *Night* some time of the year lasts for several Months) how at the end of that long *Night*, the *Natives* get upon their highest *Mountains*, striving to have the first view of that same friend of *Life*, the long expected *Sun*; which so soon

Magna Britan-
nia & Hiber-
nia, Ob Insulas,
vere Fortunat-
as!

Procepius Hist.

As they perceive arising, they clap their hands, adorn themselves, welcom their long'd for Object with loud *Acclamations*, and with mutual Joy, congratulate each other, with Feasting and Embraces. And can we now do less, at this appearing of our *British Sun*, *Charles the Second*, in our *Nothern Horizon*, after so long a *Night of horrid Rebellion and Confusion*? Sure our Breasts are too narrow to contain our Joys, and therefore, like *Jordan*, let them overflow the Banks, like *Israels*, let them break out at our Fingers ends—*Oh clap your hands all you People*, Psalm 47. and run over at our Mouths too; *Sing loud unto the Lord with a joyful Voice*; Sure the *Mercy* is not inferior to *Israels*, 2 Kings 11. when they brought forth the King's Son, and put the Crown upon him, &c. And clapt their hands, and said, *God save the King*. We must not only joy in the Benefit, but pray for the *Bringer*, and praise the *Author* of it. For this is a day of good *Tidings*, and if we hold our peace, we do not well, 1 Kings 7. Thus therefore we humbly kiss the Hands of *Majesty*, and joyfully now wait on his *Triumphant Chariot*, with this * publick and hearty *Acclamation*, *Blessed be God*, may the King *Live*, and *Charles the Second* long, and long prosperously *Reign over us*.—That we may account our *Felicity* as involved and wrapped up in *His*: As *Alexander's Army* confessed, they were † *Spirited* by him. He is the *Breath* of our *Nostrils*, Lam. 4. 20. Take we care that no unwholsom Vapors, no seditious Damps be rais'd to annoy his Peace, and offend him. Let me therefore bespeak you in the Words of *Samuel*, 1 Sam. 12. *Consider how great things the Lord hath done for you: But if you do wickedly, you shall perish*

Psalm 47. r.

2 King. 11. 12.
 Ζῆτω ὁ Βασι-
 λεύς, 70. Vivat
 Rex (i.e.) sit fe-
 lix, & cedant
 omnia feliciter,
 &c. Chaldee
 Paraphrast.

* Benedicatur
 Deus, Vivat
 Rex, Regnet
 Carolus, &c.
 De nostris An-
 nis, tibi Jupi-
 ter augeat an-
 nos.

† Omnes unius
 Spiritu vitare.
 Quintus Cur-
 tius.

1 Sam. 12. 24.

Ut bibat Ar-
bitrio pocula
quisque suo.

Demonum ci-
bus, hominum
luxus.

Pfal. 118. 23.
24.

* Illa fides in-
occiduum per-
petuumque de-
dit.

both you and your King: Sin is the Forfeiture of all Divine Favours. Mistake not Debauchery for Joy and Merriment; drown not your Reason to prove your Loyalty; Pray for the King's Health, but drink only for your own. Remember the Persian Law, Ester 1. 8. Whatever the Philosopher saith, of *bonus vir & Civis bonus*, a good man is the best Subject.

Go King your Bells of Joyfulness, but beware of holding fast the Cords of Vanity, and drawing Iniquity with Cart-ropes: Go Feast one another in your Houses (and let the poor more than smell it) but withal, take heed you Feast not them whose Meat and Drink is the Licentiousness of Sinners: Kindle Bonfires in your Streets, but beware of those inflamed Lusts that kindle God's Displeasure. For as every Sin is a Traytor to the Soul, so every wicked person is a Traytor to his Prince, as being a Rebel to the King of Kings; and the best Christian is the best Subject. Remember your King's pious Proclamation against all kinds of Debauchery and Prophanation whatsoever: Endeavour to be good, that you may be Loyal, and be Loyal, that you may be better.

In a word, This is the Day which the Lord hath made, that we might rejoyce and be glad in it: Marr not what God hath made, by our ill manner of Rejoycing. Nay—This is the Day upon which God made the King: This 29th. of *May was the happy Day of his Nativity: And his Star this day rose the brighter in our British Hemisphere, by the concurrence of a double Lustre, the Inauguration of his Life now becoming the Inauguration to his Crown. So that now, surely, a New and Golden Age is (as this day) begun among us, if our Sins interrupt it not unto Posterity; which
let

let our *Prayers* endeavour to prevent, with that
Loyal Appreciation which *Tertul-
 lian* mentions the **Primitive
 Christians* to have used (as well
 as the old *Romans*) to their Em-
 perors, that God would bless him
 with a long *Life*, a secure *Em-
 pire*, a safe *Palace*, a valiant *Ar-
 my*, a faithful *Council*, a content-
 ed *People*, and (if possible) *Peace*
 with all the *World*: And to this *Prayer*, let all the
People say, *Amen, Amen.*

— *Fœna ferrea primùm
 Declinet, ac 1030 surgit gens au-
 rea mundo.*

**Vitam prolixam, imperium se-
 curum, demum iutam, exercitus
 fortis, Senatium fidelem, Popu-
 lum probum, Orbem quietum, in
 Apologet. c. 35.*

POEM XXXIX. { On the 29th. }
 of May. }

THE dreadful *Storm* is over, *Winds* and *Waves*
 No longer threaten us with angry *Graves*;
 The *Clouds* are scatter'd, and the chearing *Sun*
 Gilds o'r the face of *England's Horizon*.
 The *Elements* are reconcil'd, and we,
 To welcom *Charles* the Second, all agree.
 His *Sails* with gentle gales are fill'd, the *Tide*,
 In wafting *Cæsar* over, swells with *Pride*;
Neptune doth all his *Tritons* now advance,
Arion plays, and sportive *Dolphins* dance.
Earth with the *Spring's* new *Livery* grows fine,
 Our *Streets* with *Ornaments* and *Heroes* shine;
 The *Heav'ns* let fall their *Stars* to gazing *Eyes*,
 While *Acclamations* gratifie the *Skies*.
 All now in *Love* and *Loyalty* combine,
 Our *Conduits* find their *Water* chear'd to *Wine*;
 Our *Love* flames out in *Bonfires*, and our *Joy*s
Cannons and *Bells* resound with grateful noise.

Our Joy and Wonder both are so Extream,
That Sense can scarce persuade us but we dream.

This is indeed the merry Month of May,
Our Sov'reign's double Natalitial Day;
Once blessing us as being upon it Born,
Now blessing us again, by his return.
The first a Star attends, whose glorious Ray
Confronts the Noon-tide Sun, and shines by day,
As Emblem of his Lustre, that e'r while (smile:
Should through the darkest Clouds the brighter
Returns like Noab's Dove, with fruits of Peace,
After the Deluge; making Tumults cease;
As 'twere creating us another World
Out of a Chaos in Confusions hurl'd;

Our Joy and Wonder both are so extream,
That Sense can scarce persuade us but we dream.
But what's become of all the Birds of Prey?

At sight of this brave Eagle, flown away,
Except whose Wings are clipt: those Beasts of night
Like Shadows chac'd by this approaching Light.
That ugly Worm of many Feet and Hair,
That lately sate in the Usurped Chair
Of England's Rose, making her daily shed
Her beauteous Leaves, are trampled on, and dead;
Nor may the putrid Factions e'r so thrive,
As thence this gnawing Worm again revive.
Still may the Rose retain its pristine Grace
Of double sweetness in a lovely Face.
Thus our sweet Orpheus with his happy Lute
Did charm the Dinn, and jarring Strings confute
Of Discord, Notes, and the most Savage draw
Unto his Harmony of Peace and Law.
That now the Lamb may by the Lyon sleep,
And by a Child the harmless Serpent creep;
The Tyger-Spirit with the mild Kid may rest,
When all with Unanimity are blest.

Thus

Thus our *Amphion's* Organ did invite
A flinty *Race* of *Mortals* to unite
Into a stately *Thebes*, whose *Burgers* love
The safest *Walls* may of our *Sparta* prove
Thus like a skill'd *Chirurgeon*, with his *Art*.
Great *Charles* rejoin't each *dislocated* part
Both of the *Church* and *State*, until the same
Become as *splendid* as the ancient *Frame*.

{ Our *Joy* and *Wonder* both are so *Extream*,
{ That *Sense* can scarce *persuade* us but we *dream*.
Our *Charlemain*, here, from his sad *Exile*
Returns like *Phæbus* with the sweeter *smile*
From his *Eclipse*, and with him too doth bring
The various *Comforts* of a welcom *Spring*;
Our *Winter's* fled, and sleep secure from *fears*
Shortens our *Nights*, and *Days* more free from *cares*
Transact their pleasing *Toyl*, since now 'tis known
The fruits of each ones *labours* are their own:
Our *Clouds* are turn'd to *Sun-Shines*, and our *Showrs*
To *smiling Beams*, our *Dirt* to *Fruits* and *Flowers*.
The *Fields* a kind of *Pageantry* conspire,
While every neighbouring *Grove* becomes a *Quire*;
All things put on a face of *Mirth*, to see
The *King* and *Kingdom's* pristine *Dignity*
Hap'ly restor'd. And as our *Mouths* o'rflow
With Gladness, so a *Gratitude* we owe
To our great *Benefactor*, which should raise
Our *hands*, and *hearts*, and *lives* unto his *Praise*.
Blest be that *Hand*, whose prudent *Conduct* led
In such a *Conquest*, as no *Blood* was shed;
A sweet dry *Victory*, where all did yield,
And yet no *Crimson* stain'd the *Conq'ring* Field.
Howe'r some other *Champions* Sainted are,
Methinks this *George* was *England's* *Tutelar*,
Where *Mars* and *Mercury* together went
To slay the *Dragon*, save the *Innocent*.

Wisdom

Wisdom and Valour that Rebellion tame,
Ever deserve to fill his Trump of Fame.
But above all, blest be that Mighty Arm
That brought all this to pass; O may the Charm
Engage us to such Piety and Love,
That never may his Favours hence remove;
That the same Power by which great Princes sway
Their Scepters, may teach Subjects to obey:
Happy when both to the same Center move,
When Kings breath Equity, and Subjects Love.

PRAYER XXXIX. { On the 29th. }
of May. }

O Almighty King of Kings, who hast a special
 Providence and Protection for Kings and Princes
 (being thine own Ordinance and Institution, for the
 better Government of the World, and Guidance of thy
 Church) Continue this thy Mercy and Goodness;
 without which, the World is still no other than a
 confused Chaos, and a rude Heap of men: of men
 little differing from Brutes in Savageness and Disorder,
 Violence and Rapine: To prevent which, thou didst
 early plant Principality and Dominion in the Primo-
 geniture of Families, with Principles of Subordinati-
 on and Obedience in the rest of the People, till in suc-
 ceeding Generations, thou didst set up Judges, Kings,
 and Rulers, Monarchy being the most natural Oecono-
 my of the World in all the happy Instances of Heaven
 and Earth And as thou hast been pleased also to build
 thy Church upon thy holy Patriarchs, Prophets, and
 Apostles (Christ Jesus himself being the sole foundation)
 so always be thou a Sun and a Shield, a Delight
 and Defence unto her; let thy Wisdom guide her,
 thy Love enflame her, thy Grace enlarge her, thy
 Bounty

Bounty enrich her, thy Blessings felicitate her in all Ages. To which end, save and deliver (we beseech thee) all Christian Kings, Princes and Governors, as the best Guardians both of Church and State; as the best nursing Fathers and nursing Mothers of thine Israel.

And this day, we desire to pour out our Souls in Thankfulness unto thee, for restoring such to us, whereas (for our Sins) many had long been our Rulers, at least the Bramble King among our Trees; a Leopard watching our Cities, and the Wolf over our Flocks: But Praise, eternal Praise be to thy Mercy, that did miraculously protect our gracious Sovereign, from all the Dangers both of Elements and Enemies; bidding him (like young Joash) under the shadow of thy Wings, until the popular Tyranny was overpast; by Land teaching his Hands to war, and his Fingers to fight; covering his Head in the Day of Battle, and securing him from the Nimrods, and the mighty Hunters; as to Moses, appearing for him (as 'twere in an Oak of Mamre) and delivering him from the Chace of the Blood-thirsty. We bless thee for thy Mercies to him on the Seas, preparing him a trusty Vessel, and an happy Voyage (making the Winds and the Seas obey thee, in his preservation;) bringing him safe unto the Haven where he would be. Nor didst thou leave him there, though near Relations did, that stood helplessly looking upon his Trouble, or rather opposing him, out of compliance with his Enemies; not only Banished from his own, but tossed up and down among other Nations; yet still supported by thy Goodness, led all along by thy hand of Protection, creating him new friendships out of Strangers, and Supplies out of improbabilities, and living as resignedly upon thy Providence, as e'r before upon thy Bounty. O Lord, we praise thee more especially
for

for thy spiritual Protection of him (through the varied Scenes of his Afflictions and Temptations) in the constancy and steadiness of the true Religion; that neither the Allurements on the left hand, nor Discouragements on the right, could make him swerve at all; but like well-seasoned Timber, never warping, approved himself thy Confessor, and his Peoples Comfort. For all these thy Mercies past we bless thee, but infinitely more for that of this day present, his double Natalitials, his Birth into the World (and happy is that Land whose Prince is the Son of Nobles) and his Accession to the throne: Our Hearts are here too narrow to conceive our Joys, and our Mouths run over with Thanksgivings for this hoped, but unexpected Blessing, the Restauration of our gracious Sovereign Lord King Charles; a Favour of such Magnitude and Wonder, that (like thy People Israel at the turning of the Tide of their Waters of Babylon) We are even as them that dream, and that scarce dare believe their Senses; and like Israel also, when the shout of a King was among them, our mouths are filled with Laughter, and our hearts with Joy; our Hearts with Gratitude, and Tongues with Praises.

This we acknowledge (O Lord) a multiplied Mercy, a complexive Blessing, comprehensive of all the Benefits and Advantages that may make a People happy. Lord, pardon the Expression of our Thankfulness, if it say of our Sovereign for Temporals, (as of thy Son for Spirituals) In him how hast thou given us all things? In him we praise thee for restoring us our Laws, our Judges as at the first, and our Counsellors as at the beginning. We thank thee for restoring us, in Him, our Right and Propriety, so that each one may now sit safely under his

own

own Vine and Fig-tree : We bless thee for restoring us (in Him) our Liberties and Freedom, so that our Goods and Persons are not obnoxious to Seizures and Imprisonments : We praise thee for restoring us (in Him) our Traffick and Commerce, so that all the Ends of the Earth present us with their choicest Rarities, both of Pleasure and Profit. We bless thee for restoring us (in Him) our Universities, whereby Arts and Sciences do flourish, and the Schools of the Prophets do triumph over Ignorance : But above all, we laud and magnifie thy Holy Name, for restoring us (in Him) our Piety and Religion, that our Eyes may see our Teachers, (Teachers after thine own heart) and those no longer thrust into obscure Corners, but as Lights shining in their Candlesticks : For our Church restored to her Purity and Patrimony, to her Honour and Sincerity. All these (O Lord) we owe to thy good Providence and Bounty, as this day bestowed upon an helpless, hopeless Nation ! O let thy Mercies of Preservation second those of thy Creation. Defend with thy right hand this Vineyard and her Guardian, which thine own right hand hath planted, and now replanted here among us, that neither the wild Boar of the Wood, Foreign Hereticks, annoy her ; nor the little Foxes of Homebred Schismatics pluck off her Grapes : Let no prophane Hands pollute her Services, nor Sacrilegious Hands invade her Patrimony ; but thou, O Lord, look down, behold and visit this Vine, bless the Guardians and the Dressers of it, until it hath taken Root again, and filled the Land, nay all Lands, with Fruits of Righteousness and Truth. And to that end continue thy good Hand of Mercy and Protection to our Gracious Sovereign : Thine Arm is not shortned,

shortned, that it cannot help, nor wearied, that it cannot hold out; but thy Compassions fail not: O let them never fail him whom they have so long preserved. Let not our Sins stir up any Machinations against him, Foreign or Domestick. O bless him in his dear Relations, and in all his Instruments of Church and State. Smite through the Loins of all that shall rise up against him. Bless him in his Armies and Navies, make him successful both by Sea and Land; loved and honour'd both at home and abroad. Establish His Throne as the Days of Heaven, in Health and Plenty, Peace and Safety, until the Silver Crown of Age be added to his Golden, and all of them calcin'd into a Crown of Glory. Amen. Amen.

{ THE COLLECT. }

Epistle.
1 Pet. 2. 11.

O God, who by thy Divine Providence and goodness didst this day first bring into the World, and didst this day also bring back and restore to us, and to his own just and undoubted Rights, our most gracious Sovereign Lord, thy Servant, King Charles; preserve his Life, and establish his Throne, we beseech thee; be unto him an Helmet of Salvation against the Face of his Enemies, and a strong Tower of Defence in the time of Trouble. Let his Reign be prosperous, and his Days many: Let Justice, Truth, and Holiness; let Peace and Love, and all Christian Virtues flourish in his Time: Let his People serve him with Honour and Obedience; and
let

Gospel.
Matth. 22.
v. 16.

let him so duly serve thee on Earth, that he may
hereafter everlastingly reign with thee in Heaven,
through Jesus Christ our Lord. Amen.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

{THE DOXOLOGY}

AS all things with strong Inclinations run
Home to their Principles where they begun;
Fire climbing to its Sphere, and rowling Waves
Flowing to Sea, Winds posting to their Caves,
Earth stooping to the Center, fleeting Air,
Up to its Triple Region doth repair:
So here to thee (Great God) my Muse doth kneel;
Who all the way did thine Assistance sell, [glance
Through her whole Flight, though she did cast a
In thy Saint's Honour, on thy Name's Advance;
Yet all this cannot Gratitude suffice,
Till She present peculiar Sacrifice.

Eternal Source, whence all good Issues spring,
Accept this mine, indeed Thine, Offering:
Whatever's in it good, the Glory's Thine.
And all the Imperfections only mine!
Send it thou, then, into a Blessing forth,
And that shall Crown it with ambitions Worth:
Profit and Pleasure may the Reader find;
Weights to the bad, and Wings to each good Mind,
The Book Composed by thy constant Aid,
Is a just Victim on thine Altar laid.

Author

*Author and Reader, with this Guerdon blest
But Grace to practise after this exprest:
That one may here thy Church's Glory raise,
And both hereafter sing thine endless Praise.*

*Glory be to God on High, on
Earth Peace, and Good-will
toward Men.*

Amen.

Dei Gloria sit Omnium.

FINIS.

Pray

Pray